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EPIGRAPHIA INDICA

AND

RECORD OF THE ARCHÆOLOGICAL SURVEY OF INDIA.

EDITED BY

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ADDITIONS AND CORRECTIONS.

- Page 2, line 23 f., for "denoting the *nakshatra* under which the god Vishnu was born,"
read "denoting the *nakshatra* under which Rāmānuja was born"
- „ 4, lines 13 and 17, for *Āraviti* and *Āraviti*, read *Āravidu* and *Āravidu*
- „ 8, line 1 — Śarattur is a mistake of the engraver for Śurattūr, see my *Annual Report*
for 1895-96, p 4 — E. H
- „ 27, line 8 — Professor Leumann remarks that, as *mahātmahā*, 'great, very great,'
is used elsewhere in the language of the Jainas, *Mahātmahāvīra* need not be altered,
but may be considered as synonymous with *Mahāvīra*
- „ 30, footnote 1, for *xxxii. A*, read *xxxiii. A*
- „ 34, line 20, cancel the sentence "This close agreement" etc — Dhanadapura has to be
identified with Tsandavōlu, which, in two inscriptions of the Lungōdbhava temple
in this village, is called Dhanadaprōlu and Sanadavōlu (compare p 33).
- „ 49, verse 22, for *Vira-Chōda*, read *Vira-Chōda*
- „ 54, line 17 from below, for *Kharōsthi*, read *Kharōsthī*
- „ 58, footnote 2, line 3, for *Mudhol*, read *Mudhōl*
- „ 65, text line 7, read *nera[mo]deganda*
- „ 68, line 10, read *[sa]m[va]t[sarake]*.
- „ 87, footnote 1, for *Nidadavōlu*, read *Nidadavōlu*
- „ 93, text line 131, for *तद्* read *तद्*
- „ 94, footnote 2, line 3, for *Jayasimha III*, read *Jayasimha II*
- „ 96, line 7 from below — The village of Sampara is No 9 on the *Madras Survey Map*
of the Rāmachandrapuram tāluka, and is situated N - N - E. of Odūru (the ancient
Ōḍiyūru).
- „ 99, line 11, for *jātakara*, read *jalakara*
- „ 105, footnote 1, line 2, for *suātvā*, read *snātvā*
- „ 118, line 13, for *jātakara*, read *jalakara*
- „ 120, text line 22 — The reading *jalakara* has been wrongly altered to *jātakara* I find
that the unpublished Gagahā (now British Museum) plates of Gōvīndachandra have
clearly *jalakara*, and this now appears to me the reading also in line 22 of the
Royal As Soc's plate of Vijayachandra, *Ind Ant* Vol XV p. 8 — F Kielhorn
- „ 122, text line 22 — Prayāga on the Vēnī also is the place from which the Benares plates of
the Kalachuri Karnadēva were issued, for I have now no doubt that the intended
reading in *Ep. Ind.* Vol II p 309, line 33, is *Prayāga-samāvāsita*. — F. Kielhorn
- „ 139, text line 3, for *karpūra*, read *karpūra*
- „ 140, line 13, for *Ponṇai*, read *Ponṇai*.
- „ 143, footnote 1, line 2 — Dr. Fleet informs the Editor that the Kolleru plates are *not* in
the British Museum
- „ 146, footnote 3, line 3, for "an inscription of Rājārāja Chōla, dated in the 30th year of
his reign," read "an inscription of the Chōla king Rājādhirāja near Cape Comorin,
dated in the 31st year of his reign," see my *Annual Report* for 1895-96, p 5 —
E. H.
- „ 172, line 33 f., place "Jaitanābha, l 88" before "[Jaité]"
- „ 173, „ 2 from below, for "Risikēśa," read "Risikēśa or Risikēśa"
- „ „ 1 „ „ „ Risūkasya, read Risūkasya
- „ „ 20, for *Siū*, read *Siū*.

Page 178, text line 2 f, for Śaṇm[ā]duran, read Śaṇmaduran

„ 178, line 3 of Translation, for “a worshipper of Shānmātura (Kārttikēya),” read “a servant of Śaṇmaduran”

„ 179, line 10, for Perumānadigal, read Perumānadigal

„ „ footnote 2, for Ambūr, read Āmbūr.

„ 185, line 8 — The 4th March A.D. 1058 was a Wednesday (not a Sunday) The true equivalent of the original date is Sunday, 8th February A.D. 1058 — F. Kielhorn

„ „ line 14 f from below — The 3rd May A.D. 1038 also was a Wednesday (not a Sunday); it was the 12th of the dark half (not the 3rd of the bright half), and the *nakṣatra* was Rêvatî (not Rôhinî) The original date is wrong for Ś 960 current and expired, and also for Ś 961 expired It would correspond for Ś 960 current, to Friday, 20th May A.D. 1037, *nakṣatra* Punarvasu, for Ś 960 expired, to Wednesday, 10th May A.D. 1038, *nakṣatra* Ārdrâ or Punarvasu, and for Ś 961 expired, to Sunday, 29th April A.D. 1039, *nakṣatra* Ārdrâ The date works out correctly, if, as suggested by Mr. Kotakalapudi Nṛsiṃha Siddhanta of Bobbili, we assume that the month of Vriṣabha has been quoted erroneously instead of the month of Mîśha For, with this alteration, it would correspond to Sunday, the 9th April A.D. 1038, when the third *tithi* of the bright half commenced 14 h 40 m, and when the *nakṣatra* was Rôhinî from about 14 h, and the *lagna* Dhanu from about 15 h, after mean sunrise The date shows that the coronation ceremony was performed late in the evening, after 9 P.M. — F. Kielhorn.

„ 186, line 1 from below, for 3rd May, read 9th April

„ 200, footnote 1, line 2, for Kôlâbala, read Kôlâhala

„ 207, „ 11, for Ahavamalla, read Āhavamalla

„ 211, line 13, for सद्रक्षारि read सद्रक्षारि.

„ 225, „ 5 from below, for “gifts (?)” read “taxes”

„ 233, „ 1, for वल्लभ read वल्लभ

„ 235, text line 57, for धम read धुम

„ 237, footnote 3, for म read मे

„ „ 12, read नैर्दत्त

„ 243, „ 2, line 2, for Phâgalpur, read Bhâgalpur

„ 244, „ 8, for Mâgadh, read Mâgadhî

„ 252, „ 5, line 3, read Nârâyana-pâla

„ 254, „ 4, „ 3 For “Compare also” to the end of the note, read — “In Pâli the word *pādamūlika*, ‘a servant, attendant,’ is of frequent occurrence, see, e.g., *Jātaka*, Vol I p 122, l 4, and p. 438, l 11, Vol II p 328, l 13, and p 401, l 3, Vol. III p. 417, l 3, *rāja-pādamūlika*, *ibid* Vol V p 128, l 18, *doṣāṇa-pādamūlika-ādāyo*, *ibid* Vol I p 439, l 3” — F. Kielhorn

„ 268, text line 76, for nōya, read neya — The same correction should be made in the Chôla dates on pp 67, 68, 69, 72, 216

„ 274, text line 57, read चैविगळावा°.

„ „ footnote 7, read °दुरि

„ 279, line 6, for Vâruni, read Vârunî

„ 289, „ 11, „ withered, read aro withered.

„ 298, „ 28, „ السلطان read السلطان

„ 311, „ 17, „ Jâpiliya, read Jâpiliya

„ 312, „ 4 from below — In the *Bombay Gazetteer*, Vol I Part I p 471 ff, Mr. A. M. T. Jackson, I.C.S., has published (or given an account of) sixteen inscriptions at Bhūmâl (Śrīmâla), nine of which belong to, or mention, four of the chiefs who are mentioned in the Jôdhpur inscription of Rûpādêvi Mr. Jackson's Nos VII-IX of V 1262, 1274 and 1305 are of the reign of a *Mahârâjâdhirâja* Udayasimhadêva,

to whom there is a reference also in No xi of V. 1330 Nos. xii and xiii of V 1333 and 1334 are of the reign of the *Mahārājakula* Châchiga or Châchigadêva, and the second of these two inscriptions mentions, in the Châhumâna lineage, the *Mahārājakula* Samarasimha and his son, the *Mahārājâdhirāja* Udayasimhadêva. And Nos xiv-xvi of V 1339, 1342 and 1345 are of the reign of a *Mahārājakula* Sâmvatasimhadêva (Sâmvatasihadêva, Sâmvatasihadêva, or Sâmvatasimghadêva). The name of Samarasimha and that of his son Udayasimha also occur in the Jôdhpur inscription. Instead of Châchiga the Jôdhpur inscription has a name which I have read as Châva, but which possibly may be Châcha, and instead of Sâmvatasimhadêva the Jôdhpur inscription actually has Sâmyamtasimhadêva, which I have taken to stand for Sâmantasimhadêva. I do not think that Sâmvatasimhadêva is the correct form of the name — F. Kielhorn

Page 322, line 1, insert | after च

„ 323, text line 32, insert | after विक्रमतीपितः

„ 325, line 1 from below, for द्वाच्य read द्वाच्य

„ 326, „ „ „ „ सहसेनी read नहासेनी

„ 329, footnote 2, read "The word *naptra* generally means "

EPIGRAPHIA INDICA.

VOLUME IV.

No 1 — BRITISH MUSEUM PLATES OF SADASIVARAYA,
SAKA-SAMVAT 1478

By F KIELHOPF, PH D, LL D, C I E, GÖTTINGEN

THESE plates were obtained by the late Sir Walter Elliot from a Deputy Sheristadar of Chingleput in the Madras Presidency, and they are now in the British Museum. I edit the inscription which they contain from two of Sir W Elliot's own impressions, one of which was received by Dr Hultzsch from Dr Burgess, and the other from Dr Fleet.

These are seven copper-plates, the first and last of which are engraved on the inner face only, while the others are so on both faces. They are shaped like the Ūnamāñjēr plates of Achyutarāya, of which photo-lithographs have been published above, Vol III p 152 ff, and like those plates, they are numbered, on the first inscribed side¹ of each plate, with the Telugu-Kanarese numerals. Each plate is about 6 $\frac{3}{8}$ " broad and, including the arch at the top, 9 $\frac{7}{8}$ " high, and the writing runs across the breadth of the plates. The plates have raised rims, and the writing, in consequence, is in an excellent state of preservation throughout. They are held together by a ring, on which is a seal which contains the figure of a boar and representations of the sun and moon²—The characters are Nandināgarī, excepting the word *śrī-Virūpākṣha* in line 299, which is in large Kanarese characters, they include the sign for the rough *r*, in the words *mūru*, l 105, *Amārūr*, l 212, and *Āravīru*, l 242. The size of the letters is between $\frac{3}{16}$ " and $\frac{1}{4}$ ". The language is Sanskrit, and excepting the words *śrī-Gaṇādhīpatayē namaḥ* at the beginning and *śrī || śrī-Virūpākṣha* at the end, the whole inscription is in verse. The orthography calls for few remarks. Of the three sibilants, the palatal is nine times employed for the dental, the dental seven times for the palatal and three times for the lingual (in *śusyaḍ*, l 43, *śaṃśōśya* for *saṃśōśhya*, l 57, and *niṣphalam*, l 293), and the lingual twice for the palatal (in *-darśakḥ*, l 254, and *-śhōbhī*, l 259). The sign of *visarga* is occasionally wrongly omitted, three times before the word *śrī*. A superfluous *anusvāra* we find in *sāmmrūjya*, ll 81 and 273, *kaṃnyā*, l 244, and *tāmmra*, ll 287 and 290, and the sign of *anusvāra* has been several times wrongly employed, generally instead of the dental and once instead of the guttural nasal (e g in *-ādīm nīchayan* for *-ādīn=nīchayan*, l 72, and *prām-nadyā*

¹ The fifth plate shows the numeral 5 also on the second side, but it has apparently been struck out.

² I owe this information to Prof Bendall.

for *prân-nadyâ*, l 194) The sonant aspirate *dh*, when following upon a vowel, is generally doubled before a semivowel (e.g. in *ddhruvam*, l 69, *addhyâsya*, l 74, and *ddhâmta*, l 271), on the other hand, *dh* occurs instead of *ddh* in *imdhe* for *imddhi*, ll 258 and 260, and (incorrectly) in *badhvâ* for *baddhvâ*, l 19 Besides, the word *paniti* is spelt *panti* in *pantih*, l 97, and *Pantirathâd*, l 253 (but not in *Pantirathâd*, l 28), and *ôshadhi* *vôshadhi*, l 101 — Among the more unusual Sanskrit words offered by our text are *amhati*, 'a gift,' in the *biruda Râjarâja sam-âmhati*, 'one whose gifts are like those of Kṛitṛa,' l 104, *Asama-kāṇḍa* = *Asama-bāna*, 'the god of love,' l 102, *ahamti*, 'conceit,' l 121, *vikshâ* in the sense of 'an eye,' l 99, *Sârâsa-nâbha* = *Padma-nâbha*, 'Vishnu,' l 256, *suparian*, 'a god,' in *supariatafini* = *sura-nadi*, l 261, *sauvidalla* (wrongly written *sauvidarilla*), 'an attendant on the women's apartments,' l 111, *spardhâla* (wrongly spelt *spharddhâla*), 'emulating,' l 112, and *Smṛiti-bhû*, 'the god of love,' l 88 Like the *Ūnamānjṛi* and other cognate inscriptions, this one also contains the *biruda Himdurâya-suratrâna*, 'the Sultân among Hindû kings,' l 107, and the Kanarese *birudas Bhâsha* (she) *ge-tappuna-râyara-gamḍa*, 'the disgracer of kings who break their word,' l 102, and *Mâru-râyara-gamḍa*, 'the disgracer of the three kings (of the South),' l 105 Other *birudas*, which wholly or partly consist of Kanarese words, are *antembara-gamḍa*,¹ perhaps for *birud-antembara-gamḍa*, 'the disgracer of those of whom *birudas* are proclaimed,' in l 275, *êbirudu râyâ-râhuta-vésy(śy)-aṣṭabhujamga*,² 'the unique paramour of the prostitutes—the troopers of kings with what kind of *birudas*!,' in l 277, and *vikhyâtâbiruda-mani(nni)ya-vibhâla-lîla*,³ 'one whose amusement it is to destroy renowned chieftains,' in l 278 The inscription also has the Kanarese *tadbbhavas râyâ* and *mahârâyâ* for *râjan* and *mahârâja*, and special attention may be drawn to the occurrence of the term *trunakshatra*,⁴ 'the holy *nakshatra*,' in l 238, perhaps denoting the *nakshatra* under which the god Vishnu was born The inscription is remarkable for the large number of village-names in ll 131-230, the spelling of some of which is not at all uniform

The inscription is one of *Sadâśivarâya* or *Sadâśivamahârâya* of Vijayanagara (or Vidyânagara, as the name is given in ll 80-81), and records that the king, in Śâla-Samvat 1478, at the request of Râmarâja, the ruler of the Karnâta kingdom (*râjya*), who in turn had been requested in this matter by the prince (*nripâla*) Kondarâja,—being on the bank of the river Tungabhadra, in the presence of the god Vitthalêśvara,—granted many villages to 'the great sage Râmânûja,' for the proper worship of the god Vishnu and the support of his devotees Verses 1-42 (up to l 115) are taken up with the genealogy of the king and give a eulogistic account of himself and some of his ancestors Then follows what is really one huge sentence, extending as far as verse 149 (in l 284) This part (in vv 43-44) gives the date, (in vv 45-53) describes the nominal donee, Râmânûja, (in vv 54-116) enumerates the 31 villages granted by the king, and (in vv 117-124) records the usual conditions under which, and the purpose for which, the grant was made It then (in vv 125-133) gives the genealogy of Kondarâja, (in vv 134-141) states that that prince, wishing the grant to be made, applied to Râmarâja, (in vv 142-146) eulogizes Râmarâja, and (in vv 147-149) records that Sadâśivamahârâya at his request made the grant Verses 150-152 then state that this is an edict (*śâsana*) of the king Sadâśivarâya, and that by his order it was composed by Sabhâpati, and

¹ This *biruda* is often met with in the inscriptions in *Epigraphia Carnataca*, Part I, sometimes, as given here, in the form *antembara ganda*, but more commonly in the forms *birud-antembara ganda*, *birud antembara-ganda*, *birud-andembara ganda*, *birud embara ganda*, compare, e.g., p 3, No 7, l. 4, p 6, No 20, l 9, p 23, l 24, p 40, l 8, p 46, l 16, p 49, l 7 from the bottom, etc I owe the explanation of these terms and of the following to the kindness of the Rev F Kittel

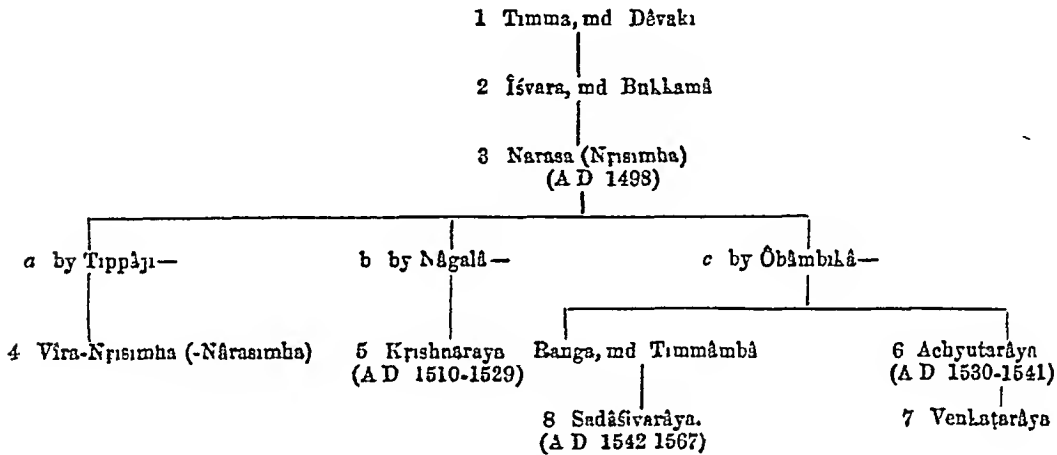
² Compare *Ind Ant* Vol XIII p 181, plate iv, l 6, and above, Vol III p 40, note 3

³ The word *manṇiya* see *Ind Ant* Vol XIII p 181, plate iii, l 20, and *vibhâḍa*, *ibid* l. 16, compare also *birudas* 'iko manṇeya sârdûla, arîraya-vibhâḍa, etc

⁴ The same term occurs in *Ep Carn* Part I p 58, l 5 from the bottom

engraved by Vīranāchārya, the son of Vīraṇa¹ And the inscription ends with five imprecatory verses (153-157), followed by the words *śrī* and *śrī-Vīrūpākṣa*

Of the first part of the inscription the verses 1-26, which bring the genealogy of Sadāśivarāya down to Achyutarāya, correspond to verses 1-22 24, 25, 32 and 38 of the Ūnamāñjērī plates of Achyutarāya, and the only difference between the two inscriptions so far is this that, while according to verse 14 of Achyutarāya's inscription the lady Ōbāmbikā bore to the king Nṛsiṃha (Narasa) one son, Achyutēndra, according to verse 14 of the present inscription she had two sons, Ranga-kṣatindra and Achyutadēvarāya. The inscription (in vv 27-30) then tells us that, on Achyutēndra's death, his son Venkatarāya or Venkatadēvarāya ascended the throne, and that, when after a short time he too had died, the king (*kṣmāpati*) Rāma, the ruler of the great Kārṇāṭa kingdom (*rājya*) and 'husband of (Sadāśiva's) sister,' made the ministers install Sadāśiva-mahārāya, the son of Ranga-kṣatindra and Timmāmbā, on the throne of Vidyānagari.² The verses which follow, up to v 42, eulogize Sadāśiva in the usual hyperbolic fashion. What may perhaps be mentioned here, is, that in v 34 the dust raised by his armies is described as smoke that drove away those gnats—the Śakas (i.e., here, the Muhammadans), and that v 41 speaks of the Kāmbhōja (!), Bhōja, Kālinga and Karahāta kings as attendants on his women's apartments³ The genealogy of the donor, furnished by this record, accordingly is this⁴ —



The king Rāma, spoken of in the preceding, is mentioned again in vv 141-147. He is there eulogized as the hero, the glorious Rāmārāja, the instructor in establishing the glory of the great Kārṇāṭa kingdom (*rājya*), the fruit of long-continued meritorious works (i.e. the son) of the glorious king (*bhūpāla*) Rangarāja, the garland of the Sōma *vaṃśa*, the jewel that

¹ The Ūnamāñjērī plates profess to be engraved by Vīranāchārya, the son of Mallana.

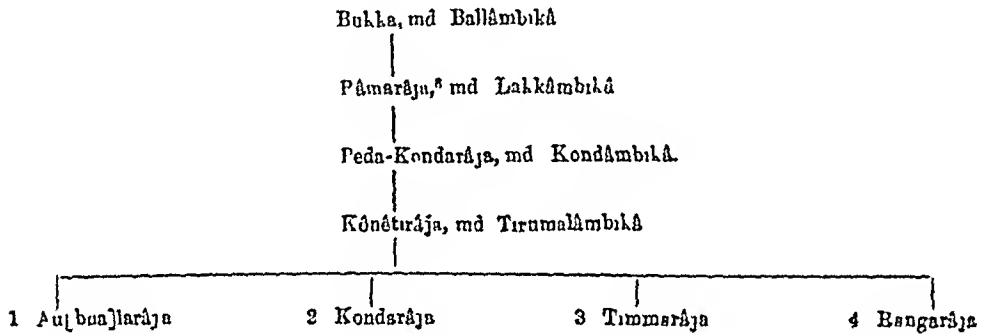
² The same account is given in a copper plate inscription of Sadāśiva's of Śaka Samvat 1482 [current], described in Mr Sewell's *Lists of Antiquities*, Vol II. p 12, No 81.

³ This, of course, is merely an exaggerated reproduction of the verse in the inscriptions of Kṛṣṇnarāya and Achyutarāya which makes these kings be waited upon by the kings of Arga, Vanga, and Kālinga.

⁴ As regards the dates of these princes, known to me from their own published inscriptions, the earliest date of Kṛṣṇnarāya (*Ep Ind* Vol I p 366) would correspond to either the 23rd or the 24th January, A D 1510, and his latest date (*ibid* p 399) is Monday, the 23rd April, A D 1529. The earliest date of Achyutarāya (*Ind Ant* Vol IV p 329) is Monday, the 15th August, A D 1530, and his latest date (*Ep Carn* Part I p 176, No 120) would correspond to the 25th January, A D 1541. The earliest date of Sadāśivarāya (*ibid* p 34, No 42) would correspond to the 27th July, A.D 1542, and his latest date (*South Ind Inscr* Vol I p 70) is Wednesday, the 5th February, A.D 1567. Regarding Narasa (Nṛsiṃha) and Vīra Nṛsiṃha I can only say that the only date known to me, which admits of verification, is one of Narasa's reign, corresponding to the 13th December, A.D 1498 (*Ep Carn* Part I, p 180, l. 16). Compare also *South Ind Inscr* Vol I pp 131-132.

ornaments the Âtrêya gôtra, a king Bhôja¹ in exercising imperial sway over the sentiments of poetry (*sâhitya-rasa*), etc., and is by some of these epithets shown to be Râma II. of the third Vijayanagara dynasty.² The statement of our inscription that he was the husband of Sadâsivarâya's sister (*bhaginî*), need not, I think, be taken in its literal sense. In an inscription published in the *Epigraphia Carnataca*,³ Râma is distinctly called Krishna's (i.e. Krishnarâya's) daughter's husband (*jâmatâ*), and the two statements would in my opinion be best reconciled by taking the word *bhaginî* of the present inscription to denote a cousin of Sadâsiva's, the daughter of his paternal uncle Krishnarâya.⁴

From the account of the third Vijayanagara dynasty, given above, Vol III p 238, it will be seen that Ranga I., the father of Râma II (our Râmarâja), was a son of Râma I and his wife Lakâ or Lakkâ, and grandson of Bukka and his wife Ballâ or Ballamâ, and that, in the inscription there treated of, Bukka's father Pinnama II is styled "the lord of the city of Âraviti." Taken together with that account, our inscription in vv 125-140 clearly shows that the prince (*nripâla*) Kondarâja, at whose solicitation Râmarâja requested Sadâsiva to make this grant, was a near relation of Râmarâja's. For Kondarâja is here described as the second of four brothers who also were descended from the king (*kshamâpa*) Bukka of the famous Âraviti,⁵ thus —



Kondarâja, therefore, was a grandson of (Peda-Kondarâja, who was) a brother of (our) Râmarâja's father Ranga I. He apparently is the same person who, in an inscription⁷ of the reign of Sadâsiva which is dated (one month earlier than the present inscription) at the time of a solar eclipse, on Monday, the new-moon day of Karttika of Śaka-Samvat 1478 (=Monday, the 2nd November, A D 1556), is styled "the *Mahâmandalêśvara* Komâra Kondarâjyadêva, the great king (*mahâ-arasu*)"

Our inscription is dated (in vv 43-44) in the Śaka year counted by the Vasus (8), the horses (7), the oceans (4) and the moon (1), in the year Nala, at the time of an eclipse of the sun on the new-moon tithi of the month Mârgaśīrsha, on a Sunday. By the southern luni-solar system the year Nala (Anala) does correspond to Śaka-Samvat 1478

¹ From this epithet it is clear that Râmarâja was a poet or at least a patron of poets

² See Dr Holtzsch in *Ind Ant* Vol XIII pp 154 155, and Mr Krishna Sastri, above, Vol III p 238

³ *Ep Carn* Part I p 216, l 1, see also Mr Sewell's *Lists of Antiquities*, Vol II p 250

⁴ On the very loose way in which words denoting relationship are used in the Kanarese country, see Dr Fiset's *Kanarese Dynasties*, p 48, note 1. My reason for attaching, in this particular point, rather greater value to the inscription in the *Epigraphia Carnataca* is, that in the historical account furnished by that inscription the exact relationship between Râmarâja and Krishnarâya is a matter of some importance, and therefore likely to have been described correctly

⁵ This name is written *Âraviti*, *Ep Carn* Part I p 19, No. 12, and *Aruriti*, *ibid* p 212, No. 181

⁶ The writer, in l 244, has omitted the two aksharas *Râma*, but there can be no doubt about the intended reading

⁷ *ibid* p 174, No. 108. Kondarâja (the *mahâ-arasu*) is also mentioned in two short Bâdâmi inscriptions of Sadâsiva's of the year Śôbhakṛit (Śaka Samvat 1466), *Ind Ant* Vol X p 64

expired, but otherwise the date is quite incorrect. For the new-moon *tithi* of the *amānta* Mārgaśīrsha of Śaka-Samvat 1478 expired occupied about the whole of the 1st December, A D 1556, which was a Tuesday, not a Sunday, and on which there was no eclipse. There was a solar eclipse, which was visible in Southern India, 6 h 15 m after mean sunrise of Monday the 2nd November, A D 1556, the new-moon day of the *amānta* Kārttika of Śaka-Samvat 1478 expired, and that eclipse is correctly quoted in the inscription of Sadāśiva's reign which has been mentioned in the preceding paragraph.

According to vv 45-53 the grant recorded in our inscription was made 'to him who has become the best of instructors in inaugurating the path of the Vēda, who knows the Dramida doctrine¹ which is the essence of the rays of light of such Vēda, who is the foremost instructor in establishing the tenets of the six *darsanas*, who breaks the pride of mind of those who maintain (the doctrine of) illusion,² who has conquered disputants, who takes away the conceit of crowds of those most learned in magical formulas, who is termed a Garuda of the dissolute (?), while he protects those come for refuge, who repeatedly has sanctified the earth by his circumambulations, and whose mind is quite spotless from his bathing at various holy places, whose birth was revered by Sanaka³ and crowds of other great contemplative saints, whose mind's eye is busy in discerning the course of the past, present and future, whose fame deserves to be proclaimed before that of Prahlāda, Nārada Vyāsa, Parāśara, Śuka and other great devotees of the Holy one, who always is full of bliss, whose mind (?) is given to truth, who gladdens the circle of the good, and who is thus another form of Lakshmi's husband who was always approached by (his foster-father) Nanda, whose heart (?) is devoted to (his wife) Satyabhāmā, and who possesses a discus and (his sword) Nandaka, whose soul is ever engaged in meditating on the footsteps of Nārāyana, who, in order that he may worship Ādikēśava (Vishnu), has assumed the form of an image⁴ in the sacred place the excellent town named Pirumpūndūru,⁵ to him who also is called the holy Amperumāl,⁶ to the great sage Rāmānuja, ever mindful to propitiate Rāma.'

Below, in vv 117-119, it is again stated that the villages granted by the king were to be enjoyed (or possessed), free from all taxes, etc., and as long as the moon and the stars endure, by the great sage Rāmānuja. As the great reformer Rāmānuja lived about 500 years before Sadāśivarāya, the meaning of this can only be, that the donation was made in favour of the sect founded by Rāmānuja, or more particularly, of those of its members who were settled at the sage's birth-place, Śrīperumbūdūr, or of the Vaiṣṇava temple which contained the image of Rāmānuja, before alluded to. At any rate, the object of the grant (according to vv 120-124) was, to enable the devotees to carry on the regular and incidental worship of Ananta (Vishnu) with incense, lights, oblations of food, flowers, dancing, singing, music, umbrellas, *chāmaras*, etc., to celebrate in proper style the yearly festival of Vishnu on 'the holy

¹ *Dravida-vēda* and *Dravid-āmnāya* are in Mr Kittel's *Kannada English Dictionary* explained to mean 'a Vaiṣṇava popular exposition of the Vēdas in Tamil verse' *Dravid āmnāya* I find in *Ep. Carr.* Part I p 45, l 10 from the bottom, and p 46, l 14 from the bottom. Compare also Sir M. Monier-Williams's *Brahmanism and Hinduism*, p 125 — [The *Dravida-veda* is identical with the collection of Tamil hymns generally called *Nāḷāyir prabandham* — E. H.]

² Dr Bhattacharya, in his *Report* for 1883-84, p 74, says 'It was, therefore, Rāmānuja's endeavour to put down the pernicious doctrine of Māyā or unreality, and seek a Vedāntic and philosophic basis for the religion of Bhakti or Love and Faith that had existed from time immemorial.'

³ This is the name of a Rishi who was considered to be a son of Brahman.

⁴ See Dr Buchanan's *Journey through Mysore*, Vol III p 468, where an image of Rāmānuja in a temple at Śrīperumbūdūr is spoken of.

⁵ Below, the name of this place is spelt *Per-umbūdūru*.

⁶ Compare the name *Emberu-ānār*, translated by 'Rāmānuja,' in *Ep. Carr.* Part I p 58, No 94, l 5 from the bottom — [Emberamānār, i.e. 'our lord,' is the name under which Rāmānuja is generally referred to by the Vaiṣṇavas — E. H.]

nakshatra,¹ as well as the yearly car-festival, and every day to provide food of all kinds for the Vaishnava twice-born and their wives, children and aged people, at 'the extensive hall of the holy Rāmānuja here constructed'²

For these purposes, then, the king granted thirty-one villages which are enumerated, and the exact position of which is specified, in vv 54-116 (lines 131-230) Verse 54 shows that all were in the Chandragiri *rājya* of the Jayankonda-Chōla *mandala*.³

Sixteen villages belonged to the Māhalūr *nādula* of the Śenkāttu *kōfala*,⁴ they were —

1-5 (vv 55-59) The villages Kachchipattu, Perumbūdūru, Kilopattu, Kuśapattu, and Pūtēri, all in the Kachchipattu *simā*,⁵ and situated east of Pātichchēri and Vatamangala, south of Malepattu and Śriperumbūdūru,⁶ west of the Brāhmana (?) tank of the village Venkādu, and north of Pōlūr, Irungola and Māmpāka — Śriperumbūdūr is in the Conjeeveram talukā⁷ of the Chingleput district, lat. 12° 55' N, long. 80° E About 2½ miles west of it the map shows Padicheri [Padichchēri] and Vadamangalam, about 3 miles east-south-east of it Venkādu, with a large tank to the north of it, about 4 miles south-west of it Māmbākkam, and about 2 miles south-west of it Irunkulam

6 (vv 60-62) The village Achchamperumpēta(du), east of Valletāñchēri and Tattanūruvilāha, south of Kundimperumpēti(du), west of Ūranōri and Nallāmpēruntēri, and north of Perūñchipākakuppa and Matañchēri — The map shows no name corresponding to Achchamperumpēta(du), but from 4 to 5½ miles south by east of Śriperumbūdūr we find Tattanūr, Valatāñchēri, Kunduperambēdu, Nallāmpērumbēdu, and Pernjēmpākkam

7 (vv 63-64) The village Pudra(du)chchēri, east of Sōmmangala, south of Melahara, west of Nadupattu, and north of Manimangal[a] and Kottakāla — The map has Puducheri [Puduchchēri] 7 miles east and slightly south of, and Manimangalam about 7 miles south-east of Śriperumbūdūr, close to Puducheri on the west it has Sōmangalam(!), and on the east Naduvuappattu (Nadupattu)

¹ According to Mr Krishna Sastri, the Vaishnavas generally understand by *tiru nakshatra* the *nakshatra* under which Rāmānuja was born His birth is believed to have taken place under the *rakshatra* Tiruvādrai (Ādra in Sanskrit), compare *Ind Ant* Vol XXIII p 121, No 51 — [A recent instance of the use of *tirunakshatra* is supplied by the subjoined 'notice' of the publishers of the Bangalore Sanskrit journal *Ānandasōlāsini* — "Our readers are requested to excuse us for not having published the issue of the last Monday, the 29th April 1895, on account of the absence of our compositors and others for Rāmānujāchār's *Tirunakshatram*" — E H]

² I take Rāmānuja *kūfa* to be equivalent to Rāmānuja *mandapa*, and believe that the building referred to is the one described by Dr Buchanan in his account of Śriperumbūdūr (*Journey through Mysore*, Vol III p 463), thus 'Near this is the spot where the great man (Rāmānuja) was born A stone chamber has been erected over it, and between this and the temple is one of the finest *Mandapas*, or porticos, that I have seen erected by *Hindus* It is of great size, and supported by many columns, but, as usual, it is neglected, and has become ruinous and dirty.' — Rāmānuja *kūfa* also occurs in *Tp Carn* Part I p 57, l 16

³ On the Jayankonda Chōla *mandala* see above, Vol III p 149 The Chandragiri *rājya* apparently was so called after the town Chandragiri in the Chondragiri talukā of the North Arcot district, see *ibid* p 119.

⁴ The place Māhalūr, after which the *nādula* is named, I cannot identify, Śenkāttu is the genitive of Śengūdu, a village about 5 miles north by west of Śriperumbūdūr — In order to save repetition, I shall give here at once the names of the villages contained in the *Map of the Chingleput and Madras Districts*, which appear to correspond to the names given by the inscription For places which are not in the Chingleput district (the villages 30 and 31, and their boundaries) the necessary information has been kindly added by Dr Hultzsch, who also has revised the spelling of the names of places in the Chingleput district on the basis of the official English and Tamil lists of the villages in each talukā — I must express here my respectful thanks to the authorities of the India Office for the readiness with which they have placed at my disposal a copy of the *Map of the Chingleput and Madras Districts*, to enable me to edit this inscription

⁵ This apparently refers to the five first villages only

⁶ As Perumbūdūru itself is one of the villages granted, I do not understand what the author means by this — [Perumbūdūr may have formed a hamlet of Śriperumbūdūr, which was excluded from the grant — E H]

⁷ The same remark holds good of all the villages enumerated under 1-15, and perhaps also of those under 16

8 (vv 65-66) The village Pāñchālpattu, east of Kottapāka, south of Pre(pe?)-rumanittāngal, west of Penna(unne?)lūru, and north of Kileppattu and Śrīperumbūdūru — Here the map only shows Bimantāngal (Perumanittāngal ?) about $1\frac{1}{2}$ mile north-east, and Pennalūr about $2\frac{1}{2}$ miles east and slightly north of Śrīperumbūdūr

9 (vv 67-68) The village Nelmalī, east of Kotkada and Āyakkulattūru, south of Mannūr and Vatapura, west of Kāranattāngal and Inunkātakōta, and north of Kottapāda — The map has Nemmalī (Nelmalī) about $2\frac{1}{2}$ miles north and slightly east of Śrīperumbūdūr, and around it, on the north Mannūr and Vāṭarpuram (Vatapura), on the west Todukkādu (=Kotkāda ?) and Āyakolattur, on the south Karantāngal, and on the east Irunkāttukottai (Inunkātakota)

10 (vv 69-70) The village Pau(pō?)ndūru, east of Mā[m]pāka, south of Kaśchi(chchi)pattu, west of Pullapāka, and north of Vatakāl and Pa(?)duhappattu. — Pōndūr is about 3 miles south and slightly west of Śrīperumbūdūr, west of Pōndūr is Māmbākkam, north-east of it Pillapākkam (Pullapāka), and south of it Vadakāl

11 (vv 71-72) The village Nagarikkuppa, east of Kileppattu, south of Pennelūru, west of Venkātu, and north of a small river, flowing into a tank or lake, and of Venkātu — The map shows no name like Nagarikkuppa, but it has Pennalūr and Venkādu (which have been already mentioned) about 3 miles east of Śrīperumbūdūr

12 (vv 73-74) The village Ku[n]dipperumpēdu, east of Kannittāngal and Tattanūru, south of Kottankārana, west of Māngāni, and north of the lake of (?) Achchaperumpēdu — Kundipperumpēdu is Kunduperumbēdu, about 4 miles south by east of Śrīperumbūdūr To the west of it the map has Kannantāngal and Tattanūr, to the north Ottankārana (Kottankārana ?), and to the east Māgāmyam (Māngāni) About 2 miles south of it we find (not Achchaperumpēdu, but) Nallāmpērumbēdu, mentioned already above

13 (vv 75-76) The village Tirumanikkuppa, east of Kōttūri, south of Pandūr and (?) Mummadiykkuppa, west of Aharithirumanī, and north of Yakkantāngal. — Tirumanikkupam is about $3\frac{1}{2}$ miles west of Śrīperumbūdūr About one mile north-west of it the map shows Mummadiykkupam, and $2\frac{1}{2}$ miles also north-west of it Kōttayūr (Kōttūri ?), and close to Tirumanikkupam on the east is Agaram (Aharithirumanī ?)¹ The map contains no name like Yakkantāngal

14 (v 77) The village Mulaśūru, east of Bēlūr and (?) Nandimēdu, south of Pandūru, and west and north of Tirumangala — Mulaśūru is Molaśūr, about 5 miles south-west of Śrīperumbūdūr To the north of it is Tirupandiyūr (apparently Pandūru), to the south-west Nandimēdu, and to the south-east Tirumangalam

15 (vv 78-79) The village Ettantāngal, east of Tirumanikkupa, south of Tirumanyahara, west of Vadamangala, and north of Pandūru — Ettantāngal ought to be looked for about $3\frac{1}{2}$ miles west of Śrīperumbūdūr, but the map shows no name like it Tirumanikkuppa, Vadamangala and Pandūru have been mentioned before Judging from the position of these places, I incline to think that Tirumanyahara is the same village which above is called Aharithirumanī, and that it is represented by the village Agaram of the map, east of Tirumanikkupam

16 (vv 80-81) The village Pandūr, east of Śōṅgapura, south of Vellātūr, west of Amanéri, and north of Pāndenallūru — These villages I am unable to identify on the map There is a place named Velattūr about 13 miles west of Śrīperumbudūr, but none of the other villages are anywhere near it

¹ See below, under 15

The two next villages were in the *Sarattur nāḍuka* of the *Puliyūr kōṭaka*¹ —

17 (vv 82-83) The village Pambali, east of Ānekkottaputtūru, south of Kulachchalūru, west of Malettam and (?) Varāttūru, and north of Pirunganallūru — Pambali must be the village Pammal, about 12 miles east of Śrīperumbūdūr, in the Sāidāpēt tālukā of the Chingleput district, lat 12° 58½' N, long 80° 11½' E. Close to it on the north west the map shows Ānakāputtūr (Ānekkottaputtūru), and about 2 miles north and slightly east of it Polichallur [Polichchalūr] (probably Kulachchalūru)

18 (vv 84-85) The village Śemmenpāka, also called (?) Aruntanallūr, east of Kilpāka, south of Pichchamśēri, west of a big hill near Nammangalr, and north of Śittalēppāka — This is Śembākkam, also in the Sāidāpēt tālukā, lat 12° 56' N, long 80° 13' E, about 14 miles east by south of Śrīperumbūdūr. The map shows Rājakilpākkam south-south-west of it, Śittalapākkam nearly north-west (not south) and Nanmangalam north-east of it, with a hill or mountain south of Nanmangalam

The next village was in the *Vellenalluru nāḍu* of the *Pohli kōṭaka*² —

19 (vv 86-88) The village Āyalchēri, east of the field of Lakuta at Vayalānallūr, south of the bank of a small river flowing into (?) the river of Vayalānallūr, west of Kannapillepālaya and north of Vayalānallūr — Āyalchēri also is in the Sāidāpēt tālukā, lat 13° 5½' N, long 80° 8½' E, about 12½ miles north-east of Śrīperumbūdūr. It is quite close to and south of the 'Cooum' river, and the map shows about one mile south-west of it Vāyālānallūr, and 1½ mile east of it Kannapūlayam

The two next villages were in the *Kākalūr nāḍuka* of the *Īkkātu kōṭaka*³ —

20 (vv 89-91) The village Āyattūr, east of Atāñchānkuppa, south of Surakulattūru, west of a small river flowing into (?) the tank of the village Pāka, and north of Turūru and (?) Kandankolla. — Āyattūr (Āyattūr) is in the Tiruvallūr tālukā of the Chingleput district, lat. 13° 8½' N, long 80° 3' E, about 12 miles north by east of Śrīperumbūdūr. To the north of it the map shows Śirukalattūr, and to the north-east Pākkam, and south-west of it are Kandigai (Kandankolla ?) and, about 1½ mile distant from it, Tolūr (Turūru ?)

21 (vv 92-93) The village Nelmalyahara, east of Kilavilāha, south of a small river flowing into the tank of Pādūr, west of a *kuppa* (?) 'a hill' or 'a hamlet' on the bank of the river north of Vīdayūru, and north of the river east of (?) Vīdayūru, and of a Rudra temple — Nelmalyahara is Nemmahagaram, also in the Tiruvallūr tālukā, lat 13° 7' N., long 79° 53½' E, about 13 miles north-west of Śrīperumbūdūr. According to the map it is situated on the eastern bank of the 'Kusastala' river, and close to it are, on the north, Kilvilāgam (Kilavilāha), and on the south, Vīdayūr (Vīdayūru)

The next village was in the *Kachchūru nāḍuka* of the *Pulih kōṭaka* —

22 (vv 94-95) The village Naduppattu, east of Śōtipperrumpēdu, south of the river Kōrasthalēru and of a great forest, west of Nāyeru, and north of Pūdūr. — Naduppattu apparently is the village Śūrappattu of the map, in the Ponnōri tālukā of the Chingleput district, lat 13° 15' N, long 80° 15' E, about 25 miles north-east of Śrīperumbūdūr. It is about 2 miles

¹ Sarattur I cannot identify. The Puliyūr kōṭaka apparently was so called after Puliyūr, which is close to Madras in the Sāidāpēt tālukā of the Chingleput district, lat 13° 3½' N, long 80° 17' E

² The place after which the kōṭaka was called, Pohli or, as it is spelt below, Pulih and Pulah, is the village of Pojal near Madras on the road to Nellore. Vellenalluru is perhaps only another form of Vayalānallūr, which will be mentioned presently

³ The places after which the nāḍuka and kōṭaka were called are the Kākkalūr and Īkkātu of the map, both close to each other in the Tiruvallūr tālukā of the Chingleput district, about 12 or 13 miles north by west of Śrīperumbūdūr

⁴ This place I cannot identify

south of the 'Kusastala' river, and to the west of it the map shows Śōttuperumbēdu, to the south Būdūr (Pūdūr), and to the east Nāyar (Nāyeru¹)

The four next villages were in the Nāyattu² *nāduka* of the Pulai *kōtaka* —

23 (vv 96-97) The village Valuya(dha?)lammēdu,³ east of Nāyara, west of Mudiyūru, and north of Śērumulla — Valuya(dha)lammēdu is the Valudalambēdu of the map, also in the Ponnēri tālukā, lat 13° 15½' N, long. 80° 17' E, about 28 miles north-east of Śrīperumbūdūr. According to the map it is about one mile south of the 'Kusastala' river, one mile east of Nāyar (Nāyara), and one mile west of Madiyūr (Mudiyūru)

24 (vv 98-99) The village Sirupāka, east of Mālipāka and Āmūrukuppa, south of Ilavampattu, west of Vanappāka⁴ and (?) Achchirumuha, and north of Nāyeru — Sirupāka is the Śīruvākkam of the map, also in the Ponnēri tālukā, lat 13° 17' N, long 80° 16' E, about 28 miles distant from Śrīperumbūdūr towards the north-east. It is on the northern bank of the 'Kusastala' river, and the map shows to the west of it Mānivākkam (Mālipāka) and Āmūr, towards the north-east Elavampēdu, and towards the south-east Vannippākkam. About 2 miles south of it and south of the 'Kusastala' river is Nāyar (Nāyeru)

25 (vv 100-101) The village Eluvittāngal, east of Vannippāka, south of Nālūr and Muriyadihchānpattu, west of Panappāka and north of Pūdūrvilāha — Eluvittāngal I cannot identify, but it must have been in the neighbourhood and east of Sirupāka, for the map shows Vannippākkam one mile south-east of Śīruvākkam, and Muriyānpēdu (Muriyadihchānpattu) 1½ mile north-east and Nālūr about 2½ miles east of it [In the Index to the Ponnēri tālukā map, the villages Nālūr, Inuvittāngal and Panappākkam are clubbed together]

26 (vv 102-103) The village Pūdērvilāha, east of Nāyaru, south of Sirupāka, west of a lake near the boundary of Veludhalammēdu, and north of Nāyaru — This village also (apparently the same which above is called Pūdūrvilāha) I do not find on the map, but its position is indicated by the three other villages which have been already mentioned and identified

The two next villages were in the Amarūr *nāduka* of the Peyyūru *kōtaka*⁵ —

27 (vv 104-105) The village Kiraippāka, east and south of Ummippattu, west of Perunkali, and north of Kōlūra — Kiraippāka probably is the village Kirappākkam of the map, also in the Ponnēri tālukā, lat. 13° 28½' N, long 80° 16' E, about 39 miles north by east of Śrīperumbūdūr. About 2 miles south-west of it the map has Ummippēdu (Ummippattu), and 3 miles south east of it Kōlūr

28 (vv 106-107) The village Śettuppādu, east of Kārana and (?) the tank of Pāpasetta, south of a big forest near that tank, west of the road of Mādanallūra, and north of Kārana and Kottapālāya. — These I cannot identify

The next village was in the Kachchūru⁶ *nāduka* of the Īkāttu *kōtaka* —

29 (vv 108-110) The village Sōmidēvapattu, east of Udappi, south of Kuñjara and Mailāppūr, west of Payyūru and (?) Gollakuppa, and north of Kurakkuntandala. — Sōmidēvapattu is the village Somadēvapattu of the map, in the Tiruvallūr tālukā of the Chingleput district, lat 13° 14' N, long 79° 58' E, about 18 miles north by west of Śrīperumbūdūr. To the north of it the map shows Kuñjaram and Mailāpūr, to the south-west Odappai (Udappi), to the south-east Korakantandalam (Kurakkuntandala), and to the north east Meyyūr (Payyūru?)

¹ The name of this place is spelt below also *Nāyaru* and *Nāyara*

² This *nāduka* is evidently named after Nāyaru, see the preceding note

³ See below, under 26

⁴ Below, this name is spelt *Vannippāka*

⁵ 'Peynūr Kottam' is mentioned in the *Chingleput Manual*, p. 438, as belonging to the Ponnēri tālukā

⁶ This *nāduka* is distinct from another of the same name in the Pulai *kōtaka*, see above under 22

The last two villages were in the Malaya¹ *nāduka* of the *Īkāttu kōṭaka* —

30 (vv 111-113) The village *Vellāttukōta*, east of the temple of (the goddess) *Malaya-Nā[ch]chi[yār]* at *Allikuli*, south of the tank of *Vilānkādu*, west of the garden of *Timma* at *Nelvādi*, and north of *Kottūr* and (?) *Ariyapāka* — ‘*Vellattukota*’ is found on the map of the *Kālahasti Zamīndārī*, to the west of ‘*Neluay*’ (*Nelvādi*) Its western boundary, *Allikuli* belongs to the *Tiruvallūr tālukā*

31 (vv 114-116) The village *Kōlpāka*, east of the *Allikudi* mountain and (?) of the tank of *Pennelūru*, south of the *Chandramauli* tank, west of *Amanpāka* and of the road to the village *Pennallūru*, and north of the tank of *Chēlekātu* — *Allikudi* is the same as *Allikuli*, the western boundary of the village No. 30 The *Kālahasti Zamīndārī* map shows, to the east of *Allikuli*, ‘*Ammambakam*’ (*Amanpāka*), and to the north-north-west of the latter a very indistinctly printed name which may be meant for ‘*Pennallur*’ (*Pennelūru* or *Pennallūru*)

As the chief interest of this inscription will probably be considered to lie in the unusually large number of districts and places mentioned in it, I conclude this abstract of the contents with the following alphabetical list of the *kōṭakas*, *nādukas*, and villages and other localities, the names of which occur in lines 131-230 The figures after the names refer to the lines of the original text

(a) List of *kōṭakas* —

Īkkāttu-k 188, 218, 222

Pulak-k 199, *Pulih-k* 195, *Pohli-k* 183

Puhyūr-k 176

Peyyūru-k 212

Ścñkāttu-k 132

(b) List of *nādukas* —

Amarūr-n 212

Kachchūru-n, in *Īkāttu-k* 219, in *Pulih-k* 196

Kākalūr-n 188

Nāyattu-n 199

Malaya-n 223

Māhalūr-n 133

Vellenallurn-n 183

Śaṇattu-n 175

(c) List of villages, etc —

Achchaperumpēdu 162, *Achchamperumpēta(du)* 143

Achchirumuha 203

Ataūchānkuppa 189

Amanēr 174

Amanpāka 229

Ariyapāka 225

Aruntanallūr 181

Allikudi mountain 227, *Allikuli* 223

Aharattirumani 164

Ānekkottaputtūru 176

Āmūrukuppa 202

Āyakkulattūru 151

Āyattūr 191

Āyalchēr 187

Inunkātakōta 153

Irungola 136

Ilavampattu 203

Udappi 219

Ummippattu 213

Ūranēr 142

Ettantāngal 171

Eluvittāngal 209

Kachchipattu 137, 154, -*sīmā* 133

Kandankolla 191

Kannapillepālāya 185

Kannittāngal 160

Kāiana 215, 217

Kāranattāngal 153

Kīnappāka 214

Kilavilāha 192

Kilepattu 138, *oppattu* 149, 157

Kilpāka 179

Kuñjara 219.

Ku[n]dipperumpēdu 162, *Kundim-perumpētu(du)* 141

Kurakkuntandala 221

Kulachchalūru 177

Kuśappattu 139

Kotkāda 151

¹ The name of this *nāduka* which means ‘the hill division,’ may be connected with that of the temple of *Malaya Nāchchivār* which belonged to it

(c) List of villages, etc —*contd*

Kottakūla 146
 Kottankarana 161
 Kottapāka 147
 Kottapada 153
 Kottūr 225
 Kotturi 163
 Kottapalaya 217
 Kormthalēru river 197
 Kolura 214
 Kolpāka 230
 Gollakuppa 220
 Chandramauli tank 228
 Chālekūtu 229
 Tattanura 160
 Tattanūravilāha 140
 Tirumangala 167
 Tirumanikkuppa 166, 169
 Tirumanyahara 169
 Tarura 191
 Nagarikkuppa 160
 Nadappattu 145, Nadappattu 199
 Nandimēdu 167
 Namangala 180
 Nallaperantūri 142
 Nāyara 200, Nayara 200, 211, Nayeru
 198, 204
 Nālur 206.
 Nelmal 154
 Nelmalahara 195.
 Nelvadi 224
 Pa(?)dihappattu 156
 Panappāka 207.
 Pandu[r] 175
 Pandūr 163
 Pandūru 167, 171
 Pambali 179
 Payyura 220
 Paka 190
 Pañchāhappattu 151
 Patichēchēri 134
 Pandenallūru 175
 Pādur 193
 Pāpasetti tank 215
 Pichchamēchēri 179
 Pirunganallūru 178
 Pudra(du?)chchēm 146
 Pullapaka 1.
 Pudur 198
 Pūtēri 139
 Pūdurvīlāha 208
 Pūdērivīlāha 211

Pennalūru 149, Pennalluru 229, Penne-
 lūru 157, 227
 Perūchupākakuppa 143
 Perunkali 213
 Perambūdūru 137, 150, Śrip° 135, 150
 Polūr 136
 Pan(pō?)ndūru 156
 Pre(pe?)rumanittangal 148
 Bclur 166
 Matañchēru 143
 Manimangal[a] 146
 Mannur 152
 Malettam 178.
 Malepattu 134
 Mangin 162
 Madanallūru 216
 Mampāka 136, 154.
 Mālipāka 202
 Mudiyūru 200
 Mummadiikkuppa 164
 Muriyadiēchanpattu 206
 Mulaśūru 168
 Mīlahara 144
 Mirai(mai)lappūru(r) 220.
 Yakkantāngal 165
 Vatakāl 155
 Vatapura 152
 Vatamangala 134, Vada° 170
 Vanippāka 203, Vannippāka 205
 Vayalanallūr 184, 185, 186
 Varatturu 178
 Vallettañchēri 140
 Valaya(dha?)lammēdu 201, Veludha-
 lammēta(du) 210
 Vīdayūr, Vīdayūru 194
 Vilankādu 224
 Venkātu 135, 158, 159
 Vellatūr 173
 Vellāttukōta 226
 Śittileppāka 181
 Śettuppādu 217
 Śemmenpāka 182
 Ścramulla 200
 Śōtipperrumpēdu 196
 Śohngapura 172
 Śirupāka 205, 210
 Śurakulattūru 189
 Śōmamangal 144
 Śōmidēvapattu 221

TEXT¹

First Plate

- 1 Śrī Ganādhīpatayâ namah 1(II) ²Namas=tunga-sīrasā-chumbi-chandra-chāmara-
 2 chāravê | tralōkya-nagar-ārambha-mūlastambhāya Śambhavê 1(II) [1*] Harêr=li.
 3 lā-varāhasya damshtrā damdah sa pātu vah | Hēmādri-kalāsā yatra
 4 dhātṛi chchha[t*]tra-sīryam dadbau 1(II) [2*] Kalyānāy=āstu tad=dhāma pratyūha-ti-
 5 mir-āpaham | yad=Gajō=py=Agaj-ōdbhūtam Haiṁ=āpi cha pūjyātê 1(II) [3*]
 6 Asti kshīramayād=dai(dê)vair=mathyamānān=mahāmbudhêh | navanī-
 7 tam=iv=ōdbhūtam=apanīta-tamō mahah 1(II) [4*] ³Tasy=āsīt=tanayas=apō-
 8 bhir=atulaiṛ=anvartha-nāmā Budhah |⁴ punyair=asya Purūravā bhūja-ba-
 9 lai=āyur=dvishām nighnatah | tasy=Āyur=Nahushō=sya tasya pu(pa)rushō
 10 yuddhê Yajāti[h*] kshitan |⁴ khyātas=tasya tu Turvasur=Vasu-nibhah śrī-Dê-
 11 rayānī-patīh 1(II) [5*] ⁵Tad-vamśê Dēvaki-jānir=didīpê Timma-bhūpatih | ya-
 12 śasvi(svi) Tuluv-āmdrēshu Yadōh Krishna iv=ānvayê 1(II) [6*] Tatō=bhūd=
 Bukkamā-jānir=ī-
 13 śvara-kshīpālakah | atrāsam=agunabhramśam maui-ratnam mahābhujām [II 7*]
 14 Sarasād=udabhū[t=*] tasmā[n=*] Naras-āvanipālakah | Dēvaki-namdanāt=Kā-
 15 mō Dēvaki-namdanād=iva 1(II) [8*] ⁶Vividha-sukrit-ōddāmê Rāmēśvara-pramu-
 16 khē muhur=mudita-hṛdaya sthānē sthānē vyadhata yathāvidhi [1*] budha-pari-
 17 vritō nānā-dānāni yō bhuvī shōdāsā tribhuvana-jan-ōdgītām
 18 sphītam yāsah punaruktayaktayan⁷ 1(II) [9*] ⁸Kāvērīm=ā-
 19 śu ba[d*]dhvā bahala-jala-rayām tām vilamghy=auva śatrum
 20 jīva grāham grihītvā samiti bhūja-balāt=Tamcha-
 21 rājyam tadīyam | kritvā Śrīramga-pūrvam tad=api ni-
 22 ja-rasē pattanam yō babhāśē |⁹ kīrti-stambham nikhāya tribhuva-
 23 na bhavana-stūyamān-āpadānah 1(II) [10*] Chēram Chōlam cha Pā[m*]dyam
 tam=api cha Madhu-
 24 rā-vallabham māna-bhūsham |⁹ vīry-ōdagram Turushkam Gajapati-nripatim
 ch=āpi jivā tad anyān [1*]

Second Plate, First Side

- 25 ā-Gangātīri-Lamkā-prathama charama-bhūbbrit-tat-āmtam nitāmtam |⁹ lhyā-
 26 tah kshōnīpatīnām srajam=iva sīrasām(sam) śāsanam yō vyatānī-
 27 t 1(II) [11*] ¹⁰Tippāji-Nāgalā-dēvyōh Kausalyā-śrī-Sumitrāyōh | dē-
 28 vyōr=iva Nṛsimhēmdrāt=tasmān(t)=Panktrathād=iva 1(II) [12*] Vīrau vīna-
 29 yinau Rāma-Lakshmanāv=iva namdanau | jātan Vīra-Nṛsimhēm-
 30 dra-Krishnarāya-mahīpatī 1(II) [13*] ¹¹Ramgakshītimdr-Āchytadēvarāyau ra-
 31 k-bhā dhurīnāv=iva Rāma-Krishnau | Ōbāmbikāyām Narasa-kshī-
 32 timdrād=ubhāv=abhūtānmaragēmdra-sārau¹² 1(II) [14*] ¹³Vīra-śrī-Nārasimha-
 33 s=sa Vijyanagarē ratnasimhāsana sthah kīrttyā nītyā nīrasya-

¹ From Sir W. Elliot's impressions, supplied to me by Dr. Hultzsch² Metre of verses 1 & 2 Ślōka (Anushtubh)³ These signs of punctuation are superfluous⁴ Metre Harini⁵ Metre of verses 10 and 11 Sragdharā⁶ Metre of verses 12 and 13 Ślōka (Anushtubh)⁷ Read 'Am naralēmdra⁸ Metre Śārdūlavikrīdita⁹ Metre of verses 6 & 8 Ślōka (Anushtubh)¹⁰ Read punaruktayan¹¹ These signs of punctuation are superfluous¹² Metre Upajāti¹³ Metre of verses 15-18 Sragdharā

34 [n=*]Nrīga-Nala-Nahushān=apy=avanyām=ath=ānyān | ā Sētōr=ā Sumē-
 35 rōr=avanisura-nutah svairam=ā ch=ōdayādrēr=ā¹ pāschāty-āchal-ām-
 36 tād=akhūla-hridayam=āvarjya rājyam śasāsa | (II) [15*] Nānā-dānāny=akā-
 37 rshīt=Kānaka-sadaśi(sī) yah śrī-Virūpākshadēva-sthānē śrī-Kālabast-i-
 38 śitur=apī nagarē Vemkatādrau cha Kāmchyām | Śrīśaulē Śōnaśaulē ma-
 39 hati Harīharē=hōbalē Sē(sam)gamē cha |² Śrīramgē Kumbhaghōnē hata-ta-
 40 masī Mahānamdī tīrthē Nivrittāu | (II) [16*] Gōkarnē Rāma-sētan jagatī
 41 tad-itarēshv=apy=asēshēshu punya-sthānēshv=ārabdhā-nānāvidhā-bahala-
 42 mahādāna-vāri-pravāhah | yasy=ōdamchat-turamgah prakara-khura-rajah.³
 43 śusya(shya)d-ambhōdhi-magna-kshmābhrit-paksha chehbid-ōdyatta(tka)ra-kulśadhar - ō -
 44 tkamthitā komthit=ābhūt | (II) [17*] Brahmāmdam viśva-chakram ghatam=udita-ma-
 45 hābhūtakam ratna-dhēnum |⁴ sapt=āmbō(bhō)dhimś=cha kalpa-kshītirūha-lati-
 46 kē kāmchanīm kāma-dhēnum | svārna-kshmā[m] yō hrany-āśva-ratham=apī
 47 tulā-pūrusham gō-sahasram hēm-āśvam hēma garbham kanaka-karī-ratham
 48 pamcha-lāmgaly=atānīt | (II) [18*] Prājyam⁵ praśāśya nirvighnam - rājyam ni-
 49 rvighnam⁶ rājyam dyām=iva śāstum | tasmin=gunēna vikhyātē kshi-
 50 tēr=imdrē divam gatē | (II) [19*] Tatō=py=avārya-vīrya[h*] śrī Krishnarāya-mi(ma)-

Second Plate, Second Side

51 hīpatih | bibharti manikēyūra-nirvisēsham mahīm bhujē | (II) [20*] Kī-
 52 rtyā yasya samamtatah praśrī(srī)tyā viśvam ruch-aikyam vrajēd=ity=āśamkya
 purā Pu-
 53 rārīr=abbavad=bhāl-ēkshanah prāyaśah | Padmākshō=pi chatur-bhujō=ja-
 54 ni janī⁸ chatur-vaktro=dbha(bha)vat=Padmabhūh |⁹ Kālī --khaḍgam=ayā(dhā)d=Ramā
 55 cha kamalam vīnām cha Vānī karē | (II) [21*] Śātrūnām¹⁰ vāsam=ētē dadata
 56 iti rushā kim nu sapt=āmburāśi(sī)n=nānā-sēnā-ttu(tu)ramga-tri(trn)tita-
 57 vasumati-dhūli-kāpālikābhīh | samsōśya¹¹ svairam=ētat-prati-
 58 nidhi-jaladhi-śrēṇikā yō vidbattē |¹² brahmāmda-svarnamēru-
 59 pramukha-nṛja-mahādāna-tōyār=amēyāh | (II) [22*] Stuty audāryah suvābhībhīh¹³
 60 sa Vijayanagarē ratnasimbhāsana-sthah |¹⁴ kshmāpālān=Krishnarāya-
 61 kshītipatir=adharīkritya nityā [Nrī]g-ādā(dī)n | ā pūrvādrēr=a-
 62 th=āstakshītidhara-katakād=ā cha Hēmāchal-āmtād=ā¹⁵ Sētōm(r)=arthi-
 63 sārtha-śrīyam=iha bahalīkritya kīrtiyā babbhāsē | (II) [23*] Kritavati¹⁶ su-
 64 ra-lōkam Krishnarāyē nṛj-āmsam tad=anu tad-anujanmā punya-karm=Ā-
 65 chyutēmdrah | akhūlam=avani-lōkam sv-āmsam=ēty=āri-jētā vi-
 66 lasati Harī-chētā vidvad-īshṭa-pradātā | (II) [24*] Ambhōdēna¹⁷ nīpiya-

¹ The original has a sign of punctuation between *drē* and *rā*

² This sign of punctuation is superfluous

³ Read *-turamga-prakara-*, and compare above, Vol III p. 152, notes 7 and 8

⁴ This sign of punctuation is superfluous

⁵ Metre of verses 19 and 20 Ślōka (Anushtobb)

⁶ The words *nirvighnam rājyam* have been erroneously put twice

⁷ Metre Śārdūlavikrīdita

⁸ These two *akṣaras* have been erroneously put twice

⁹ This sign of punctuation is superfluous

¹⁰ Read *samsōśya*

¹¹ Read *sudhībhīh*

¹² The original has a sign of punctuation between *ta* and *da*

¹³ Metre Māhī

¹⁴ Metre of verses 22 and 23 Śragdhārā

¹⁵ This sign of punctuation is superfluous

¹⁶ This sign of punctuation is superfluous

¹⁷ Metre Śārdūlavikrīdita

- 67 māna-sahlō=grastyēna pīt-ō[*]jhitas=taptō Rāghava-sāya-
 68 k-āgni-sikhayā samtapyamānah sadā | amtasthair=vadrbā(vā)-mukh-āna-
 69 la śikhā jānair=visushkō ddhravam |¹ yad-dān-āmbu-ghan-āmbur=ambudhi-
 70 r=ayam pūnah samu[d*]dyōtatō |(II) [25*] Samajan² narapālah satya-dhaima-pra-
 71 tishthō Vijayanagara-i-ājad-ratnasimbāsana sthah |[*] Nrig-i-Nal-i-Na-
 72 [hu]sh-ādīm(dān=)nichayan=rāja-nītyā nirupama-bhujavīṣ-audāya-bhūi=A-
 73 [chyu]tēmdrah |(II) [26*] ³Kshiti pratishthāpita-kūtti-dēhīc piāptē padam
 Vaishnavam=A-
 74 [chyu]tēmdrē | addhyāsyā bhadr-āsanam=asya sūnur=vinō babhan
 Vemkatakādeva-
 75 rāyah |(II) [27*] Prasāsya⁴ rājyam Praśa(sa)vāstra-rūpē vidvan-nidhan
 Vemkatarā-
 76 ya-bhūpē | abhāgadhēyād=achmāt=prajānām=Ākhamdal-ānvāsam=a-
 77 th-ādhirūdhc |(II) [28*] ⁵Timmāmbā-vara-garbha-mauktikamanī Ramgakshitim-

Third Plate, First Side

- 78 dr-ātmaiah |⁶ kshatr-ālamkaranēna pālita-mahā-Karnāta-rājya-śri-
 79 yā | saury-audārya-dayāvatī sva-bhagīnī-bharttā(ritā) jagat[*]-trāyīnā(nā)
 80 Rāma-kshmapatin=āpy=amātya tilakair kṣipt-ābhishēka-kramah |(II) [29*] Śī-Vi-
 81 dyānagarī-lalāmāni mahā-sāmmrājya-simbāsane⁷ |⁸ samtāna-
 82 drur=iva sphuran=sura-grau sambritya vidvčshinah | ā Sctōr=a-
 83 pi ch=ā-Himādri rachayan=rājūō nij-ājñā-karān=sarvām pālayu-
 84 tē Sadāsiva-mahārāyaś=chirāya kshamām |(II) [30*] ⁹Vikhyāta-vikramti-
 85 nayasya yasya patt-ābhishēkē niyatam prajānām | ānamda-bāshpai-
 86 r=abhishūchyamānā dēvi-padam darsayatē dharitrī |(II) [31*] ¹⁰Gōtr-ōddhāra-vi-
 87 sāradam kuvalayāpīd-āpahār-oddhuram saty-āyatta-matī[m*] sama-
 88 sta-sumana-stōm-āvan aikāyanam |[*] samjāta-smritibhā-ruchim savi-
 89 jayam samnamdaka-śrībharam¹¹ ya[m*] samsamti yasōdayāmchita-gunam
 90 Krishn-āvatāram budhāh |(II) [32*] Vikhyātam bahu-bhōgaśrīnga-vibhavair=uddā-
 91 ma-dān-ōddhuram dharmēna smritimātratō=pi bhuvanē daksham prajā-
 92 rakshanō | prāptām yasya bhujam bhujamga-mahibhrid-digdanti-kūrm-
 ōpamam
 93 pātivratiya-patākik=ētī dharanī[m*] jānamtu sarvō janāh |(II) [33*] ¹²Yat-sē-
 94 nā-dhūh-pālī Śaka-māsaka-samuchchātānē dhūma-rckhā rōm-ālī

¹ This sign of punctuation is superfluous.

² Motre Mālinī The Ūpamāñjērī plates of Achyutarāya in verse 38 (above, Vol III p 154), instead of samajan, have sa jayati, which undoubtedly is the original reading

³ Metre Indravajrā

⁴ Metre Upajāti

⁵ Metre of verses 29 and 30 Śārdūlavikrīdita.

⁶ This sign of punctuation is superfluous

⁷ Read -sāmrajya-

⁸ This sign of punctuation is superfluous

⁹ Metre Inaravajrā

¹⁰ Metre of verses 32 and 33 Śārdūlavikrīdita — ' Him, who knows how to elevate his family, who strives to alleviate the suffering of the orb of the earth, whose mind is addicted to truth, who is solely intent on fostering the whole multitude of well disposed people, who has the pleasing appearance of the god of love, who is victorious, whose wealth of fortune gladdens the good, and whose excellent qualities are rendered even more illustrious by his fame and compassion,—him the wise call an incarnation of Krishna, who knew how to lift up the earth, who exerted himself to take away (the elephant) Kuvalayāpīda (the vehicle of Kamsa), whose heart is devoted to (his wife) Satyabhāmā, who is solely intent on protecting the whole host of the gods, who takes delight in (his son) the god of love, who has a divine ear (or, who is accompanied by his attendant Vijaya, etc), who bears (his sword) Nandaka and Lakshmi, and whose excellent qualities were honoured by (his foster mother) Yaśōdā '

¹¹ Read san namaaka

¹² Metre Sragdharā.

- 95 kirtti-vadhvâ iva bhuvanam=idam sarvam=amtar=vahamtyâh | vññi n=â-
 96 nīyas=iva prakatita-vihritîr=vīra-lakshmyâ ran-âgrê |¹ śāmtyē jī-
 97 mūta-pan[k*]tīh kīla śa(sa)kala-khala-stōma dāvānalānām || 34*] ²Tungām=ē-
 98 va dayām padāmbuja-yugam Śonam cha Krishnā[m*] tanu[m*] raktā[m*] nīla-
 śi(sī)tī[m*]
 99 Trvēm=anaghām vīkshām guram Narmadām [|*] tīrthān=īti samāva-
 100 haty=avayavāih Śēshādri-vāsī vibhuh prāyō yasya visēshabha-
 101 kti-muditah pattābhishēka-śrīyē | (||) [35*] ³Vō(ō)shadhīpaty-upamāyita-gaia-
 102 das=Tōshanarūpa-jit-Āsīmakāmdah [|*] Bhāsha(she)ge-tappuva-rāyara-
 103 gamdah Pōshana-nirbhara-bhū-navakhamdah | (||) [36*] ⁴Rājādhirāja-birudō

Third Plate, Second Side.

- 104 Rājarāja-sam-āmbatih | Svārāja-rājamānashrī⁵ śrī-Rāja-
 105 paramśvarah | (||) [37*] Mūrurāyaragamd-āmkō Mēru-lamghī-yaśōbharah |
 106 Śaranā[ga*]ta-mamdārah Pararāja-bhayamkarah | (||) [38*] Karad-ākhlābhūpā-
 107 lah Paridīra-sahōdarah | Himdurāja-surattrāna Imduvamsa-śi-
 108 khāmanih | (||) [39*] Gaj-augha-gamda-bhērumdō Haribhakti-sudhānūdhīh | Va-
 109 rddhāmān-āpadānashrīr=⁶Arddhamāri-natēśvarah | tyādi-birudai-
 110 1=vamdi-tatyā nityam=abhishtutah | (||) [40*] Kāmbhō(bō)ja-Bhōja-Kālmga-
 Karahā-
 111 t-ādī-pārthivāih | sauvidarīla(la)-padam prāptāih samdarśita-rnrī(nrī)pōpadah | (||)
 [41*] Sō=⁷
 112 yam nti-vīśāradah surataru-spha(spa)rddhāla-vīśānanah sarv-ōrvīśa-
 113 natah Sadāśivamahārāja-kshamānāyakah | bāhāv=amgada-nirvi-
 114 śēsham=akhilām sarvamsabham=udvahan=vidvattrāna-parāyanō vijaya-⁸
 115 yatē vīra-pratāp-ōnnatah || [42*] ⁹Kramād=vasu-hay-ābdh-imdu-ganitē Śaka-va-
 116 tsarē | Nala-samvatsarē māsi Mārgaśirsha ita śrutē | (||) [43*] Sūryōparā-
 117 gē=māvāsyā-tithā(thau) Mārttāmda-vāsarē | Tungabhadra-nadī-tirē Vi-
 118 tthalēśvara-samnidhau | (||) [44*] Prapīdushē vēda-mārga-pratishth-āchāryavaryatām |
 119 tādng-vēda-śikhā-sāra-Dramidāgama-vēdinē | (||) [45*] Shaddarśan-āittha-siddhām-
 120 ta-sthāpan-āchārya-maulayē | māvāvādī mano-garva-bhēdinē jita-vā-
 121 dinē | (||) [46*] Mamtravādī-manishimdra-vrind-āhamt-āpahārīnē | ¹⁰ambhaga-
 Garu-
 122 d-āmkārya(ya) śaranāgata-rakshinē | (||) [47*] Pradakshinah kṛitavatī
 pāvanīm(m)m=ava-
 123 vīm muhnh | nānāvidha-mahātīrtha-sthā(snā?)n-ātīvimal-ātmanē | (||) [48*]
 Sanak-adi-

¹ This sign of punctuation is superfluous² Metre Sārdulavikṛidita — *Tungā* is 'high, strong,' and 'the river Tungā, one of the two components of the Tungabhadra,' *Sōna*, 'red,' and 'the river Sōna,' *Krishnā*, 'black,' and 'the river Krishnā,' *Narmada*, 'giving pleasure,' and 'the river Narmada.' The eye is black, white, and *raktā*, 'red' and 'loving,' and is therefore the holy Triveni, 'the place (now called Allahabad) where the Ganga joins with the Yamunā and is supposed to receive underground the Sarasvatī.'³ Metre Dōdhaka⁴ Read *ōmāna śrīh*⁵ Metre Sārdulavikṛidita⁶ Metre of verses 43-124 Ślōka (Anushtubh)⁷ I am unable to give the meaning of the word *ambhaga*. If the reading is correct, its connection with the word *Garuda* would seem to indicate that it is equivalent to *bhujanga*, in the double sense, conveyed by the word, of 'a snake' and 'a dissolute person'⁸ Metre of verses 37-41 Ślōka (Anushtubh)⁹ Read *ōdānāśrīr=*¹⁰ Read *vija*

- 124 ma-yôgîndra-samûh-âdrita-janmanê | kâlatraya-gati-jûâna-kârmana-jûâ-
 125 nachakashushê [(II) [49*] Prahlâda-Nârada-Vyâsa-Parâsara-Śuk-âdîshu |
 Bhagavadbhakta-
 126 varyêshu prathamâkhyêya-kîrttayê [(II) [50*] Sadânamda-samêtâya saty-âya[ttâ]-
 sva-¹
 127 rê(chê)tasê | sachchakra-namdalâya Śrîsahây-âparamûrttayê [(II) [51*]
 Nârâyanapada-
 128 ddhyâna-parâyana-nijâtmanê | purê punya-sthalê śrîstthê Pirumpûmdûru-nâ-
 129 makê² | Âdikêśava-sêv-ârtham=archchâ-ra(rû)pam=apêyushê [(II) [52*] Śrîmad-
 Amperumâ-
 130 l-âkhyâm=aparâm cha prapêdushê | Râmânujâ-munîmdrâya Râm-âîâdhana-

Fourth Plate, First Side.

- 131 chêtasê³ [(II) [53*] Jagatkhyâta-Jayamkoînda-Chôla-mamdala-vâsinam |
 132 śrî-Chamdragiri-râjyê cha prâjyê vâsam=upâśritam [(II) 54*] Śemkâttu-kôtak-
 âmta-
 133 stham Mâhalûr-nâ[ta(du)]kê sthîtam | [śrî-]*Kachchipattu-sîm-âmtarbhâvam
 ch=âpi samâśri-
 134 tam [(II) 55*] Śrî-Pâtichchêri-sîmâmtât=prâchyam cha Vatamamgalât |
 Malepa-
 135 ttu-Śrîperumbûdûru-sîmâmta-dakshinam [(II) 56*] Venkâtu-grâma-[bh]ûdêva-
 136 ta[tâ]kâd=âpi pâschimam [*] yukta-Pôlûr-Irumgola-Mâmpâk-ivadhîbh-ûtta-
 137 ram [(II) 57*] Kachchipattur=ita khyâta-nâmânam grâmam=utta[ma*]m |
 Perumbûdû-
 138 ru-nâmânam=âpi grâmam manôharam [(II) 58*] Kilepatv(ttv)-âhvayam grâmam=a-
 139 pi sasy-ôpasôbhîtam [*] Kusapattu-grâmakam cha Pûtêri-grâmam=ap[y]=a-
 140 mum [(II) 59*] Vallettâmchêri-nâmnô=pi sîmâmtât=grâmakachya[?]t⁴ |
 Tattanûru-
 141 vilâhasya kshêtrât=prâchîm dîsam śritam [(II) 60*] Grâmât-Kumdimperum-
 pêtî(du)-
 142 nâmakâd=âpi dakshinam [*] lhyât-Ôranêrê[h*] śrî-Nallânperumtêrêś=cha
 pâschî-
 143 mam [(II) 61*] Perimchipâkakuppâch=cha Matamchêri[schî]⁵t-ôttaram |
 grâmam=Achchampe-
 144 rumpêta(du)-nâmânam=âpi visrutam [(II) [62*] Sômamamgalatah prâchyam
 śrî-Mê-
 145 lahara-dakshinam | Nadupatv(ttv)-âhvayam(ya)-grâmam(ma)-sîmâmtât=âpi
 pâschimam [(II) [63*]
 146 Manimamgal-Kottakâla-sîmâmtât=âpi ch=ôttaram | śrî-Pudra(du?)chchê-
 147 ri-nâmânam khyâtam cha grâmam=uttamam [(II) [64*] Kottapâk-âbhîdha-
 grâma-sî-

¹ The *akshara* in brackets appears to have been originally *sa* or *sta*, compare line 87 above

² Below, this name is spelt *Perumbûdûru*.

³ The preceding words in the Dative case and the following words in the Accusative case, up to verse 119, are dependent on the word *dattavân* in line 284

⁴ Originally **kachyat* was engraved, but the *akshara chya* seems to have been altered. Perhaps the intended reading may be *grâmakasya cha*

⁵ Here, too, the *akshara* in brackets, which yields no satisfactory meaning, seems to have been altered. One might suggest reading **rê=tath=ôttaram*

- 148 mām̐tat=prāg-diśi sthūtam | grāmāt=Pre(pe?)rumanittāmgal-nāmakād=a-
 149 pi dakṣiṇam | (II) [65*] Pemna(ne?)lūru-varagrāma-simāmtād=api paśchimam |
 Kile-
 150 ppattu-Śriperumbūdūru-grāmad[v*]ay-ōttaram | prakhyātam cha bhuvī gra-
 151 mam Pāṁchālippattu-nāmakam | (II) [66*] Kotkād-Āyakkulattūru-simāmtāt=
 prā-
 152 g-diśi sthūtam | Mamnūr-Vatapura-grāma-simāmtād=api dakṣiṇam | (II) [67*]
 Pa-
 153 śchimam Kāranattāmgal-grām-Ēnumkātakōtayōh | uttaram Kottapādāch=cha
 154 Neimālī-grāmam=uttamam | (II) [68*] Prāchyam Mā[m*]pāka-simā[m*]tān(t)=
 Kāśchi(chchi)pattōś=cha [da]-
 155 kṣiṇam | Pullapāk-ābhūdhā-grāmā[t=*] paśchimām diśam=āśritam | (II) [69*]
 Vatakā-
 156 l-Pa(?)duhappattu-śrī¹-simāmtād=api ch=ōttaram | grāmam Pau(pō?)mdūru-
 nāmāna-

Fourth Plate, Second Side

- 157 m=api sasy-ōpasōbhutam | (II) [70*] Kileppattōr=varāt=prāchyam Pemnelūrōś-
 cha
 158 dakṣiṇam | Venkātu-grāma-simāmtāt=paśchimām=āśritam diśam | (II) [71*]
 159 Tatakam(ka-)gāmi-kulyāyā Venkātōr=api ch=ōttaram | grāmam cha ghana-sa-
 160 sy-ādhyam Nagerikkuppa-nāmakam | (II) [72*] Kamnittāmgal-Tattanūru-
 grāmābhyām
 161 prāg-diśi sthūtam | Kottamkāraṇa-simāmtād=āśritam dakṣiṇām
 162 diśam | (II) [73*] Māmgānē[h*] paśchimam ch=Āchchaperumpēdu-h[r*]ad-
 ōttaram | grāmam Ku[m*]-
 163 dīpperumpēdu-nāmakam cha manōramam | (II) [74*] Prāchyam Kōttūritah
 Pam-
 164 dūr-Mummadikkuppa-dakṣiṇam | khyāt-Āharittirumanī-grāmāt=paśchi-
 165 matah sthūtam | (II) [75*] Yakkamtāmgal=iti khyātād=grāmād=uttarātām=ī-
 166 tam | grāmam Tirumanikkuppa-nāmānam=api viśrutam | (II) [76*] Prāchyam
 Bēlū-
 167 r-Namdimēdu-kshētrāt=Pamdūru-ta(da)kṣiṇam | Tirumangala-simāmtāt=paśchi-
 168 mam ch=ōttaram tathā | Mulaśūrur=iti khyāta-nāmakam grāmam cha tam
 | (II) [77*] Prā-
 169 chīm Tirumanikkuppa-simāmtād=diśam=āśritam | Tirumanyahara-grā-
 170 mām(ma)-simāmtād=api dakṣiṇam | (II) [78*] Samprāptam paśchimām=āśām
 grāmakād=Va-
 171 damamgalāt | Pamdūru-grāma-simāmtād=uttarasyām diśi sthūtam | E-
 172 ttamtāmgal=iti khyāta-grā(nā)maka[m*] grāmam=epy=amum | (II) [79*]
 Sōlmgapura-sim[ām]-
 173 tāt=prāchīm=āśām=ppāśritam | Vellātūr-grāma-simāmtād=dakṣiṇ[ām]
 174 diśam=āśritam | (II) [80*] Amanēri-varagrāma-simāmtād=api paśchimam [*]
 175 uttaram Pāmdenallūrō[h*] Pamdūr[r*]-grāmam cha viśrutam | (II) [81*]
 Śarattur-nādukē khy[ā]-
 176 tam Puliyūr-kōtakē sthūtam | ramy-Ānekkottaputtūru-simāmtāt=pr[ā]-
 177 g-diśi sthūtam | (II) [82*] Kūlachchalūru-simāmtād=dakṣiṇām diśam=āśritam |
 178 Malettani-Varāttūru-simāmtād=api paśchimam | Pirumganallūr-ū-

¹ This *śrī* should have been omitted

- 179 dīchyam Pambali-grāmam=apy=amum I(II) [83*] Prāchyam Kilpāka-simāmtāt=Pi-
 180 chchamśérēs=cha dakshinam | Nammamgal-āntasimā-stha-mahāśailāch=cha paśchi-
 181 mam I(II) [84*] Uttarā[m] Śittiloppāka-simāmtād=āśritam diśam |
 Arumtanallū-

Fifth Plate, First Side

- 182 r=ity¹=ākhyātam=aparām śritam | Śommenpāk-āhvayam grāmam=api
 183 sasay[h*] sad=ānvitam I(II) [85*] Vollenalluru-nādu-stham Po[li]l-kōtakē
 184 sthitam | prāg-diśam Vayalānallūr-Lakuta-kshētrata[h*] śchi(śri)tam I(II) [86*]
 Da-
 185 kshinam Vayalānallūr-nadi-kulyā-tatād=api | paśchimam śri-Kam-
 186 nāpillepālayasy=āvadhi-sthalat I(II) [87*] Uttarām Vayalāna-
 187 llūr-simāmtād=diśam=āśritam | Āyalchérir=i-
 188 ti khyāta-nāmānam grāmam=apy=amum I(II) [88*] Kākalūr-nāduk-āntastham=
 Īkkātu-kō-
 189 takē sthitam | Atamechānkuppa-simāmtād=āśām prāchīm=upāśritam I(II) [89*]
 Du(di)śam
 190 Surākulattūru-simāmtād=dakshinām śritam | Pāka-grāma-tatō(tā)kasya kulyāyā-
 191 ś=ch=aiya paśchimam I(II) [90*] Turūru-Kamdamkolla-śri-simāmtād=api ch=
 ōttaram | Āyattū-
 192 r-āhvayam grāmam=api ch=ōtta[ma]-viśrutam I(II) [91*] Prāchyam Kilavilāh-
 ākhyā-grāma-
 193 sim-āvadhi-sthalā[t*] | Pādūr-ttatāka-gāmīnyā[h*] kulyāyāś=ch=āpi
 dakshinam I(II) [92*]
 194 Vīdayūr-u(ū)ttara-nadī-tīra-kuppāch=cha paśchimam | uttaram Vīdayūrōh
 prām(n)-na-
 195 dyā Rudr-ālayād=api | niravadyam=api grāmam Nelmalayahara-nāmākam
 I(II) [93*] Pu-
 196 lili-kkōtak-āntastham sthitam Kachchūru-nādukam(kē) | prāchyam
 Śōtipperumpē-
 197 du-grāma sim āvadhi-sthalāt I(II) [94*] Kōrasthalēru-saritō mahāranyāch=cha da-
 198 kshinam | paśchimam Nāyeru-grāmāt=Pūdūr-grāmā(ma)var-ōttaram |
 prakhyātam cha
 199 Naduppatṭu-nāmānam grāmam=uttara(ma)m I(II) [95*] Nāyattu-nādukē
 khyātam Pulali-khyā(kō)-
 200 ta(ta)kē sthitam | prāchyam Nāyara-simāmtān=Mudiyūrōś=cha paśchimam I(II)
 [96*] Śēru-
 201 mulla-varagrāmā(ma)-simāmtād=api ch=ōttaram | khyātam Vajuya(dha?)la-
 mmēdu-nā-
 202 makam grāmam=apy=amum I(II) [97*] Śrī-Mālpāka-simāmtāt=prāchyē(chya)m=
 Āmūrukuppatah |
 203 Ilavampattu-simāmtād=dakshinasyām diśi sthitam I(II) [98*] Vanippāk-
 āchchuru-
 204 muha-simāmtād=api paśchimam | Nāyeru-grāma-simāmtād=uttarām diśa-
 205 m=āśritam | grāmam cha Sirupāk-ākhyam grih-ārām-ōpāśōbhitam I(II) [99*]
 Va-

¹ The verse is wanting two syllables. The intended reading may possibly be *ity=ākhyām prakhyādam=aparām*

- 206 nuppāk-ābhudha-grāmā(ma)-simāmtāt=prāg-diśi sthitam | śrī-Nalūr-Mu-
 207 nyadichchānpattu-simāmta-dakshinam I(II) [100*] Śrī-Panappāka-simāmtāt=pa-

Fifth Plate, Second Side

- 208 śchimām diśam=āśritam | Pūdūrvilāha-simāmtād=uttarasyām diśi sthitam [1*]
 209 prakhyātam=Eluvittāmgal-āhvayam grāmam=apy-amum I(II) [101*] Prāchyam
 Nāyaru-simāmtā-
 210 t=Sirupākāch=cha dakshinam | paśchimam Veludhalammēta(du)-simāmta-
 sthala-¹hradād=api I(II) [102*]
 211 Prakhyāta-Nāyaru-grāma-simāmtād=api ch=ōttaram | śrī-Pūdūrvilāh-ākhyam
 grā-
 212 mam ch=āpi manōharam I(II) [103*] Amarūr-nāduk-āmtastham sthitam
 Peyyūru-kōtagam(kē) | Ummi-
 213 ppattōś=cha simāmtāt=prāchyam tasmāch=cha dakshinam I(II) [104*] Āśām
 Perumkali-grāmāt=paśchi-
 214 mām samupāśritam | Kōlūra-grāma-simāmtād=uttarām=āśritam diśam |
 Kirauppā-
 215 k-ābbidhānam cha grāmakam khyātam=uttamam I(II) [105*] Prāchyam
 Kārana-simāmta-Pāpasetti-tatā-
 216 kntah | tat-tataka-samipastha-mahāranyāch=cha dakshinam I(II) [106*] Paśchimām
 Mādanallūra-mā-
 217 rg[²]*d=āśām=upāśritam | uttaram Kārana-grāma-simāmtāt=Kottapālayāh(t) |
 Settu-
 218 ppādur=iti khyāta-nāmānam grāmam=uttamam I(II) [107*] Īkāttu-kkōtak-
 āmtastham khyātam
 219 Kachchūru-nādukē | U[da]ppi-grāma-simāmtāt=prāchīm=āśām=upāśritam I(II)
 [108*] Prāptam Kum[³]-
 220 ra-Mrai(mai)lāppūru(r)-simāmtād=dakshinām diśam | Payyūru-śrī-Gollakuppa-
 sim[ām]-
 221 tad=api paśchimam [II 109*] Kurakkumtamdala-grāma-simāmtād=api ch=
 ōttaram [1*] śrī-Sōmudē-
 222 vapatv(ttv)-ākhyam grāmakam cha bhuvī śrutam I(II) [110*] Īkāttu-kkōtakē
 khyātam sthitam
 223 Malaya-nādukē | Allikuli-śrī-Malayanāchyā[h*]³ [prāchyam var-ā-
 224 layāt I(II) [111*] Dakshinam cha Vilāmkādu-śrī-tatākavar-āmtarāt | śrī-Ne-
 225 lvādi-grāma-simāmta-Timm-ārāmāch=cha paśchimam I(II) [112*] Kottūr-
 Ariyapāka-
 226 śrī-simāmtād=api ch=ōttaram [1*] Vellāttukōta-nāmānam khyātam cha
 grāmakam varam [II 113*]
 227 Allikudi-mahāśailāt=prāchīm=āśām=upāśritam | Pemnelūru-varagrāmā(ma)-ta-
 228 tāk-āmtapparāsurā(?) I(II) [114*] Samprāptam dakshinām=āśā[m*]
 Chamdramauli-tatāka-
 229 tah | ⁴Amanpākāptemnellūru-grāmā(ma)-mārgāch=cha paśchimam I(II) [115*]
 Chēlekātu-tatākām(kā)-

¹ Read -stha-

² [Nāchyāh is the Sanskrit Genitive of the Tamil substantive nāchē (used generally in the honorific plural nāchēsyār), 'a goddess'—E. H.]

³ This śrī should have been omitted

⁴ Read Amanpākāt=Pernallūru-

- 230 ch=cha samprāptam diśam=uttarām | grāmam Kōlpāka-nāmānam pratitam cha
ma-
231 nōharam I(II) [116*] Sarvamānyam chatus simā-samyutam cha samantatah |
232 nidhi-nikshōpa-pāshāna-siddha-sāddhya-jal-ānvitam || [117*]

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- 233 Akshiny-āgāmi-samyukta[m*] dēva-bhōgyam sa-bhūrubam | vāpī-kūpa-tatā-
234 kaś=cha kaśchchh(chchh)-ārāmaś=cha samyutam I(II) [118*] Rāmānuja-
munimdrēna bhōgyam=ā-chandra-tī-
235 rakam I(II) [119*] Dhūpa-dīpa sudhāhāra-nān-āpūpa-nivēdanaih | nānā-pushpō-
236 pahāraś=cha nāka-dīpa-pradīpanaih I(II) [120*] Nṛitta-gīta-mahāvādya-
chchha[t*]tra-
237 chāmara-vaiabhavaiḥ | nitya-naimittik-Ānamtapūjām karttum viśēshatah I(II) [121*]
238 Praty-abdam Tiru-nakshatrē tasya j(ch)=ōtsava-sampadam(dē) | prati-samva-
239 tsaram ch=āpi rathōtsava samriddhayō I(II) [122*] Annam¹ nivēditam
sarvam² rasai[sh=sha]-
240 dbhi(dbhi)s=samanvitam | śrī-Rāmānujakūtē=smān viśālē parika-
241 lpitō I(II) [123*] ³[Sa-strī]-bālaka-vriddhēbhyah kshudhītēbhyō viśēshatah |
Vaishnavēbhyō
242 dvijātibhyah prā(pra)dātum prati-vāsaram I(II) [124*] ⁴Bhū kalpasākhi prathit-
Āra-
243 viti-Bukka-kshamāpō=janī punya-sīlah | Ballāmbikā tasya babhūva
244 patnī Puramda[ra*]sy=ēva Pulōma-kam(ka)nyā I(II) [125*] Jajū⁵ tataś=śrī-
vara-[Rāma*]rā-
245 jō vijñēya-sīlō vibudh ādhīpānām | Lakshmīr=iva Āmbhōruha-
246 lōchanasya Līa(la)kkāmbik=āmushā(shya) mahushy=alāsīt I(II) [126*] ⁶Punyaśr=
aganyaiḥ Peda-
247 Komdarājah purā-kritō(tai)r=asya vibhōs=sutō=bhūt | Komdāmbikā tasya
248 mānō-nukūlā ⁷gun-ōmnat=āsīt=kula dharmapatnī I(II) [127*] Kulādrī-sārō=
249 sya guru-pratāpah Kōnēturājah ⁸prathitas=sutō=bhūt | dharmēna yam Dha-
250 rmajam=āvanamdi(ti) Manum cha nityā nīpunā(nam) mahatyo(tya) I(II)
[128*] ⁹Day-āmbudhē-
251 r=abhūt=tasya dēvī Tirumalāmbikā | Nalasya Damayamt=iva na-
252 vya-chāritra-bhūshitā¹⁰ || [129*] ¹¹Asmānrupād=An[bha]larāja-varyō Rabbūdvi.¹²
253 bah Pan[k*]tirathād=iv=āsīt | sthūr[ō]daya śrī sthagit-ōrupanya(nyō ?)
254 jan-ēsh[t*]a-darsha(rśa)h sphuritāpī-haritah¹³ I(II) [130*] Tasy=īnujō rājati
Komda-
255 rājah prakhyāta-sauryō Bharat-ōpamānah | sad=āgrajauma prathamānn(na)-
256 bhaktis=sa[t*]tv-āchitas=Sārasanābha-mūrtih I(II) [131*] Tasy=ānujanmā vara-
Tīm-

¹ Read *annam*

² What is engraved looks like *tsarvam*

³ The reading of the first *akshara* (sa) is doubtful, the *akshara* looks as if the engraver had first engraved *stri*

⁴ Metro Upajāti

⁵ Metro Indravajrā

⁶ Metro of verses 127 and 128 Upajāti

⁷ Read *gun-ōmnat*=

⁸ Originally *prathitō* was engraved

⁹ Metro Sīōka (Anushubhi)

¹⁰ Perhaps the word actually engraved is *-bhūshitām*

¹¹ Metro of verses 130 133 Upajāti Read *asmān=nrupād*=

¹² Read *Raghūda-*

¹³ Read *sphuritāsi-hastah*

Sixth Plate, Second Side

- 257 marājō yaśōmidhu[r=*]Lakshmana-chāru-mūrttiḥ | jyāghōsha-dūrikṛita-mē-
 258 ghanādah kurvan=sumitr-āsaya-harsham=imdhē¹ [|| 132*] Prakhyāta-
 Sa(śa)trughna-parākrāma-
 259 śrī[h*] śrī-Ramgarājō=varājō yadīyah | śn(sn)bāhu-shō(śō)bhī madhur-ānubhāvah kṇ-
 260 rvan=sumitr-āsaya-harsham=imdhē [|| 133*] Yasya² viśrānana-gunam labdhu-kāmā-
 261 s=sur-drumāḥ [I*] tapasyamti jatāvamtas=snpārvatatnū-tatē [|| 134*] Hira-
 262 nya-kasipu-kshētra-dāna-sām(sam)varddhit-ādarah [I*] Nṛsimha-bhāvam=ayatē
 263 simha samhananō hi yah [|| 135*] Sa-kampa-avēda-rōmāchās=samarē
 na(ma)karām-
 264 kitāḥ | ³yasy=ādhis-suratās=satyam śatrayō bhīravō=bhavan [|| 136*] A-
 265 kshōbhya-hṛidayasy=āpi yēna kēn=āpi bhūbhṛitām'tā | du(drī)shtam sāmudrikam⁴
 266 chihnam yasy=āmgē sa[t*]tva śālinah [|| 137*] Anēna dharma śīlēna
 Haribhakt-ā-
 267 nuka[m*]pinā [I] Kamalāvallabh-ās[r*]āmtakā[m*]kary-āsakta-chētasā [|| 138*] Naktam
 268 div-āmna-dānēna⁵ Nābhāga-nibha-kīrtinā | naralokanar-ākāra-
 269 nākanāyaka-śīkṣinā [|| 139*] Nītiśāstra-viśēsh-ārtha-nīaj-ollāsa-bhā-
 270 nunā | Komdarāja-nṛpālōna gunaratna-payōdhinā [|| 140*] Viññāpitasya
 271 vinayād=vimata-ddhvāmta-bhāsvataḥ | prājya-Karnātarājya-śrī-sthāpanā-
 272 chārya-viśrutāḥ [|| 141*] Śrī-Ramgarāja-bhūpāla-chirapunyaphal-ātmanah |
 273 sūhṛitya-rasa-sāmmrājya-bhōga-Bhojamahibhujah⁶ [|| 142*] Sōmavams-āva-
 274 tamsasya Sutrāma-sama-tējasah | satyavāg-Rāmachamdrasya śaranāgata-
 275 rakshita(na)ḥ [|| 143*] Ātrēya-gōtr-ālamkāramanēr=Manu-naya-sthūtēḥ |
 amtemba-
 276 ra-gamdasya⁷ Haribhakt-āgrayāyinah [|| 144*] ⁸Nahush-ōpamasya
 nanāvarna-śrī-
 277 mamdalika-gamdasya | ēbirudn-rāya-rāhuta-vēsy(śy)-aikabhujamga-bi-
 278 ruda-bharitasya [|| 145*] Vikhyātabiruda-manī(nnī)ya-vibhāla-lilasya vija-
 279 ya-śīlasya | viśvambharā-bhṛiti-sphuta-viśruta-Dharanīvarāha-
 280 birudasya [|| 146*] ⁹Vinay-andārya-gāmbhīrya-vikram-āvāsa-vēsmanah | vira-

Seventh Plate

- 281 śrī-Rāmarājasya viññaptim=anupālayan [|| 147*] Paritah prayataḥ sni-
 282 gdhaḥ purohita-purōgamah | viśvadhair=vibudhais=śrautapathikāi-
 283 r=adhikair=girā [|| 148*] Śadāsiva-mahārāyō mānanīyō mana-

¹ In *Ind Ant* Vol XIII p 129, Plate n 6, line 8, this verse ends with -harsha pōsham. The words *meghanāda* and *sumitra* have also to be taken as proper names.

² Metre of verses 134-144 Ślōka (Anushtubh). I take *yasya* and the relatives in the following verses to refer to *anēna* in verse 138.

³ Read =*avis suratās*. I take the word *makarāmkiṣāḥ* to mean both 'full of love' and 'made to move round by the (makara) array of his troops'.

⁴ This word is derived both from *samudra*, 'the sea' (which is *kshōbhya*), and from *sāmudra*, 'a mark on the body, indicative here of good fortune'.

⁵ Read -*anna dānēna*. The following word is perhaps *Nābhōga* in the original.

⁶ Read *sāmrājya*.

⁷ This Pāda of the verse, as it stands, contains only seven syllables, the intended reading perhaps is *birud amtembara gamdasya*.

⁸ Metre of verses 145 and 146 Giti.

⁹ Metre of verses 147-149 Ślōka (Anushtubh).

- 284 svinâm | sahiranya-payôdhârâ-pûrvakam dattavân=mudâ || [149*]
 285 ¹Sarasa-Sadâsivarâya-kshîtipati-varyasya kirtti-dhuryasya [1*] sâ(śâ)-
 286 sanam=idam sa(śa)râsana-Dâsa(śa)rathôr-amita-hêna(ma)-dâna-rathê(yô)h | (II) [150*]
²Mṛda(du)-pa-
 287 dam=ita tām(tâ)mra-sâsan-ârtlam mabita-Sadâsivarâya-sâsanêna [1*]
 288 abhapaḍ=anugunam vachô-mahimnâ sarasatarîna Sabbâpati-Sva-
 289 yambhûh | (II) [151*] ³Sadâsiva-mahârâya-sâsanâd=Vîran-âtmajah | tva-
 290 shtâ śrî Vîranâchâryô vyalikhat=tâm(tâ)mra-sâsanam | (II) [152*] Dâna-pâla-
 291 nayôr=madhyê dânach=chhréyô=nupâlanam | dâna[t*]=svargam=avâpnôti pâ-
 292 lanâd=achyutam padam | (II) [153*] Sva-dattâ[d=*] dvigunam(na-)punyam
 para-datt-ânupâlanam [1*]
 293 para-datt-âpahârêna sva-dattam nuspha(shpha)lam bhavêt | (II) [154*] Sva-
 dattâm para-
 294 dattâm vâ yô harêta vasumdhârâm | ⁴shashthir=varsha-sahasrâni vishthâ-
 295 yâm jâyatê kṛmih | (II) [155*] Êk=aiva bhaginî lokê sarvîshâm=êva
 bhûbbhu-
 296 jâm | na bhôjyâ(gyâ) na kara-grâhyâ dēva-dattâ vasumdharâ | (II) [156*]
 Sâmanyo⁵
 297 yam dharma-sêtur=nripânâm kâlê lâlê pâlaniyô bhavadbbhis=(dbhih |) sarvâ-
 298 n=êtân=bhâvinah pârtthiv-êmdrân=bhûyô bhûyô yâchatê Râmachamdrah || [157*]
 Śrî ||
 299 Śrî-Virûpâksha [II*]

No 2—SRAVANA-BELGOLA EPITAPH OF PRABHACHANDRA

By J F FLEET, ICS, PH D, CIE

This inscription was first brought to notice in 1874, by the text and translation published by Mr Rice in the *Indian Antiquary*, Vol III p 153. The translation has also been given by him in his *Mysore Inscriptions*, p 302, published in 1879. And the text and translation have finally been revised and reproduced by him, with lithographs, as No 1 in his *Inscriptions at Śravana-Belgola*, published in 1889⁶. From ink-impressions received from Dr Hultzsch in 1892, I published some remarks on Mr Rice's treatment of the record, and on its real meaning, in a paper entitled "Bhadrabâhu, Chandragupta, and Śravana-Belgola," in the *Indian Antiquary*, Vol XXI p 156 ff. And I now edit it in full, with a lithograph, from some better ink-impressions more recently sent by him⁷.

¹ Metre Giti.² Metre of verses 152 156 Ślôka (Anushtubh)³ Read śashîm varsha⁴ Metre Pushpitâgrâ⁵ Metre Śâhmi

⁶ The lithograph attached to the text in Roman characters, is not a purely mechanical one, and it does not represent the original with fidelity, though it suffices to give a general idea of the palaeographic standard of it. To the text in Kanarese characters, there is attached a mechanically produced lithograph, but it is very indistinct, and is in fact practically useless.

⁷ There are many *aksharas*, legible enough in the ink impressions, which are hardly discernible, if at all, in the lithograph. And this interesting record doubtless deserves a better reproduction than that now offered. But the best that could be done with the ink-impressions, without any tampering with them, has been done. And it is questionable whether any better materials, for purely mechanical reproduction, can be obtained.

Śravana-Belgola is a village between two hills in the Channarāyapatna tālukā of the Hassan district, Mysore. From early times it has been a very important Jain centre, and it abounds with Jain records of various dates. The present inscription is cut in the rock, somewhere on the east side of a Jain temple known as the Pārśvanātha *baṣṭi*, on the hill which is now called Chandragiri but is spoken of in the record itself by the ancient name of Katavapra.

The writing covers a space of about 15' 6" broad by 4' 8" high. It would seem that it has received but very little damage, and that, where the ink-impressions fail to represent it quite fully and clearly, this is probably attributable to difficulties, due to an uneven surface, in making the impressions. There are only three *akṣaras*, in line 2, which have to be supplied from Mr Rice's reading, which, I suppose, was primarily based on an examination of the original itself — The characters belong to the southern class of alphabets. The size of the ordinary letters varies from two to three inches, and the *śrī* of *śrīmad*, line 1, is seven inches high — The language is Sanskrit. There are verses in lines 1 and 2 — In respect of orthography, the only points calling for special notice are (1) the doubling of *l* before *r* in *kkram-ābhyāgata*, line 4, and (2) the doubling of *dh* (by *d*, in the usual manner) before *y* in *avabuddhya*, line 8.

In explaining the substance of the inscription, it is unnecessary to recapitulate the proof that there is no foundation in fact for the meaning allotted to the principal portion of it by Mr Rice,—evolved, partly from an erroneous reading and translation in line 6; partly from certain local traditions, of the ninth and following centuries, which mention a Jain saint called in them Chandragupta, and partly from his deliberate alteration of a statement in a compilation entitled *Rājāvalī-lathe*, put together in the present century and utterly worthless, even if accepted as it stands, for any purposes of ancient history,¹ which purports to furnish grounds for identifying that Chandragupta with an otherwise quite unknown grandson of the great Maurya king Aśoka,—and standing to the effect that Bhadrabāhu I, the last of the Jain *Śrūta-Kēvalins*, died at Śravana-Belgola, tended in his last moments by the great king Chandragupta, the grandfather of Aśoka, for all that, reference may be made to my article in the *Ind Ant* Vol XXI p 156 ff.² It is sufficient here to say what the contents of the record

¹ It seems likely (see *Inscriptions at Śravana-Belgola*, Intro p 5, note 5) that the account in the *Rājāvalī kathe* may be based on a "well-known" Sanskrit work by Ratnanandin, entitled *Bhadrabāhucharita*, which Mr Rice thinks may have been written about A D 1450 (see also *ibid* p 32, note 10). If Mr Rice rightly represents the *Bhadrabāhucharita* (see *ibid* p 10, note 4) as placing the establishment of the Svetāmbara community in Vikramā Samvat 836 (A D 779 80), its nature may be estimated at once. But it seems likely that he has misread *gatī'śhāndam* instead of *gatī'bdāndam*, the adoption of this would give V S 136 (A D 79 80), as to which date see Dr Hoernle's remarks in the *Ind Ant* Vol XXI p 60. Its apocryphal character, however, may be easily recognised from the fact that it places the event in the time and at the city of a king Lōkapāla of Vallabhi (sic) in Sūrāṣṭra.

² Some of my remarks, there made, require to be cancelled because, (1), near the beginning of line 6, the reading is not *ārshēn=aiṣa*, as I then thought, but *kramēn=aiṣa*, and (2) line 8 does not speak of Prabhāchandra as "much afraid of journeying (any further)," and, therefore, there is nothing in the record tending to place the death of Prabhāchandra during the migration to the South. But these corrections do not in any way affect the main point then at issue, which was that there is nothing, either in this record, or in any genuine local traditions or legends, to connect Chandragupta, the grandfather of Aśoka, with Śravana Belgola. — In his *Epigraphia Carnatica, Inscriptions in the Mysore District*, Part I (published in 1894), Intro p 5, note Mr Rice has attempted a reply to my exposure of the imaginary history published by him, and partially created by him through his deliberate alteration of the distinct statement of relationship which is made in the *Rājāvalī lathe*. — In this reply, he has called in question, generally, the authority of the Jain *pañcāvalis* or lists of the succession of pontiffs, one of which I quoted in the course of my remarks. On this point, I must leave the answer, that is to be given to him, to any of the scholars who have made a special study of the lists in question. I can only say that it is precisely to such lists that we must chiefly look for any true chronological and historical information that may have been preserved by the Hindūs, otherwise than in epigraphic records and in the *prastāvas* of their doctrinal books, that I am aware of no *prima facie* reasons for refusing to accept them as at least approximately correct, and that it is a curious mind which can reject them offhand, and yet believe the statements of such a compilation as the *Rājāvalī kathe*. — As regards the rest of his reply, the lameness of it will be evident to anyone who will contrast

really are. And, in doing so, I will incorporate some notes on it published by Dr. Leumann in the *Vienna Oriental Journal*, Vol VII. p 382 ff. The record opens with some verses in praise of Vardhamāna, the last of the Jain *Tīrthamkaras* (died, B C 543, or thereabouts),— otherwise called Mahāvira (by which name he is mentioned again in line 3),— whose doctrines, it says, were still flourishing at Viśālā, *i.e.* Ujjain. The remainder of it is in prose, and, as pointed out by Dr. Leumann, this portion of it is to be divided into two parts. The first part, from the beginning of line 3 to the word *prāptavān* in line 6, forms, as he says, a sort of historical introduction. First it sketches, in outline and imperfectly, the succession of Jain teachers who came after Vardhamāna. It names first his *Ganadhara* Gautama, one of the three *Kēvalins*. Naming also the other two *Kēvalins*, it calls them Lōhārya, the “veritable disciple” (of Vardhamāna), and Jambu the latter is the Jambūsvāmin of the usual list¹ the former name, Lōhārya, however, appears as a surprise, taking the place of the well-known Sndharma of the usual list, and all that can be said with certainty at present, is, that it is unmistakably given in this record.² Next, it names four of the five *Śruta-Kēvalins*,— Vishṇudēva (= Vishṇunandin of the usual nomenclature), Aparājita, Gōvardhana, and Bhadrabāhu I. (died somewhere about B C 380). Then it mentions seven of the eleven *Dasapūrvadhārins*,— Viśākha, Prōshthula, Krittikārya (the usual name is Kahatriyāchārya), Jayanāman (usually called Jayasēuachārya), Siddhārtha, Dhrtishēna, and Buddhula (= Baddhalingāchārya, died about B C 230). And finally it names a person, Bhadrabāhusvāmin, who is evidently intended to stand at some appreciable interval of time after the last of the previously mentioned persons,— for, the record says, there were other teachers, left unnamed, between Buddhula and him,— and who is, in fact, to be identified with the Minor-*Angin* Bhadrabāhu II, who, according to the *pañḍavāli*, became pontiff in B C 53. This person, it says, at Ujjain, announced a period of difficulty³ that should last twelve years. And in consequence of this announcement, it continues, the entire samgha or community left Northern India and came to the South, and eventually arrived at a populous, rich, and flourishing country,— meaning, apparently, the

it with my statement of the case in the *Ind. Ant.* Vol XXI p 156 ff., to reproduce which here, would be to occupy a great deal of valuable space unnecessarily. I have not the slightest doubt as to what verdict will be given by anyone who can himself read and understand the present record. As regards Mr. Rice, it is useless to attempt to argue the matter any further with one who can believe, as he does, that the reading in line 6 is *Prabhāchandrēn=dm=drant, etc.* not only is that reading one which would have to be amended if it did exist, but it is actually non-existent, it does not exist even in Mr. Rice's lithograph.— He would have us now understand that the true reading had suggested itself to him, for he says that his footnote to his translation is sufficient to shew that he was aware that the reading adopted by him was not free from doubt. The only footnote that I can find, on the point in question, runs (*Inscriptions at Śravana Belgola*, p 115, note 7) — “The construction is stated to be *Prabhāchandrēna + amā + avantala etc.*, [amā ssha samipē cha—*Amara Kōśa*]” And I do not see in this any blot of a recognition of the true reading,— *Prabhāchandrō nām=āvantala, etc.* But, if the true reading did suggest itself to him, it becomes utterly incomprehensible that he should reject it in favour of the absurdities that he has written.— Mr. Rice has now suggested that the name of Goptigupta— (for this person, see page 26 below)— has not “leaked out” anywhere else than in the *pañḍavāli*, and that there is no other trace of it. But, as pointed out by me plainly enough (*Ind. Ant.* Vol XXI p 159, note 8), it actually had come to notice, from Mysore itself, and through Mr. Rice himself, in the Kadah grant, which purports to be dated in A D 813 in the reign of the Rāshtrakūta king Gōvinda III, and which expressly mentions the “*Guptigupta munivṛinda* or body of saints (*i.e.* community) of Goptigupta” (*Ind. Ant.* Vol XII p 16, line 1). By one of his other names, Arhadbala, he is mentioned in a local record of A D 1897 98 (*Inscriptions at Śravana Belgola*, No 105), which apparently describes him as establishing a four fold division of the *samgha*.

¹ See, for instance, Dr. R. G. Bhandarkar's *Report on Sanskrit MSS.* for 1883 84, p 124 f., also, the *pañḍavāli* published by Dr. Hoernle in the *Ind. Ant.* Vol XXI p 341 ff., and Vol XXII p 57 ff., also, a list published by Prof. Petersoo in his *Second Report on Sanskrit MSS.*, which, however, I have not at hand for reference.

² It seems just possible, however, that it is the name, misplaced, of the Minor-*Angin* Lōhāchārya I, who came next after Bhadrabāhu II (see, *e.g.*, *Ind. Ant.* Vol XX p 343, and Vol XXI pp 68, 70).

³ See page 28 below, note 3.

country round Śravaṇa-Belgola. The second part of the inscription, beginning with the word *atah* in line 6, recites, as Dr. Lenmann tells us, the fact which caused the record to be engraved, viz that, "on this mountain named Kaṭavapra," i.e. on the Chandragiri hill at Śravaṇa-Belgola, where the record is, an *Āchārya* named Prabhāchandra committed suicide by starvation, in accordance with a practice that was very frequent among the followers of the religion to which he belonged.

The inscription is not dated. But the period to which it is to be referred, is plain enough on palæographic grounds. As I said when I first dealt with it,— "it is to be allotted to approximately the seventh century A.D. it may possibly be a trifle earlier, and equally, it may possibly be somewhat later." And Dr. Lenmann considers that the palæographic evidence places it clearly in that century. Any more precise location of it depends upon the identification of the *Āchārya* Prabhāchandra, whose epitaph it contains. As to this point Dr. Lenmann considers that the person "whose death required this very elaborate and almost unique commemoration, was certainly no common ascetic." He would identify him with the well-known Digambara writer Prabhāchandra,—author of the *Pramāṇyālamalā* and *Nyāyālumudachanārōdaya*,—whose merits are praised by, among others, Jinasēna, the preceptor of the Rāshtrakūṭa king Amoghavarsha I (A.D. 814-15 to about 877). And in this, I should say, he is correct, though the identification entails fixing an earlier date for Prabhāchandra than has been proposed for him. On this last point, we have to consider the following facts, which I take from a paper by Mr. K. B. Pathak, entitled "Bhartrihari and Kumārila," in the *Jour. Bo Br. E. As. Soc.* Vol. XVIII pp. 213-238. From a passage in the writings of the Chinese pilgrim I-tsing, we learn that the Sanskrit author Bhartrihari died in A.D. 650 (*loc. cit.* p. 213). Kumārila quotes Bhartrihari (pp. 214, 216), and therefore came after him, and so he can hardly be placed much before A.D. 700¹. Prabhāchandra quotes Bhartrihari, and mentions Kumārila (pp. 221, 229), and so, following both of them, he can hardly be placed before the first quarter of the eighth century A.D. On the other hand, Jinasēna mentions Prabhāchandra in his *Ādi-Purāṇa* (pp. 221, 222). The difference of style shews that, when he wrote the Jain *Harivamśa*, finished in A.D. 783-84, Jinasēna must have been very young (p. 224). He himself shews that he lived on into the reign of Amoghavarsha I, by mentioning that king with the paramount title of *Paramēśvara* in the colophon of his *Pārśvābhyudaya*, the composition of which Mr. Pathak refers to the early part of Amoghavarsha's reign (pp. 224, 225). And he did not live to finish his *Ādi-Purāṇa* (p. 225), which, for that reason, as well as because it "admittedly ranks very high as a piece of literary workmanship," is doubtless correctly stamped by Mr. Pathak as his last work. As Jinasēna is mentioned in the *Jayadhara-lāṭīkā*, which gives A.D. 837-38 as the date of its own completion (p. 226), and as he must then [if still alive] have been very old, A.D. 838-39 may be safely accepted as the latest date² of the *Ādi-Purāṇa*, and as the latest admissible date for Prabhāchandra who is mentioned in it (p. 227). Mr. Pathak further tells us (pp. 220-22) that Prabhāchandra names, as his teacher, the well-known Akalanka, Akalankadēva, or Akalankachandra, who also is mentioned in the *Ādi-Purāṇa*, and that the extreme limits for these two persons enable us to accept, as correct, the opinion of Brahmanēmidatta, "though a modern writer," that Akalanka was a contemporary of the Rāshtrakūṭa king Krishna I. who reigned between A.D. 754 and 782. And he finally arrives at the conclusion that Prabhāchandra must have lived on into the first half of the ninth century (p. 227). This would be irreconcilable with the period of the Śravaṇa-Belgola epitaph, which

¹ Mr. Pathak concludes that "Kumārila must have flourished in the first half of the eighth century" (p. 216).

² Mr. Pathak considers that we thus obtain "the date" of the *Ādi-Purāṇa*. This, however, is a *non sequitur*. We doubtless thus obtain the latest possible date for it, but certainly not conclusively the actual date of it.

certainly cannot be placed so late. But all that Mr Pathak discloses about the opinion of Brahmanêmidatta, is by reference to a verso in the *Kaithâhôtâ*, which, with a correction, stated by him, of *Bharatê* for *bhavati*, simply says (see *Ind Ant* Vol XII p 215) — “Here, indeed, in (the land of) Bharata, at the excellent city named Mânyakhîta, there was a king named Śubhatunga, his councillor was Parushôttama.” Here, at least, there is no mention of Akalanka. Further researches point distinctly to the fact that the foundation of Mânyakhîta was commenced in the time of Gôvinda III (about A.D. 783-84 to 814-15), and consequently to the conclusion that the Śubhatunga of the verse in question is at any rate not Kṛishna I. And, plainly, even if Brahmanêmidatta says anything more explicit, the opinion of this “modern writer” must be rejected in favour of the palæographic evidence. The Śravana-Belgola epitaph, and the death of Prabhâchandra which it records, may be placed in the early part of the eighth century A.D.; possibly even as late as A.D. 760, but, I should say, certainly no later than that.

The migration to the South, mentioned in this record, is, Dr Lenmann tells us, “the initial fact of the Digambara tradition.”¹ It established the separate existence of the Digambara and the Śvētâmbara communities. It must, under any circumstances, be placed before A.D. 600, for, the Jain inscription at Aihole in the Bijâpur District, of A.D. 634-35 (*Ind Ant* Vol VIII p 237), and the copper-plate charters of the somewhat earlier Kadamba Kings (ibid Vol VI p 22 ff, and Vol VII p 33 ff), establish the fact that the Jains were a flourishing community in Southern India by the end of the sixth century. And, if the present record is correct, it must be placed just after the time when the Minor-Angin Bhadrabâhu II became pontiff, which was in B.C. 53 according to the *paññâvalis* themselves, or in B.C. 61 according to an adjustment proposed by Dr Hoernle.² As a matter of fact, the statement of the present record is in accordance with an opinion arrived at by Dr. Hoernle, from independent sources,³ that the migration to the South, due to a severe famine in Behâr, the original home of the undivided Jain community, took place under Bhadrabâhu II himself. And, if this is the case,—if Bhadrabâhu II did come in person to Southern India,—we have at once a substantial basis for the traditional assertion, appearing first in records of about the ninth century A.D., that the summit of the hill at Śravana-Belgola was marked by the impress of the feet of Bhadrabâhu (see *Ind Ant* Vol XXI p 156), and ample corroboration of my conclusions (ibid p 159), that the Bhadrabâhu in question is, not the Śrîta-Kêcalin Bhadrabâhu I, who died about B.C. 380, though later amplifications of the tradition represent him as such, but the Minor-Angin Bhadrabâhu II, and that the Chandragupta whom the same traditions connect with him, is in reality Guptigupta, otherwise called Arhadbahu and Visâkhabhârya,⁴ the disciple, and in B.C. 39 or 31 the successor, of Bhadrabâhu II.

TEXT⁵

1 Om Om Siddham Om Om Svasti⁶ [||*] Jitam⁷=bhagavatâ śrîmad-
dharma-tî[r]ttha-[v]i[dhâ]yinâ Varddhamânêna samprâpta-siddhi-saukhy-âmrit-

¹ A literary mention of it is to be found in the *Upasargakâvaligala Katha*, — “the whole assemblage of the saints having come by the region of the south, and having arrived at the tomb of the venerable one” (*Ind Ant* Vol XII p 99).

² See *Ind Ant*, Vol XX pp 359, 360.

³ See *Ind Ant* Vol XXI p 60. He refers, in a footnote, to his edition of the *Udâsagadasa* (published in 1885), Vol II Introd p viii, which I have not the opportunity of consulting.

⁴ See *Ind Ant* Vol XXI p 350 — For local references to him, in Mysore, see page 23 above, note 2.

⁵ From the ink-impressions.

⁶ In each case, the *om* is represented by a plain symbol two of them stand before line 8, and two before, and slightly above, line 9. The *siddham* stands before, and slightly below, line 6, and the *svasti* before line 1. In my text, I have placed these expletives in the order in which, I think, they were intended to be read over.

⁷ Metre Ślôka (Anushtubh), and in the following three verses

- âtmanâ [||*] Lôk-âlôka-day¹-âdhâr[â] vastu sthâsnu charishnu cha [||*] sach-
[ch*]id²-âlôka-sâktih svâ vyaśnutê yasya kēvalâ [||*]
- 2 Jagaty=achintya-mâhâtmya[m] pûj-âtisaya[m=iyusha]h³ [||*] tîrtthalpîn-nâma-puny-augha-
mah-ârhanitya(ttya)m=upēyushah [||*] Tad=anu śrī-Viśāl[â]y[â]m(m) jayaty=adya
jagad-dhītam [||*] tasya śāsanam=avyājam pravādi-mata-śāsanam [||*]
- 3 Atha khalu sakala-jagad-udaya-karan-ôdit[ê nira]tisaya⁴-gun-âspadibhûta-parama-Jina-
śāsana-saras-samabhiwarddhita-bhavya-jana-kamala-vikasana-vitumira - g u n a - k i r a n a -
sahasra-mahâ(ha)ti Mahāvira-savitari parinirvritê
- 4 bhagavat-paramarshu-Gautama-ganadhara-sâkshâchehishya⁵-Lôhâryya-Jambu-Vish n u -
dêv-Âparâjita-Gôvard[dh]ana-Bhadrabâhu-Viśâkha-Prôsthula-Krittikâryya⁶- J a -
yanâma-Siddhârththa-Dhritashēna-Buddhi-âdi-guru-paramparîna kkram âbhayâgata-
- 5 mahâpurusha-santati-samavadyôtit-ânvay[ê]⁷ Bhadrabâhusvâminâ Ujjayanyâm=
ashtânga-mahâ-n[ī]mitta-tat[t*]va-jñâna traikâlya-darśinâ nimit्तēna dvâdaśa-
samvatsara-kâla-vaishamyam=upalabhya kathitê sarvvas=sangha uttarâpathâd=
dakshinâ-
- 6 patham=prasthūtah kramēn⁸=aiva janapadam=anêka-grâma-sata-samkhyā[m]
mudita-jana-dhana-kanaka-sasya-go mahish-âj-âvi-kula-samâkirnnam=prâptavân=A t a h
âchâryyah Prabhâchandrô nâm=âvanitala⁹-lalâma-bhûtê=th-âsmîn=Katavapra-nâma-
- 7 k-ôpalakshītê vividha-taruvâra-kusuma-phal-[âva]li-virachanâ-śabala-vipula-sajala-
jalada-mvaha-[n]il-ôpala-talê varâha-dvîpi-vyâghra-rksha-tarakshu-vyâla-mriga-kul-
ôpachit-ôpatyak[ê] kandara-darî-mahâgubhâ-
- 8 gahan-[â]bhôgavati samuttunga-śringâ śikha[r]inî jivita-śēsham=alpatara-k[â]lam=
ava[b]uddhy=â[tma]nah¹⁰ sucharita-tapas-samâdhim=ârâdhayitum=âprichehhyâ nir-
avaśēshēna sangham visrîjya śishyēn=aikēna prithulatar-âstirna-
- 9 talâsu śilâsu sītâlâsu sva-dēham samnyasy=ârâdhitavân [||*] Kramēna sapta-
śatam=rishinâm=ârâdhitam=iti [||*] Jayatu Jina-śāsanam=iti Ôm¹¹ [||*]

TRANSLATION.

Ôm' Ôm' Perfection has been attained' Ôm' Ôm' Hail' Victory has been achiev-
ed by the divine Vardhamâna, the establisher of the sacred objects of the holy religion, who

¹ Mr Rice read °day, and has shown the v in his lithograph But I think that the marks halow the d are not intentional.

² Mr Rice has shewn the second ch in his lithograph But there is no indication of it in any of the ink impressions

³ The aksharas between ya and h are hopelessly illegible in the ink impressions I take them from Mr Rice's text They are also shewn in his lithograph

⁴ The aksharas nira are not shown at all in Mr Rice's lithograph or text, in both, the reading is °ôdit atisaya° But there is a distinct space, which requires to be filled up, between the ta and the ti There is certainly something there in the original And I give what stands there, as well as I can decipher it

- The reading here is perfectly distinct

⁶ Here, again, the reading is perfectly distinct

⁷ I follow here a suggestion made by Dr Leumann It would be quite justifiable to read °ânvaya, and to take it in composition with the following word But there seems to be a plain indication that °ânvayê was written

⁸ The impressions last received make the real reading here quite clear — A comparison of kramēna, line 9, will shew pretty well how, in the preparation of Mr Rice's lithograph, {kramēn=aiva came to be turned into arshēn=aiva,— or, to be exact, into arshen=aiva

⁹ The reading is perfectly unmistakable here, even in Mr Rice's lithograph His proposed reading—Prabhâchandrēn=am=âvanitala°,— is one which is not supported by any use of amâ that has been traced in Sanskrit literature, and would have to be amended if it existed But it is actually non-existent

¹⁰ The word which follows this in the original, is sucharita, not suchakīta, as read by Mr Rice and shewn in his lithograph, and as adopted from him by me when I first dealt with this record This being so, his reading of âdhvānah here,— shewn also in his lithograph,— is unsuitable and meaningless The d and the nah are distinct The middle syllable, where he shews dhva as if it were perfectly preserved, is in reality so damaged that it may be anything whatsoever In supplying it as tma, I make a word which in any rate gives good sense

¹¹ Here, again, the om is expressed by a plain symbol

(*was*) the very essence of the nectar of happiness (*effected*) by the perfection that he attained, (*and*) whose innate power, full of compassion for both the visible and the invisible world, of discerning existence and thought,—he having attained inconceivable greatness in the world, surpassing (*all recognition by*) worship, (*and*) having attained the great position of an *Arhat* by the abundance of (*his*) religious merit as a *Tīrthamkara*,—pervades both inanimate and animate nature! And further, victorious even to-day, at the famous (city of) *Viśālā*, is his doctrine, beneficial to the world, guileless, (*and*) refuting the tenets of (*opposing*) disputants!

(Line 3)—Now, indeed, after the complete setting of the sun, *Mahāvira*, who had risen in order to effect the elevation of the whole world, (*and*) who had been distinguished by¹ a thousand brilliant rays, (*his*) virtues, which caused the blooming of the waterlilies that were the fortunate people nourished in the lake of the most supreme doctrine of *Jina* which had become the abode of unsurpassed virtues,—in a lineage that had been made illustrious by a succession of great personages who came in continuous order from the divine *Paramarshi*, the *Ganadhara* *Gautama*, and the veritable disciple *Lohārya*, and *Jambu*, *Viśvudēva*, *Aparājita*, *Gōvardhana*, *Bhadrabāhu*, *Viśākha*, *Prōsthula*, *Kṛttakārya*, *Jayanāman*, *Siddhārtha*, *Dhṛtashēna*, *Buddhila*, and other teachers,—by *Bhadrabāhusvāmin*, who was acquainted with the truth of the great omens of eight kinds, (*and thus was*) a seer of the past, the present, and the future, it was recognised from an omen, and declared, at *Ujjayani*,² (*that there was to be*) difficulty,³ lasting for the time of twelve years, and, thereupon, the entire community set out from the North to the South, and reached, by (*slow*) degrees indeed, a country, numbering many hundreds of villages, (*and*) densely filled with happy people, wealth, gold, and grain, and herds of cows, buffaloes, goats, and sheep

(L 6)—Afterwards, on this mountain, the very forehead-ornament of the earth, which is designated by the name of *Katavapra*,—the surfaces of the rocks of which, dark as a mass of great water-laden clouds, are variegated with the embellishment of masses of the flowers and fruits of various choice trees, the lowlands of which are filled with herds of boars, panthers, tigers, bears, hyenas, snakes, and deer, which abounds all round with valleys, glens, great caverns and impenetrable places, (*and*) which has a very lofty summit,—an *Āchārya*, *Prabhāchandra* by name,—having perceived that the remainder of his life would be of but very short duration,—with the object of accomplishing abstraction of the mind by (*the completion of*) religious austerity (*which already had been*) well practised, bade farewell to, and dismissed, the community in all (*its*) entirety, and engaged in worship, mortifying his body on the cold rocks, the surfaces of which were plentifully bestrewn (*for him*) by a solitary disciple, (*and*), one after another, the seven hundred saints were worshipped (*by him*)

(L 9)—Victorious be the doctrine of *Jina*! *Om*!

¹ *Mahat*, line 3 For analogous instances of the use of *mahat* in this way, at the end of a compound, Dr Hultzsch has given me, from the *St Petersburg Dictionary*, *māna mahat*, 'very proud,' and *śruti-mahat*, 'great in sacred learning'

² *Ujjayanyam*, line 5, seems to construe best in connection with *upalabhya kathitā*. If it is preferred to take it in connection with *jñāna*, the text would mean that he acquired the knowledge of omens, and became a seer, at *Ujjain*,—leaving unspecified the place where he pronounced the prediction, but without any essential difference.—*Ujjain* is in *Mālwa*. And the more general consensus of tradition locates the pontiffship of *Bhadrabāhu* in *Mālwa*,—at a place named *Bhādālpur*, *Bhaddālpura*, or *Bhādālpur*, which has not been identified (see Dr Hoernle in the *Ind Ant* Vol XXI pp 60, 61)

³ *Paishamya*, line 5 Mr Rico has translated it by "dire calamity (or famine)" It seems better to render it by a word which, like the original, is ambiguous, and leaves it open to us to understand either religious difficulties (dissensions), or physical difficulty (a time of distress or famine) At the same time, the tradition appears to bequence of a severe famine in *Behār* (see Dr Hoernle, *Ind Ant* Vol. XXI p 60)

No 3 — UDAYPUR INSCRIPTION OF APARAJITA,

[VIKRAMA-]SAMVAT 718

By F KIELHORN, PH D, LL D, C I E, GÖTTINGEN

The stone which contains this short inscription, appears to have been found somewhere in the native state of Mērvād in Rājputāna, and is now in the Victoria Hall of the city of Udaypur. I edit the inscription from good rubbings which have been kindly prepared for me at my request by Mr Gaurishankar Hirachand Ojha.

The inscription consists of 12 lines of well engraved writing which covers a space of about 1' 6½" broad by 10½" high, and is in a perfect state of preservation. The size of the letters is between ⅓" and ⅔". The characters belong to the northern class of alphabets. They are similar to those of the Jhālrapātan inscription¹ of Durgagana of the [Vikrama] year 746, but some of the letters show rather earlier forms. This may be seen from a comparison *eg* of the signs for *ka*, *ja*, *ṣa*, *na* and *va* of both records; and the more antique style of writing of the present inscription is apparent also *eg* from the almost square form of the sign for *b* (*eg* in *baddha*, l 3, and *bālā*, l 7), from the shape of the sign for *ñ* (in *anuraṅgita*, l 5, and *pañchamī*, l 12), and from the way in which the final *t* is written in *-krit*, l 4, and the final *m* in *barhinānām* and *samvatsishām*, l 9.² But more important and of greater general interest is the manner in which the writer of our inscription has written the letter *y*, where it is not combined with other consonants. Dr. Hoernle, in the *Indian Antiquary*, Vol XXI p 31 ff, has subjected the signs which in ancient inscriptions are employed to denote this letter, to a most searching examination. After showing that there are two principal forms of *y*, the old tridented form and the modern cursive form, he gives it as the result of his careful study of the published photographs of inscriptions, that he is 'not aware of the existence of a single dated inscription in North-India, written in the North-Western alphabet, which indubitably proves any use, still less the exclusive, or almost exclusive, use of the old form of *ya*, after 600 A D'. And, on the strength of the material which has been hitherto available, he feels justified in maintaining 'that any inscription in the North-Western Indian alphabet which shows the more or less exclusive use of the old form of *ya* must date from before 600 A D'. Now the present inscription does come from the North-West of India and is written in the North-Western alphabet, and it is dated in the [Vikrama] year 718, i.e. some time in A D 660 or 661, and yet it undoubtedly shows the exclusive use of the tridented form of *y*, wherever this letter does not form part of a conjunct consonant. It therefore proves—and this I consider to be the most valuable point in the whole inscription—that the old form of *y* continued to be used in one part of Northern India when, according to Dr. Hoernle, it had entirely gone out of general use. The letter *y* occurs in this inscription, not combined with other consonants, altogether 31 times. Once (in *srachchhatayava*, l 4) it is denoted by the well-known old sign which is used *eg* in the Nāgārjunī hill cave inscriptions of Anantavarman,³ and 30 times its form resembles the sign for *y* which we find *eg* in line 3 and towards the end of line 9 of the Jaunpur

¹ See the Plate in *Ind Ant* Vol V p 180

² Compare the final *t* on the one hand *eg* with the final *t* in lines 13 and 17 of the Mandasor inscription of Mālava Samvat 589 (*Gupta Inscr* Plate xxii), and on the other hand with the final *t* in line 6 of the Kanawda inscription of Mālava-Samvat 795 (*Ind Ant* Vol XIX p 58, Plate), and the final *m* *eg* with the final *m* towards the end of line 1 of the same Mandasor inscription, and that in line 13 of the Jhālrapātan inscription of Durgagana.

³ *Gupta Inscr* Plate xxxi.

inscription of Īśvaravarman,¹ but differs from it inasmuch as the curved line of the left-hand prong is open below and not drawn into a loop. That the later cursive form of *y* also was not unknown to the writer of our inscription, is shown by the sign for *ry* in the word *dhuryah* in line 5, where we have the modern form of *y*, with the sign for *r* placed above it. On the other hand, in *uchchaur-yattra* in line 9 the sign for *r* is written on the line, and has the same sign for *y* attached to it which is employed after other consonants²—As regards the representation of the medial vowels, it may be noted that *ā*, *i*, *ī*, and the four diphthongs are far more frequently written by superscript signs than by signs which wholly or partly are attached sideways to the signs of the consonants to which the vowels belong. Thus the medial *ā*, which occurs 129 times, is written by a superscript sign 104 times, *i*, which occurs 80 times, 54 times, *ī*, which occurs 26 times, 20 times, *ō*, which occurs 36 times, 25 times, *au*, which occurs 8 times, 4 times, and *ē* and *ai*, which together occur 40 times, are, with a single exception³ in the case of *ē*, always written above the sign of the consonant—The language of the inscription is Sanskrit, and, excepting the words *ōm namah* at the beginning, and the date and the words *namah Puruṣōtamāyah* at the end, the text is in verse. As regards orthography, the letter *b* is mostly denoted by a sign of its own (as in *baddha*, l 3, *bāla*, ll 7 and 11, *abdhi*, l 8, and *barhina*, l 9), but twice by the sign for *v* (in *vvandhakī*, l 6, and *vrahmachārinah*, l 11), the sign of *visarga* is six times wrongly omitted, the palatal sibilant is employed instead of the lingual in *-ādihikēśu* and *Puruṣōtamāyah*, l 12, *th* instead of *ṭh* in *kuthārāḥ*, l 2, *ri* instead of *ri* in *trilōkyām*, l 7 (but not in *tribhuvana*, l 3), and *gr* instead of *rg* in *Māgrakīrsha*, l 12, and *t* is doubled before *r* in *yattra*, l 9, and in *pauttrēna*, twice in l 11. The language is not always correct. Here it may suffice to note that our author in verse 9 has omitted the word *kālē* which is quite indispensable.

The contents of the inscription are very simple. After two verses which invoke the protection of the god Vishnu-Krishna, under the names of Hari and Śauri, verses 3 and 4 relate that in the glorious Guhila family there was a king (*rājā*), named Aparājita,⁴ who chose for his chief leader (i.e., apparently, the commander of his troops) the son of Śiva, the Mahārāja Varāhasimha, 'whose strength was never broken and who assailed the vile adversaries, as Indra had chosen for his general Śiva's son Skanda, whose spear is never broken and who rides on a peacock'. The inscription then, after glorifying Varāhasimha, in verses 6-8 records that his wife, Yaśōmatī, seeing the vanity of fortune, youth and wealth, in order to cross the troubled sea of this worldly existence, built a temple of Vishnu, 'the enemy of Kṛtaḥ'. And verses 9 and 10 add that this temple of 'the enemy of Pura and Naraka' was founded in the rainy season, and contain the usual prayer for its everlasting preservation. According to verses 11 and 12 this 'mockery of a poem' was composed by Dāmōdara, the son of Brahmachārin and grandson of Dāmōdara, and engraved by Yaśōbhata, the son of Vatsa and grandson of Ajita. The prose passage in line 12 states that the statue of Vāsudēva (Vishnu-Krishna) was set up, or his temple inaugurated, on the fifth of the bright half of Mārgaśīrsha in the year seven hundred and eighteen; and the inscription closes with the words 'adoration to Puruṣottama'.

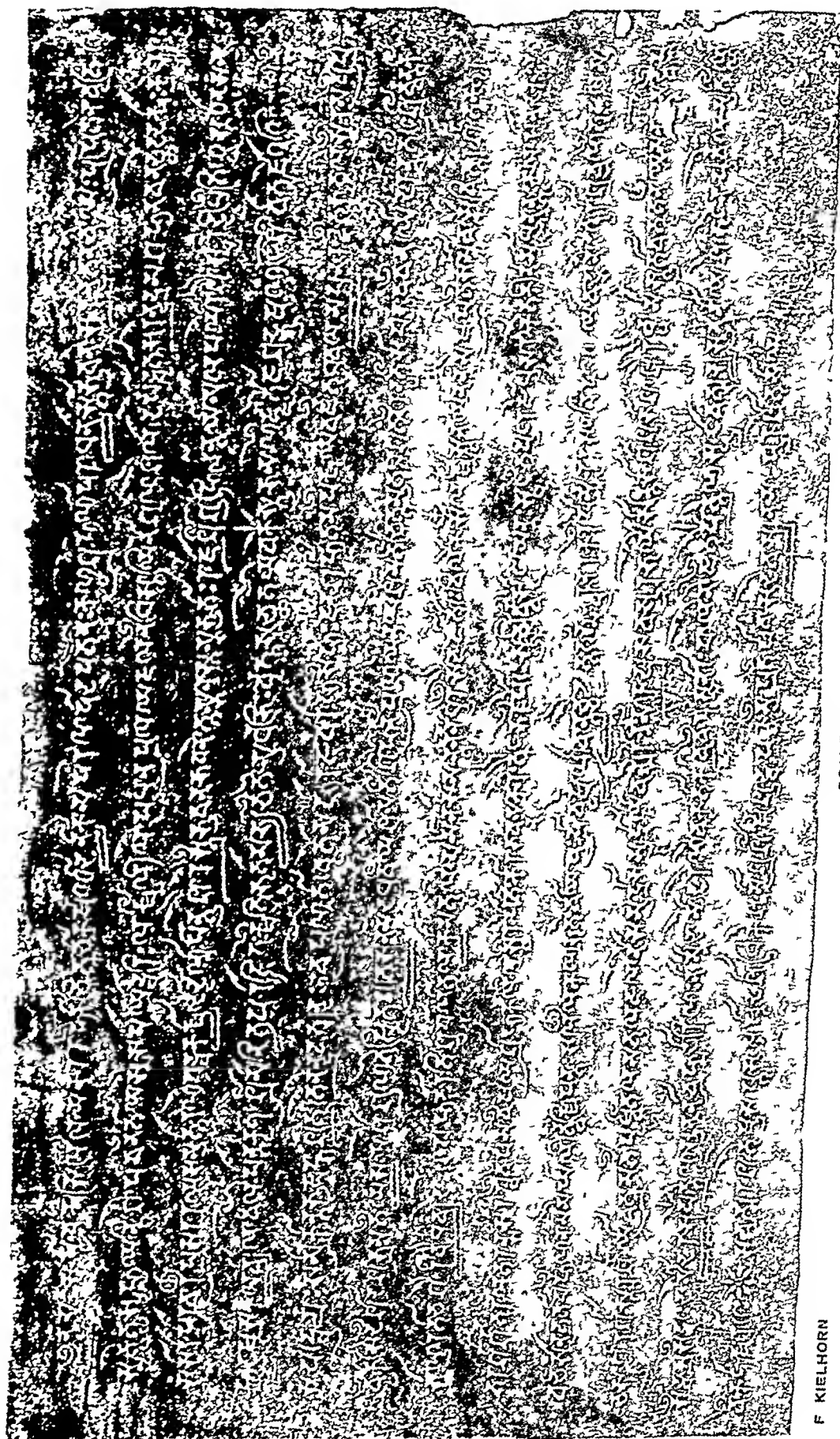
The date of the inscription does not admit of verification. It must be referred to the Mahāva-Vikrama era, and would correspond, for Vikrama Samvat 718 expired, to the 2nd November, A D 661.

¹ *Ibid* Plate xxxi A

² In the conjunct *ny* the sign for *n* is everywhere, except in the word *dhuyanga* in line 5, written above the line, e.g. in *tarangānga*, l 8.

³ In *namēru* in line 10, where, owing to the *akṣhara nityu* immediately above *mē*, and to the superscript signs of the two *akṣharas* which precede *mē*, there was no room for the superscript sign of *ē*.

⁴ The name of Aparājita does not occur in the list of the Guhila princes of Māwād, given in *Ind Ant* Vol. XVI p 346.



W GRIGGS PHOTO-LITH

SCALE 45

FROM A RUBBING BY MR GAURISHANKAR HIRACHAND QJHA

F KIELHORN

TEXT 1

- 1 Om² namah [||*] Sprishtā³ vakshasi lilayā kararuhai[h*] kâchit=kach-
âkarshanād=anyā kâma-parēna pāda-patanaih kantha-grahēn=âparā | dhanyās=tâ
bhuvanē surēndra tanavō⁴ yāh prāpitā nirvritim
- 2 smritv=||ham sprihayanti gōpa-vanitā yasmai sa pāyād=Dhanh [|| 1 ||*]
⁵ Lakshmi-lil-opa-dhānam pralayajalanidhi-sthāyino ganda-sailā |⁶ darpōdvritt-
âsurēndra-drumagahana-vaṇa-chchhēda-dakshāh kuthā(thā)rāh [||*]
- 3 samsār-apāravāri-prasara-aya-samutāranē baddha-kakshyā |⁷ dōrddandāh pāntu
Śauris=tribhuvanabhavan-ottambhana-stambha-bhūtāh [|| 2 ||*] Rājā⁷ śrī-Guhul-
ānvay-āmala-payorāsau sphurād-didhiti- |⁸ dhvasā-dhvantā samū-⁹
- 4 ha dushta-sakala-vyāl-āvalīp-antakrit | śrīmān=ity=Āparāntah kashitibhritām=
abhyarchitō mūrdhabhir=¹⁰ vritta-svachchhatay=aiva ksastubha-manir=jjātō
jagad-bhūshanam || [3 ||*] ¹¹ Śiv-ātma-jō=khandita-śakti-
- 5 sampa- |¹² d=dhuryah samakrānta-bhujangaśatra[h*] | tēn=Ēndravat=Śkanda
iva prānta |¹² vritō mahārāja-Varāhasimhah [|| 4 ||*] ¹³ Jana-grihitam=
apī kshaya-varpitam dhavalam=apy=annurūpita-bhūtalam [||*] sthūram=apī pra-
- 6 vikasī diśo daśa bhramati yasya yaśō guna-vēshitam¹⁴ || [5 ||*] Tasya¹⁵
nama dadhati yaśō mati |¹⁶ gchinī pranayamī Yaśōmati [||*] chittam=utpatha-
gatam nirandhati sa babhūva vinayād=Arundhati ||¹⁷ [6 ||*] Śrīr=vvandhaki¹⁸
- 7 Sthānn-rati cha Ganri vudhavya-dnhh-ōpahatā Ratīś=cha [||*] bālā
tri(tri)lokyām=atul opamānū simantiniām dhuri s=aiva jātā ||¹⁹ [7 ||*] ²⁰ Vilōky=
assu lakshmiṁ svanayana-nimēsha-pritisamām vayō vittam rangat-tanntara-
- 8 tarang-ānga taralam [||*] ²¹ taran=samsār-ābdhim vishama-vishaya-grāha-kalilam
sthūram pōt-ākaram bhavanam²²=akarōt=Kantabharipō[h*]²³ || [8 ||*] ²⁴ Sūchir=
vvisphotayantah sphutita-puta-rajō-dhūsarāh kētakīnam=ādhunvantah kalāpān=
madakala-
- 9 vachasām²⁵ nrityatām bharinānām²⁶ [||*] mēgh-ālīr=vīkshupantah sahlakana-
bhritō vāyavah prīvrishānyā vānty=uchchhair=yattra²⁷ tasmin=Puru(rā)-Naraka-
ripōr=mmandiram samnivistam || [9 ||*] Yāvad=bhānōh khnrāgra-vranita-jalamu-

¹ From rubbings supplied to me by Mr Gaurishankar Himachand Ojha

² Expressed by a symbol

³ Metre Śārdūlavikrīdita

⁴ Tanu appears to be used here in the sense of *tanvī*, 'a slender or graceful woman'

⁵ Metre Sragdharā

⁶ These signs of punctuation are superfluous

⁷ Metre Śārdūlavikrīdita.

⁸ This sign of punctuation is superfluous

⁹ What the author wishes to say is, I believe, -*dhvasā dushta dhvanta samūha*-

¹⁰ The rubbings have 'bīhrrvritta', but the sign of *visarga* appears to have been struck out

¹¹ Metre Upajati

¹² These signs of punctuation are superfluous

¹³ Metre Drutavilambita

¹⁴ Originally -*vēshitah* was engraved

¹⁵ Metre Rathōddhata

¹⁶ This sign of punctuation is superfluous

¹⁷ This sign of punctuation is followed by two dots like the sign of *visarga*

¹⁸ Metre Indravajrā — Read *Śrīr=bbā*

¹⁹ This sign of punctuation is denoted by a vertical line, followed by two dots like the sign of *visarga* The same sign is used at the end of verses 8, 9, 10 and 11

²⁰ Metre Śikharinī

²¹ *Taran* either stands for *tārayat* (referring to *bhavanam*), or the masculine form is used instead of the feminine *taranti*, or rather *tarishyanti*

²² The *akshara na* was originally omitted and is engraved below the line

²³ [Compare *bhav ābdhi-taranē gad=yānapālītram mahat* . . .

Vishnōr=īdam mandiram.

Ep Ind Vol I p 156 f — E H]

²⁴ Metre of verses 9 and 10 Sragdharā

²⁵ Originally *vachisam* was engraved

²⁶ Read 'nām

²⁷ Supply *kālē*, compare *Ind Ant Vol V p 181, verse 10, Vol XIX p 58, line 12*

- 10 chas=tañga-rañgās=turangā yāvat=kramartī(ntī) prithvī-talam-atula-jalā nō¹ an-
mudrā[h*] samudrā[h*] yāvan=Mēror=nnamāraprasava-surabhayō bhānti bhāgāh
śubh-āgā[h*] Śaurōr=[ddh]ām-āstu tāvāt=kritānyama namō vi-pra-
11 siddham prasiddha[m*] || [10 ||*] Dāmōdaraśya² pruttrina iūnur'
Vra(bra)hmachārīnāh [l*] nāmā Dāmōdārīn=aya kṛitā tāvya vidambanā || [11 ||*]
³ Bālēn=Ājita-panttrēna sphutā Vatsaśya sūnanā [l*] Yāśobhātīna 'pūrv=ō,ama-
utkirnā
12 vikat-āksharā ||⁴ [12 ||*] kṛ Samvatsara-śatēśhu saptasu(sv=) ashtādaś-
ādhikēśu(shu) Māgra(rga)śirsha-suddha-pañchamī⁵ pratishthā Vāudīraśya
[||*] Namah Puruṣōtamāyah⁷ ||

No 4—PITHAPURAM PILLAR INSCRIPTION OF PRITHVISVARA,

SAKA-SAMVAT 1108

By E. HULTZSCH, PH.D.

Pithāpuram, the residence of a Zamīndār in the Gōdāvarī district, contains a Vaishnavā temple, named Kuntī-Mādhava. At the eastern entrance of this temple, in front of the shrine itself, stands a quadrangular stone pillar which bears four inscriptions of different dates. The three first of these are specially interesting on account of their references to the Eastern Chālukya dynasty. In his *Lists of Antiquities* (Vol. I p. 24), Mr. Sewell has briefly noticed these three inscriptions, and Dr. Fleet has given occasional extracts from them according to a written copy which had been prepared for the late Sir Walter Elliot.⁶

The earliest of the four inscriptions is engraved on the whole of the west face and on the upper portion of the south face of the Pithāpuram pillar. It is in a state of fair preservation almost throughout. The alphabet is Telugu. As in other inscriptions from the Telugu country, no perceptible difference is maintained between the secondary forms of *i* and *ī*, *ih* is rarely distinguished from *dh*, and consonants are frequently doubled after an *anuvāda*. The languages of the inscription are Sanskrit and Telugu. It opens with 66 Sanskrit verses, interrupted by two short clauses in Sanskrit prose (lines 18 f. and 30 f.). Lines 139 ff. are in Telugu prose, lines 145 ff. in Sanskrit prose, lines 155 ff. in a mixture of Sanskrit and Telugu prose, and lines 159 ff. again in Telugu prose. The Sanskrit verses 67 to 70 are interrupted by two short sentences in Sanskrit prose (ll. 164 f. and 166 f.). The whole ends with a short sentence in a mixture of Telugu and Sanskrit prose (l. 168 f.) and a three-fold repetition of the auspicious monosyllable *śrī*.

¹ This reading is quite clear in the original. I would translate 'So long as the enclosed seas with their unequalled water do not sweep over the surface of the earth.'

² Metre of verses 11 and 12. Ślōka (Anushtubh).

³ Originally *bālēnōjita* was engraved, but in the third *akshara* (*nō*) the superscript line, which turns *n* into *ō*, appears to have been struck out again.

⁴ Compare Dr. Fleet's *Gupta Inscriptions*, p. 84, line 2, the last line of the Jhālrapātan inscription, *Ind. Ant.* Vol. V p. 180, where the original also has *pūrvā*, *Ind. Ant.* Vol. IX p. 180, v. 33, and Vol. XV p. 203, v. 23.

⁵ Here, again, this sign of punctuation is followed by two dots like the sign of *cisarga*.

⁶ Read *pañchamī* or *pañchamyām*.

⁷ Read *Puruṣōttamāyah*.

⁸ *Ind. Ant.* Vol. XIX p. 427, and Vol. XX *passim*.

The purpose for which the inscription was engraved, is to record that, at the vernal equinox (*Mésa-samkrānti*) of Śaka-Samvat 1108 (in numerical words, l 136, and in figures, l 139), the village of Navakhandavāda in the district (*viśaya*, ll 148 and 151, or *dēśa*, l 135) of Prōlunāndu was granted to the temple which contains the inscription, by Jāyāmbikā (v 53), Jāyamāmbā (v 66), Jāyamadēvi (l 143), or Jāyama-mahādēvi (l 150), the queen of Gonka III and mother of Prithviśvara. This grant was communicated to the inhabitants of the district by her son Prithviśvara (l 147), who accordingly appears to have been the ruling prince at the time of the inscription

The date of the inscription does not admit of verification. The current Śaka year 1108 corresponds to A D 1185-86, and the expired Śaka year 1108 to A D 1186-87

The boundaries of the village of Navakhandavāda are specified in lines 154 to 159 Mr H Krishna Sastri was informed at Pithāpuram that Navakhandavāda is close to Pithāpuram itself and is still in the possession of the Kuntī-Mādhava temple That the district of Prōlunāndu included the country on the southern side of Pithāpuram, is proved by the inscriptions of the Bhāvanārāyana temple at Sarpavaram, according to which Sarpavaram belonged to Prōlunāndu, a subdivision of Gangagonda-Chōda-valanāndu¹ The *Madras Survey Map* of the Pithāpuram Division shows, about 1½ mile E S E of Pithāpuram, a village named "Narakhandavāda" This is probably a mistake or misprint for Navakhandavāda and identical with the village granted by the subjoined inscription, the names of whose boundaries, however, cannot be traced on the map

The remainder of the inscription contains the usual imprecations (l 159 ff) and the names of the composer, Ayyapillārya (l 168), and of the writer, Kantāchārī of Śrīpithāpuram (l 169)

The grant proper is preceded by a long account, in Sanskrit verse, of the dynasty from which Prithviśvara traced his descent, and which it may be convenient to call the chiefs of Velanāndu; for, the Telugu genitive *Velanāntu* is prefixed to the name of Prithviśvara's grandfather in line 141, and occurs in many unpublished inscriptions from the Telugu country in connection with the names of Prithviśvara's predecessors Velanāndu is twice mentioned in the Ganapēśvaram inscription of Ganapati² According to Mr Gordon Mackenzie's *Manual of the Kistna District*, p 214, it is 'an old name for all the Tsandavōlu country' This statement is confirmed by the Elavarra plates of the Eastern Chālukya king Amma II, according to which Elavarra, a village north of Tsandavōlu in the Rāpalle tālukā of the Kistna district, belonged to the district (*viśaya*) of Velanāndu.³ In an inscription at Drākshārāma,⁴ the 17th chief of the Table on page 35, Gonka III, is stated to have resided at Sanadavōlu in Velanāndu. This enables us to fix the modern Tsandavōlu, a name which closely resembles Sanadavōlu, as the former capital of the chiefs of Velanāndu

Like the Reddis of Kondavīdu,⁵ the chiefs of Velanāndu trace their descent from the Chaturthānvaya, i e the fourth or Śūdra caste (verse 2) The earlier portion of their genealogy is perfectly fictitious Thus we are told that the first ancestor who is mentioned by name, Indrasēna, was adopted by, and received the emblems of a sovereign from, the mythical king Yudhishtira and ruled at Kīrtipura in Madhyadēśa (vv 2 to 5), that, after an interval of unspecified duration, there ruled Kīrtivarman I (v 6), and that, after another interval, he was

¹ Sarpavaram is 4 miles north of Cocanada and 7½ miles south of Pithāpuram The Bhāvanārāyana temple is in its inscriptions called Vira-Chōda Vinnagara, i e 'the Vishnu temple of Vira Chōda,' to whom it probably owes its foundation, see my *Annual Report* for 1893-94, p 5

² Above, Vol III No 16, verses 17 and 34

³ *Ind Ant* Vol XII p 91

⁴ No 268 of 1893 in my *Annual Report* for 1893-94

⁵ See above, Vol III pp 59 and 286

followed by Mallavarman, his son, Ranadurjaya I., his son, Kirtivarman II, his son, Ranadurjaya II, and his son, Kirtivarman III. Regarding these statements it may be sufficient to say that the town of Kirtipura is not known from other sources, that the name Kirtivarman was probably taken over from the Western Chālukyas, that Ranadurjaya sounds rather like a *biruda* than an actual name, and that the name Mallavarman appears to be developed out of Malla and Mallaya, the names of later chiefs.

The son of Kirtivarman III is said to have been Malla I, who entered into an alliance with Trinētra Pallava, started for the conquest of the Dekhan, obtained possession of the Shatsahasra country,¹ and took up his residence at Dhanadapura (vv 9 to 13). The alleged conquest of the Dekhan is evidently based on similar legends as the conquest of the Dekhan which is ascribed to Vijayāditya in the latest inscriptions of the Eastern Chālukya dynasty, with this difference that, while Vijayāditya is said to have been defeated and killed in a battle with Trilōchana-Pallava,² Malla I is supposed to have been on friendly terms with the same mythical king, here named Trinētra Pallava. The same form of the legend appears to have been adopted by the chiefs of Amarāvati, who bore the title of 'the lord of the Shatsahasra country on the southern (bank) of the river Krishnavernā, obtained through the favour of the glorious Trinayana-Pallava'.³ The Yenamadala inscription further shows that the Shatsahasra country,⁴ i.e. 'the country (containing) Six-thousand (villages)', is identical with the district (*vishaya*) of Konnātavādī, and that the capital of the latter was Dhānyāṅkapura, i.e. Amarāvati in the Sattonapalle talukā of the Kistna district. This close agreement between the Yenamadala and Pithāpuram inscriptions further suggests that the Dhanadapura of the latter is meant for, and a corruption of, Dhānyāṅkapura, the old name of Amarāvati.

The names of the descendants of Malla I and their relation to each other are given in the Table on page 35. The 5th king of the Table, Kudyavarman II., was a contemporary of the (Eastern) Chālukya king Vimalāditya (A D 1015 to 1022), who conferred on him 'the pair of (districts called) Gudravāra' (v 18). On a former occasion,⁵ I suggested that the name of this district may be connected with the modern Gudivāda, the head-quarters of a talukā of the Kistna district. This is now made very probable by a Kākatīya inscription on the right door-pillar of the Bhīmeśvara temple at Gudivāda,⁶ where Gudivāda itself is stated to have belonged to (the district of) Gudrāra.

¹ In an inscription at Drākshārāma (No 274 of 1893), the 15th king of the Table, Gonka II, bears the title Trisatōttarashatsahasrāvaninātha, i.e. 'the lord of the country of six thousand and three hundred (villages)'.

² See the quotations, above, Vol III p 286, note 2.

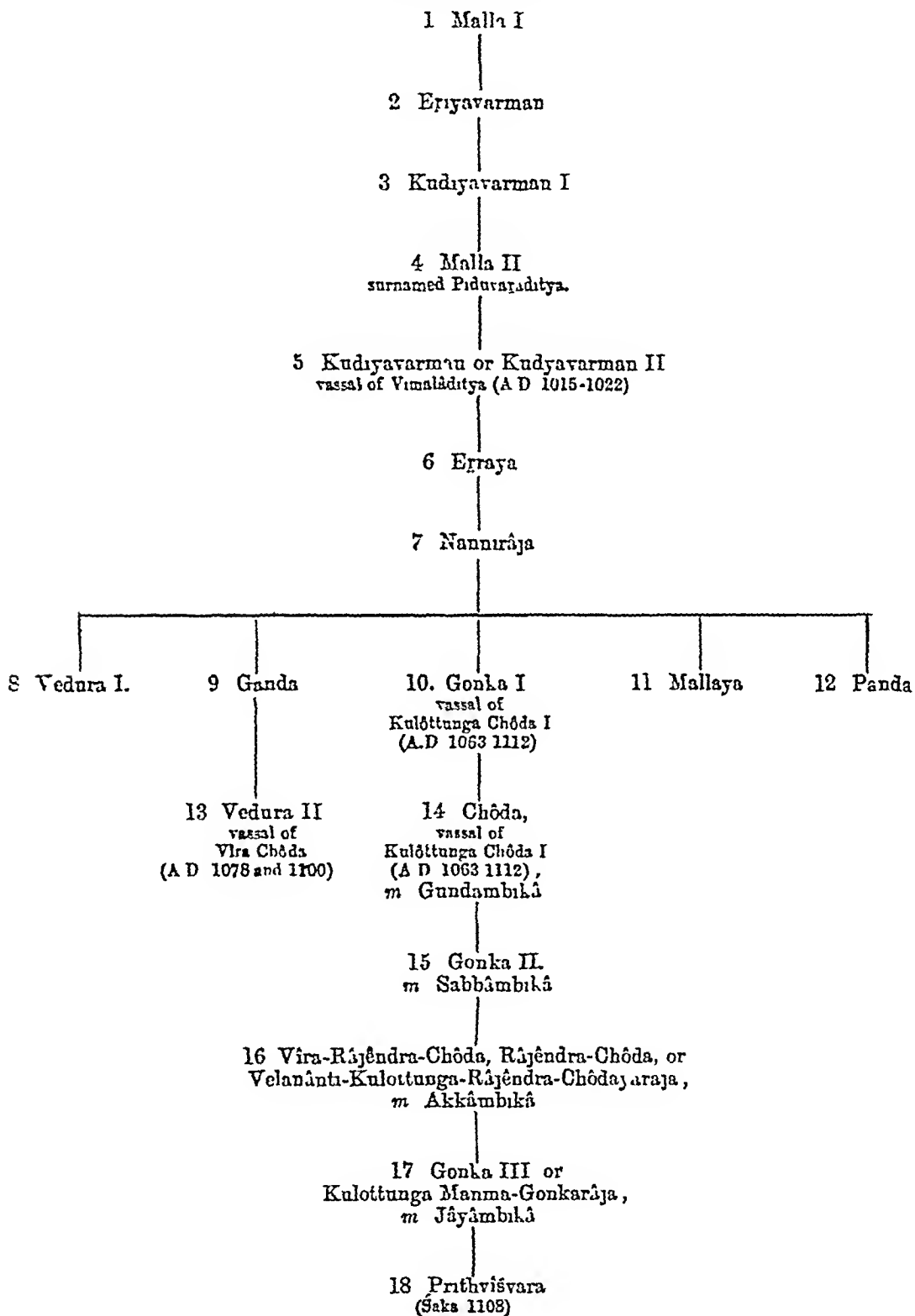
³ See above, Vol III p 95.

⁴ Mr H. Krishna Sastri contributes the following note — "A certain class of Brahmanas in the Telugu country are called Āravelu-Niyōgins. According to the popular opinion, these Brahmanas entered the Government service in the time of the Muhammadan rule and called themselves Āravelu-Niyōgins, i.e. 'the six-thousand officials,' because their community then consisted of six thousand families. Other classes of Telugu Brahmanas, as Mahakāduvāru (see above, Vol III p 24), Śīrnāduvāru, Kāsālāduvāru, Velāduvāru, etc., are called after the name of the respective country from which they first emigrated. It is therefore not unlikely that the Āravelu-Niyōgins also were named after their native land, and that the traditional explanation of the name is fictitious. The country of Āravelu, i.e. 'the Six thousand,' would be identical with the Shatsahasra country of the inscriptions."

⁵ *South Indian Inscriptions*, Vol I p 52, note 1. See also Dr. Fleet's remark in the *Ind Ant* Vol XL p 97, note 13.

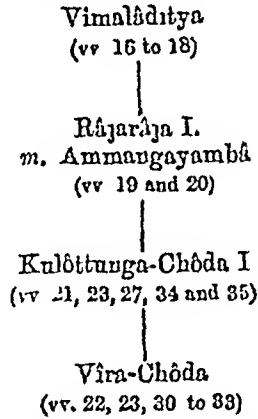
⁶ No 539 of 1893 in my *Annual Report* for 1893-94. According to No 540, the ancient name of the Bhimesvara temple at Gudivāda was Kundīśvara, see *ibid* p 5.

THE CHIEFS OF VELANANDU



Before considering the descendants of Kudyavarman II, it may be convenient to arrange in tabular form the names of these Eastern Chālukya kings who are mentioned in this inscription

EASTERN CHALUKYAS.



Ammangayambā, the wife of Rājārāja I, is here called the daughter of Rājendra of the race of the Sun (*Sūrya-kula*, v 20) But we know from the Chellūr plates of Vīra-Chōda¹ that the full name of her father was Rājendra-Chōda, i.e. the Chōla king Parakṣasvarman, alias Rājendra-Chōladēva I² The Pithāpuram inscription (v 23) agrees with the Chellūr plates (v 18) in stating that Kulōttunga-Chōda I. bestowed the country of Vēngi on his son Vīra-Chōda

As stated above, Kudyavarman II had been a vassal of the Eastern Chālukya king Vimalāditya His great grandson, Gonka I, occupied the same position during the reign of Vimalāditya's grandson, Kulōttunga-Chōda I, under whose orders he is said to have ruled the Andhra-mandala (v 27), i.e. the Telugu country, or perhaps rather a portion of the latter

The nephew of Gonka I, Vedura II, is stated to have won a battle against an unnamed Pāndya king under orders of Vīra-Chōda, who conferred on him as a reward "one half of his throne" and the Sindhu-yugmāntara-dēśa, i.e. 'the country between the pair of rivers' (vv 31 to 33) The two rivers intended are probably the Kṛṣṇā and the Godāvāri, and the country between them must have formed a portion of the country of Vēngi or Vēngī, which Vīra-Chōda held from his father Kulōttunga-Chōda I (vv 23 and 30)

Immediately after we learn that Kulōttunga-Chōda I adopted as son the cousin of Vedura II and son of Gonka I, named Chōda, and bestowed on him the country of Vēngi, which contained sixteen-thousand (villages) (vv 34 and 35) This change in the governorship of Vēngi can only have taken place between A D 1100, the latest available date of Vīra-Chōda,³ and A D 1112, the year of the death of Kulōttunga-Chōda I

Hereafter the inscription refers no more to the Eastern Chālukya kings Chōda's son Gonka II is said to have placed a golden pinnacle on the temple of Bhīmanātha (at Drākshārāma) and to have ruled over all kings between Kālabasti (in the North Arcot district) and the Mahēndra mountain (in the Gaṇjām district),⁴ i.e. over the whole Telugu country (vv 41 and 42)

The next king, Vīra-Rājendra-Chōda (v 44), Rājendra-Chōda (v 51), or (in Telugu) Velanānti-Kulōttunga-Rājendra-Chōdayarāja (l 141 f), is reported to have killed a certain

¹ *South Indian Inscriptions*, Vol I No 39, verse 7

² See *South Indian Inscriptions*, Vol II p 232

³ *Ind Ant* Vol XX p 284.

⁴ See above, Vol III p 20, note 5

Bhima, who had taken refuge on an island in the middle of a lake (v 45) By this lake we have perhaps to understand the Kolleru lake, which is mentioned in a copper-plate grant of Kulōttunga-Chōda II¹ A certain Bhima of Kulam, which is probably identical with the modern Ellore on the bank of the Kolleru lake was put to flight by Vikrama-Chōla² This Bhima may have been a predecessor of the other Bhima who is mentioned in the present inscription Rājendra-Chōda is further stated to have made valuable presents of gold and jewels to the temple of Bhīmēśvara or Bhīmanātha at Dākshārāma³ (vv 47 and 48)

The next king, Gonka III (vv 50 and 66, and l 146), or (in Telugu) Kulōttunga-Manma-Gonkarāja (l 142 f), took to wife Jāyāmbikā, who belonged to the family of the chiefs of the Parvatāpara-mahi, i.e. 'the country to the west of the hill' (v 53) A number of inscriptions of these chiefs are engraved on the two temples of Siva and Vishnu at Nādendla in the Narasārāyapēta talukā of the Kistna district⁴ Like the chiefs of Velanāndu, they belonged to the Chaturthakula, i.e. the Śūdra caste, and were *Mahāmandalēśvaras* Their ancestor Buddhavarman was an officer of the first Eastern Chālukya king, Kubja-Vishnu, and received from the latter 'the country of seventy-three villages to the west of the hill'⁵ Buddhavarman's descendants hence bore the surname Giripaśchimasāsana,⁶ i.e. 'rulers (of the country) to the west of the hill,' and prefixed to their names the Telugu term Kondapadumati⁷ or Kondapadmati,⁸ i.e. '(ruler of the country) to the west of the hill' In inscriptions of Śaka-Samvat 1052 (No 227 of 1892) and 1069 (No 241 of 1892), two of these chiefs call themselves 'worshippers of the feet of Kulottunga-Chodadēva'⁹ Accordingly they appear to have been dependents of the Eastern Chālukya king Kulōttunga-Chōda II In Śaka-Samvat 1087, Kondapadmati-Buddharāja was a vassal of a king Rājarāja,¹⁰ to whom, as will be shown below, also Prithvīśvara of Velanāndu was subject

To return to Jāyāmbikā, the wife of Gonka III,—she is proved to have been the daughter of one of the chiefs of Nādendla, who, like the chiefs of Velanāndu, belonged to the Śūdra caste and were tributary to the Eastern Chālukyas She built or rebuilt the temple of Kuntī-Mādhava at Śrīpithapuram¹¹ (vv 54 and 55) and covered with gold the image of Vishnu at Śrīsimhagiri (v 56), i.e. at Śrīsimhāchalam in the Vizagapatam talukā

The last name in the list is Prithvīśvara (v 58) or Prithvīśvara (v 64, l 147, and v 70), during whose reign his mother made the grant which is recorded in the subjoined inscription

A number of inscriptions which were copied in the Kistna and Gōdāvarī districts in 1892 and 1893, furnish Śaka dates for the last five chiefs of Velanāndu whose names are given in the Table on page 35 To the 14th king, Chōda, has to be assigned an inscription of Velanānti-Rājendra-Chōda at Drākshārāma,¹² which is dated in Śaka-Samvat 1042 and in the Chālukya-Vikrama year 45, and which suggests that, after the death of Kulōttunga-Chōda I (Śaka-Samvat

¹ *Ind Ant* Vol XIV p 55

² *South-Indian Inscriptions*, Vol II p 308.

³ From the numerous inscriptions in the Bhīmēśvara temple at Drākshārāma in the Rāmachandrapuram talukā of the Gōdāvarī district, it appears that the ancient form of the name Drākshārāma was Dākshārāma, Dakshatāpōvana, Dakshavāta, or Dakshavatikā, i.e. 'the garden of Daksha,' a saint whom local legends connect with the place, and that it belonged to Guddavādūāndu, a subdivision of Gangagonda Chōda valanāndu See my *Annual Report* for 1893 94, p 5

⁴ See my *Annual Report* for 1892 93, p 3

⁵ *Giripratīchit trisaptatigrāmatatī mahā*, Nos 214, 233 and 239 of 1892

⁶ Nos 227, 228 and 241 of 1892

⁷ No 241 of 1892, and No 216 of 1893

⁸ Nos 228, 234 and 237 of 1892

⁹ *Kulottunga-Chōdadēva divyāśrīpād drādhaka*

¹⁰ See No 216 of 1893 in my *Annual Report* for 1893 94

¹¹ This form of the name occurs in verses 54 and 66, while the prose portion (ll 139 152 and 168 f) employs the form Śrīpithapuram, which agrees with the present name Pithapuram.

¹² No 345 of 1893 in my *Annual Report* for 1893 94

1034), the chiefs of Velanāndu became tributary to the Western Chālukya king Vikramāditya VI

Two inscriptions of Śaka Samvat 1055 belong to the reign of the 15th king, Gonka II. These are a Drākshārāma inscription of the *Mahāmaṇḍalēśvara* Velanānti-Gonkaya, the son of Gundāmbikā (No. 274 of 1893), and an inscription at Nadendla of Sabbāmbikā or Sabhama, the queen of the *Mahāmaṇḍalēśvara* Velanānti-Gonkaya, who was the son of Chōda¹. In the first of these two inscriptions, Gonka II receives the *biruda* 'Chālukya-rājya-bhavana-mūla-stambha,' which shows that, like his predecessors, he was tributary to one of the two branches of the Chālukya dynasty

The 16th king is represented by an inscription at Pālakōl (No. 524 of 1893), which is dated in Śaka Samvat 1058 and belongs to the time of Velanānti-Chōda, the son of Gonka and Sabbāmbikā

The 17th king was a dependent of Kulōttunga-Chōdadēva, by whom we have probably to understand Kulōttunga-Chōda II of the Eastern Chālukya dynasty. The inscriptions of Gonka III extend from Śaka-Samvat 1060 to 1079, as may be seen from the subjoined Table.

Name of chief	Śaka date	Number of copy.
Velanānti-Gonka son of Rajendra-Chōda . .	1060	216 of 1892
Kulōttunga-Chōda Gaṅgēya-Gonkarāja	1060	275 of 1893
Kulōttunga Chōda-Gonkarāja .	1061	227, 265 and 384 of 1893
Kulōttunga-Chōda-Gonkarāja .	1062	223 of 1892
Velanānti-Kulōttunga-Chōda-Gonkarāja, son of Rajendra-Chōda	1065	231 of 1892
Velanānti-Kulōttunga Chōda-Gonkarāja	1072	221 of 1892
Kulōttunga Chōda-Gonkarāja . .	1073	264 of 1893
Kulōttunga Chōda-Gonkarāja . .	1075	228 of 1893
Kulōttunga Chōda Gonkarāja .	1077	270 of 1893
Kulōttunga-Chōda-Gonkarāja	1079	268 of 1893

The inscriptions of Gonka III are followed by records of a king who calls himself Rājendra-Chōdarāja, the son of Kulōttunga Chōda-Gonkarāja, and whose queen was Pandāmbikā. Considering the fact that the names of the preceding chiefs of Velanāndu appear under different forms, I do not hesitate to identify this king, whose inscriptions range from Śaka-Samvat 1085 to 1102, with Prithviśvara, during whose reign the Pithāpūram inscription was engraved. He was a tributary of a king Rājārāja, who ascended the throne in

¹ No. 344 of 1892 in my *Annual Report for 1892-93*

Śaka-Samvat 1066-67¹ A tabular list of the inscriptions of Prithviśvara is subjoined

Name of chief	Śaka date	Number of copy
Kulōttunga-Velañānti-Rajendra-Chōdayaraja	1085	238 of 1893
Kulōttunga-Rājendra-Chōdayaraja	1085	256 of 1893
Pandamāmba or Pandambika, queen of Rājendra Chōdayarāja, son of Kulōttunga Chōda Gonkaraja	1085	257 of 1893
Kulōttunga-Rajendra Chōdayarāja	1087	225 and 236 of 1893
Velañānti Kulōttunga-Rājendra-Chōdayaraja	1102	413 of 1893

TEXT²

A — West Face

- 1 श्रीकांतस्य निजोदरात्तरचरद्दह्नाडपडावनव्यापाराभिरतस्य
- 2 वेद[शिर]सामावासभूमेर्हरे । नाभ्यंभोरुहगह्वरापवरकादाविर्व्व-
- 3 भूवात्मभूर्भूतादिप्रकटप्रपच्चरच[ना]दक्ष. पुराणोव्ययः । [१*] तत्पादा-
- 4 वुरुहान्महेंद्रविनताज्जने³ चतुर्व्यान्वयस्त्वैलोक्यैकगुरोर्हरेः
- 5 पदतलाद्गंगाप्रवाहो यथा⁴ [१*] तस्मिन्विस्मितसरिसंहतिनुतोभूदि-
- 6 द्रसेनो नृपो राज्ञा धर्मसुतेन सगगरविधिः⁵ प्रीतेन पुत्रीकृतः⁶ । [२*]
प्रीत[१*] श्वेता-
- 7 तपत्रं कनकविरचितं दण्डमाखडलाभो व्योम्नि क्षीम वितान सकलनृपज-
- 8 नप्राप्त्यर्थं सिंहासनाई [१*] नानावादित्रयखंडनिभिरभिनुता⁷ सगलालत्ति-
- 9 काच्च प्रादाद्दर्मात्मजोस्मात्तुहिनचयसिते⁸ चामरे चारुरूपे । [३*] अ-
- 10 शेषसुखसमोगभागधैर्यैकभा[ज]नं [१*] मध्यदेशेभवत्तस्य स्थान की-
- 11 र्त्तिपुर महत् । [४*] सोय धर्मनृपा[लद]न्ननिखिलक्षमापालचिह्नाच्चिरं⁹ राज्य
- 12 प्राज्य[य]शोचितानरुचिभिर्भूमडलं मडयन्¹⁰ [१*] कुर्व्वन्सर्व्वसुधीधि-
- 13 यः प्रमुदितास्तारागणैर्व्वाम्रितो¹⁰ राजा राजितचातुरगपृतनासवेष्टितो-
- 14 स्मिन्पुरे । [५*] यातेषु केपुचिदशेषधराधिपेषु तद्वशजेषु विजितारिपरा-

¹ See my *Annual Report* for 1893-94, p 5 f

² From inked estampages, prepared by Mr H Krishna Sastry

³ Read विनुता⁹.

⁴ Read यथा

⁵ Read ०कृत

⁶ Read ०नुता

⁷ Read ०जीम्ने तुहिन⁹

⁸ Read ०चिह्नयिर राजन्यान्व⁹, the *anustāra* of राज stands at the beginning of the next line

⁹ Read मण्डयन्

¹⁰ Read ०गणैर्वाहती राजाराजत.

- 15 क्रमेणु [1^{*}] जज्ञे नयज्ञजनससदि कीर्त्तनीयशास्ता समस्तजगतामध¹
कीर्त्ति-
- 16 वर्मा । [६^{*}] तद्वश्यो मल्लवर्माभूत्तत्सुतो रणदुर्जयः [1^{*}] वै[रि]णो रण-
17 रणस्थमीचिंतु यन्त² सेहरे । [७^{*}] ततो निखिलभूपालमौलिला-
18 लितशासनः [1^{*}] कीर्त्तिवर्माभ[व]त्तस्य पुत्रोभूद्रणदुर्जयः । [८^{*}] त-
19 त्पुत्र कीर्त्तिवर्मा । अनेकहस्त्यश्वपदातिवर्गविनिर्जिताराति-
20 कुलः कलावान् [1^{*}] शशास पृथ्वी³ प्रधित(:)प्रतापस्तदात्मजो मल्लनृ-
21 पोतिवीरः । [९^{*}] अध⁴ त्रिणेत्रेण स पद्मवेन विधाय मैत्रीं विधिवद्विधि-
22 ज्ञः [1^{*}] जिगीपया दक्षिणदेशमुच्चकैः प्रतस्थिवानास्थितसिंहवि-
23 क्रमः[] । [१०^{*}] सोयं गगकलिगवंगमगधानंभ्रान्पुलिदा[न^{*}] नृपान्वीरः
24 कुत्तलकेरलक्षितिपतीन्गौडान्सपांञ्चाधिपान् [1^{*}] जित्वा भोजमराट-
25 लाटकटकांदैत्यान्निवाखंडलो⁵ राजा⁶ भ्राजितपट्सहस्र-
26 जगतीमासाद्य सत्यव्रतः । [११^{*}] विविधविभवराजद्राजसंघाभिग-
27 [म नि]धिनिचयसमेतं सिद्धविद्याधराब्⁷ [1^{*}] पुरमिव धनदस्य त्रीनि-
28 [व]सैकभूमिर्जनदपुरसमाख्यंत्तस्य राज्ञो बभूव । [१२^{*}] तत्राय
29 धन[द]पुरे सुरारितुल्य कल्याणै[^{*}] स्वकुलपरंपरानुयातेः [1^{*}] कौत्तेया-
30 त्व[म]धिगतैर्महीपचिह्नैस्सयुक्तोशिषदवनीं स मल्लभूप । [१३^{*}] तत ए-
31 ऌयवर्मा ततः कुडियवर्मा । तस्मान्मल्लमहीपतिः प्रतिवल[ध्वा]-
32 त्तौघवर्मद्युतिर्जातोभून्नजखड्गखडितमहाचडाशनिशाश्वतः⁸ [1^{*}]
33 यो लोके गुणयोगतः पिडुवऌादित्याभिधान ययौ दुःप्राप⁹
34 त्रिदेशैरशेषजगतासीशैस्समस्तैरपि । [१४^{*}] तस्मादभूत्कुडियवर्मनृप.
35 प्रमाधी¹⁰ वैरिचितीशमदमानसनोरधाना¹¹ । यद्युद्धभूमिषु मनी-
36 पितपून्पाथ्ये¹² गोर्वणवा[र]वनिता सुदिताश्चरन्ति । [१५^{*}] तत्राखिलमहीचा-
37 [र]पद्माकरसमृद्धदः¹³ [1^{*}] विमलादित्यदेवोभूच्चालुक्यान्यभूपण¹⁴ । [१६^{*}] त-
38 च्याखिलजितिपमौलिकिरीटकोटिरत्नप्रभानिकरकातपदद्वयस्य [1^{*}] सं-
39 आ[म]भूमिषु चकार चिर [जि]गीषोस्साहाय्यक कुडियवर्मनृपोति-

¹ Read मय² Read अय³ Read रात्र्यम्⁴ Read नृपाप⁵ Read पाथ्य गोवाण⁶

Read सन्निहितः

⁷ Read य न.⁸ Read कान्दैत्यानिवा⁹¹⁰ Instead of *she* the original has the impossible group *she*¹¹ Read प्रमाधी.¹² Read पृथ्वीं प्रधित¹³¹⁴ Read राजाभ्राजत¹⁵ Read रथानाम्¹⁶ भूपण appears to be corrected from भूपण .

- 40 [वी]रः । [१७*] ततस्माद्वाय्यसत्पुष्टः ^१कुडियवर्ममहीभृते ।
विमलादित्यभूपाली
- 41 गुद्रवारद्वय ददौ । [१८*] राजराजस्तु तत्पुत्रो राजराज इव स्वयं ।
निखिलैश्व-
- 42 र्यदृष्टात्मा राजशेखरसन्धयः । [१९*] सोय ^२सूर्यकुलामृताग्नव-^३
भवामन्म-
- 43 [ग]यंवा सती राजेंद्रप्रियपुत्रिकां नृपवर[ः*] श्रीराजराजस्तदा ।
नानाभू-
- 44 तसमस्तलोकविभवप्राप्तिप्रधानास्पदा^४ त्रैलोक्यैकगुरुर्यधा^५ सरसिजां त-
45 त्रौपयेमे हरि[ः*] । [२०*] अजनि निजभुजोद्यद्विक्रमात्क्रान्तविश्व-
क्षितिभरणस-
- 46 मत्य[ि]*^६ श्रीकुलीत्तुगचोडः [१*] दिनकरमिव ताभ्यां य कराह्वयमा-
47 गा प्रथित[व]हलभासं राजलक्ष्मीस्त्रिपेवे । [२१*] तस्मादाविरभूद्वीरी
वीर[चो]-
- 48 डः प्रतापव[ि]न् । कुमारः कुपितारातिराजन्धमदभंजनः । [२२*] श्रीकुलीत्तु-^७
49 ग[चो]डोपि पालयन्सकलामिलां [१*] वीरचोडकुमाराय प्रददौ वेगिस-^८
50 डल । [२३*] कुडवर्ममहीपालः परिपाल्य वसुधरां [१*] स्तरान्यभ[ि]र-
51 मखिल स्वपुत्रे स्म नियुक्तव[ि]न् । [२४*] ए००योभू[न्]*^९नृपस्तस्मा-
द्विचक्षुपरा-^{१०}
- 52 क्रमः [१*] ततोभवन्नद्विराजस्सह्यतारातिसंहतिः । [२५*] तस्य
प्रपञ्चितसमञ्चित-
- 53 पुण्यकीर्तिः पञ्चाभवन्नजिभुजार्जितराज्यभाजः [१*] युक्ताः पवित्रचरिता
[वे]दुरा-
- 54 ख्यगडगोकचमाधिपतिमन्त्रयपडसन्नाः । [२६*] तेषां गोकमहीपालः
पालय-
- 55 न्नध्रमडल [१*] श्रीकुलीत्तुगचोडाज्ञा दधानोप्यधिक^{१०} वभौ । [२७*]
पुत्रस्तस्य

^१ Read कुड्य^२.^२ The *ś* of सूर्य is expressed by *ś* and *u*^३ Read ताग्नव^४ Read स्सुट^५ Read र्जया^६ Read समय^७ The *anuvāda* stands at the beginning of the next line^८ The *anuvāda* stands at the beginning of the next line^९ Read हृव^{१०} The *ākṣhara* नौ appears to be corrected from some other *ākṣhara*, the second part of which was, य.

- 56 समस्तराजनिकरप्रोद्यत्किरीटद्युतिश्रेणिशोणपदस्य¹ गोकनृपते[ः*] श्रीः
 57 चोडभूजनि [1*] यद्वाहायुगपालिता वसुमती स्वास्थ्य परं व्यानग्रे रा-
 58 [मि] राजनि राजलोकविनते² यावत्सुख मेदिनी । [२८*] तस्य
 गोकचितीसस्य³ भ्रा-
 59 [तु]र्ग[ड]स्य धीमतः [1*] बभूव [वे]दुरो नाम तनयो विनयान्वितः ।
 [२९*] अध⁴ स-
 60 [धि]तवैरियूधे⁵ प्रधित[गु]णे [वी]रचोडनरपाले । शमति राज्यं वंगीमं-
 61 डलमाखण्डलोपमे रेजे । [३०*] तस्याखिलारिनरपालसमूहराजलक्ष्मी-
 62 कचग्रहणल[प]टदक्षस्तः । श्रीवीरचोडनृपतेर्वेदुरचितीशम्मा-
 63 चिव्यमाचरदय चतुरप्रतापः । [३१*] वे[दु]रो वीरचोडस्य शासनानुचर-
 64 श्विर । पांड्यदेव जिगायाजौ साम[त]गणसयुत । [३२*] तस्मै श्रीवीरचो-
 65 डचितिपतिरखिलक्ष्माभ्यु[त]ि विस्मितानामग्रे सिंहासनाई सकलनृपज-
 66 नप्रार्थित संदिदेश⁶ । देशञ्चाशेषसस्यप्रचुरफलयुत सिधुयुग्मां-
 67 तराख्य प्रादात्प्रीतस्व भूयो वेदुरनृपतये पातितारातिराजे । [३३*] अ-
 68 ध⁷ पृथुतरकीर्त्ति[ः*] श्रीकुलोत्तुगचोडः परनृपकुलमाध⁸ गोकभूप[र]-
 69 [ल]पुत्र । सुतमिव प[रि]गृह्यागर्हणीयस्वभावं स्वत[नय]जन-
 70 चिह्नैश्चोडभूप युयोज । [३४*] ततश्चोडमही[प]ाय सूनवे स नृपोत्त-
 71 मः । [प्रो]त[प्पो]डशसाहस्र प्रद[दौ] वंगिमडल । [३५*] शीयश्चोडचि-
 तीशः प्रति-
 72 नृपतिकु[लो]न्मूलनाभीलभीम[ः*] श्रीमहेंगोधरित्रीमभिमतफलदां⁹
 73 [पा]लयच्छैलधीरः¹⁰ । रेजे राजीवराजन्निजनयन[यु]गो योगगम्ये
 74 पुराणे पुष्पान्विष्णावभीक्ष्णनिखिलनृपजनाभ्यर्चितो भक्तियुक्ति । [३६*] त-
 75 स्य ¹¹तिवर्गसहचर्य्यतिमात्रपूर्णतारापतिप्रतिमवक्त्ररुचिः¹² प्रिया-
 76 भूत् । लक्ष्मीरिवाक्षयगु[णा] पतिदेवतानांगुड्डाविका मरि¹³ सदा परिकी-
 77 र्त्तनीया । [३७*] ताभ्याः¹⁴ शचीवासवसन्निभाभ्यामशेषलोकस्थितिहेतुभू[त]ः
 78 । श्रीगो[क्]भू[पो]जनि राजलोककिरीटकोटीविलसन्निदेशः । [३८*] यद्यु[हि]-
 79 भिसुखा हताः कि[ल] पु[र]ा देवत्वमाप्ता द्विष[ः*] श्रुत्वा वारिधरध्वनी[न]

¹ श्रेणि appears to be corrected by the engraver from श्रीणि, read श्रेणीशोण.

² Read विनुते

³ Read चितीशस्य

⁴ Read अध

⁵ Read मधितवैरियूधे प्रधित^o

⁶ Read संदिदेश

⁷ Read अध पृथुतर^o

⁸ Read माध

⁹ The *anuvāra* stands at the beginning of the next line.

¹⁰ Read यच्छैल^o

¹¹ Read तिवर्ग

¹² Read पूर्ण

¹³ Read धुरि

¹⁴ Read ताभ्यां

- 80 [घ]नपधे¹ लोकांतरस्था [अ]पि । तद्युद्धोद्यमभूरिभैरववृ[ह]ङ्गेरी-
 81 [र]वाशकया कार्ये[घी]प्सितसिद्धिमस्य नितरामाशीर्भिर्राशासत । [३८*]
 ये[ना*]-
 82 खिलचितितलचिदशालयानां कूटेषु हाटकमया घटिता वि[रि*]-
 83 जुः । कुभा[*] स्वकीयजय[घो]पणसंप्रयुक्तस्तभा इवाभ्रचर[स]-
 84 ²[स]स्तुतकीर्त्तिनैव । [४०*] ये[न] श्रीमद्भीमनाथस्य³ च[क्ते] शाक्त धाम
 प्रस्थिता[य][रि*]-
 85 स्वकीर्त्तिः [i*] हेम्ना⁴ भूम्ना पादविन्यासहेतो प्रासादाग्रं [व्यो*]-
 86 [म]निश्रेणि[क्ते]व । [४१*] यस्य श्रीकाळहस्तद्विर्महेंद्राचल[म]ध्य[गा*]-
 87 . । [भू]पाः पुण्यप्रवीणस्य किक्करा गोकभूपतेः । [४२*] तस्य चि[लो]-
 88 कगणनीयगु]णभिरामा रामाज[ने]षु रमणीयविशेष[मूर्त्ति]-
 89 : [i*] सव्वाविका तनुमती व[सु]धैव साक्षादक्षीणपुण्यनिचया खलु
 90 धर्मपत्नी । [४३*] [ज]ातस्ताभ्यां प[र]पुरजयी शूलपाणे[रि]वाशी विह[त्स]-⁵
 91 घस्तु[तगु]भगुणे⁶ जन्म[भू]मिः कलानां । यन्नामैवाखिलरिपुकु-
 92 लोत्सादकन्यत्र⁷ उक्तो दातार्यिभ्योर्यितगुरुतर वीरराजेंद्रचोडः । [४४*] [ये]-
 93 [न]ाभोराशिभीमभ्रमितजलमिलद्वाहपाठीनसम्प्रेखत्क[लो]ल[मा]-
 94 लाकलुपमनिमिपे⁸ खातमादा⁹ सरस्तत् । निश्शेष शोषयित्वा[व]धि ज[ल]-
 95 धिजल कुभयोनिर्त्यधाद्यो¹⁰ [भी]मो भीति वितन्वन् द्रुतमिव जगता राव[णी]
 96 राघ[वे]ण । [४५*] यस्याविखंडितविजृम्भितपुंडरीकषडप्रभापटलपांडु[त]-
 97 [रे]ण नित्यं [i*] सच्छादिता¹¹ वसुमती यशसा जभास¹² च्छ[न्ने]ण मौक्ति-
 कमयेन [वि]भू[पि]-
 98 तेव । [४६*] [वे]नारा[ध]नसाधनानि विदधे¹³ भीमेश्वरस्याल[ये] ¹⁴सौवर्णा-
 न्यतिदी[प्र]र[त्न]निकरै-
 99 हेमप्रभा च[रि]प्सिता [i*] ¹⁵येस्त्वक्षीणसुवर्णभारघटि[त]¹⁶ सद्रुक्मपीठस्थित
 कृ[त्वि]द्रादि-
 100 गणान्गुणैरतिययौ श्रीभीमना[य]मुदा । [४७*] कनकनकसंदोहकृतमकरतीर-
 णं [i*]

¹ Read पधे.² Cancel the bracketed letter³ Read नाथस्य⁴ Read हेम्ना.⁵ The *anusvāra* stands at the beginning of the next line⁶ Read गुणो⁷ The group *tsd* looks like *tsd*⁸ Read ⁹मनिमिपे;⁹ Read ¹⁰सादी¹⁰ Read ¹¹र्ययाद्यो¹¹ Read सच्छादिता¹² Read वभास¹³ विदधे is a genuine mistake for विदधरे which is precluded by the metre¹⁴ Read सौवर्णा¹⁵.¹⁵ Read यस्त्व¹⁶¹⁶ Read सुवर्ण.

- 101 [योदाह]लेदुचू[ड]ाय दाचारामनिव[र*]सिने । [४८*] वि[द्यु]व्रतेव जगती-
तलसच्चरिण्यु-
- 102 रानंददा श[शि]कलेव सतान्वितांत । 'अक्रांभिकेति तरुणीजनरत्नभूता जाया-
- 103 स तस्य जगतीपतिसत्तमस्य । [४९*] जातस्ताभ्यां शिवाभ्यामि[व] सकन-
जगद्रक्षणेकांत-
- 104 २द्वेस्माच्चाह्वेः कुमारसकलनृपकलाकीविदो गोंकभू[प]: । यद्वैरिचोणिपा-
- 105 लाः क्षणमपि निखिले क्षातले नाप्तवतः पादन्धासायकाय वियति विदधरे
धाम
- 106 [त]द्योग्यरूपाः । [५०*] यमर्त्यसार्याभिमतात्यंदं चितौ [ची]णारिभूपालम-
[वे]क्ष्य नू-
- 107 न । स्वस्थोभवत्कल्प[क]भूरुहश्चिरं राजेंद्रचोडप्रि[य]पुत्रमुच्चैः । [५१*] मजीव-
[नीव] सक-
- 108 लस्य जनस्य नित्यं [र]क्षाविधानचतुराभ[वट]स्य पत्नी । [लो]केषु यच्चरितमेव
वदति सं-
- 109 त[श्शा]स्त्रनि[य]ामकमशेषसतीजनस्य^१ । [५२*] [य]ा पर्वताप[र]मज्ञीनृपवशदुग्ध-
रत्नाकरा-
- 110 दुदभ[व]ज्जग[ता] भवाय । प[द्म]ालयेव हरिपा[द]स[रो]जसक्ता जायांभिका'
निखिलसंप-
- 111 [द]वाप्तिहेतुः । [५३*] आस्थानमण्डपम[ख]डितभोगभो[ग्यं] स्तंभे स्फुरत्परि-
करैर्हरिनी-
- 112 लकां[तैः] । श्रीपी[ठ]नामनि पुरे 'वसताकरोद्या कुंती[म]नोरधपधाप्तिकरस्य'^२
विष्णोः । [५४*] प्रा-
- 113 [क]ारगोपुरमनोहर[म]ितदीयन्निर्माय देवनिलय कमलालयां या [१*] सुस्थाप्य
तत्त्वहित-
- 114 [म]च्युतमर्हणाभिराराधयत्यभिमतानि फला[न्य]व[र*]प्रोत् । [५५*] श्रीसि-
हगि[र्य]धिपते[ः]
- 115 परमस्य पुसो भक्तात्तिकर्तनविपानगृहीतमूर्तेः^३ [१] हेमांगनाम निखिल[द्युति]-
सार[वे]-
- 116 द्यं प्र[त्य]क्षमक्रियत चारु यया जनस्य । [५६*] भास्वत्स्फाटि[क]शैलमृगारु-
चिषु प्रोद्यन्नभाम-

^१ Read अक्रान्ति^२ Read दक्ष .^३ The ११ of 'शेष appears to be corrected from म^४ Read वसती.^५ Read 'रधपधा'.^६ Read जायाभिका^७ Read विधान,

- 117 [ण्डला डिडीरयु]तिदेवधाम[शिख]रिष्वास्यापिता भूरिशः । [सौ]वरणः¹ कल[धौ]-
तभूङ्गशिखरासीन-
- 118 स्य भानो[द्विवं वम्भु]र्विभ्रममभ्र[च]रिविनुताः कु[भा] गुणाद्या² यया [॥ ५७*]
ताभ्या श्रीष्टधि-³
- 119 [वीश्व]र[*] स्वयमिवाशेषस्थितेः [कारण] देव[*] ⁴श्रीष्टधिवीश्वरोज[नि] जनप्रस्तू-
यसानोदयः । य-
- 120 [स्मिन्नाज]नि रक्षति चितित[लं] चीण[रि]वर्गे ज[नी] व्युत्पत्ति] रिपु[ची]र[वा-
दि]पु न च प्राप्नोति शब्देष्वपि [॥ ५८*]
- 121 य[स्य]रतिनिर्मलतरेण परीतमेतद्ब्रह्माड[माशु यश]सा [नि]तरां विभाति
। [धू]मांकधौत-
- 122 [क]ल[धौ]तकरंडभांडमध्यप्रविष्टमिव विष्टपवत्त[भ]स्य । [५९*] य[गध]सिधु-
रसम⁵ सततप्रवृत्त-
- 123 दाना[द्विंद]चिणकर किल वीक्षु⁶ नून [*] दिक्षुभिर्नो निखिल[भूभर[णै]कदक्ष
ब्रीळावि[व]ाप्य⁷ खलु
- 124 पा[डुरत]िं भ[ज]ते । [६०*] ग्रामा विद्वज्जनेभ्यो विविधफलभरानस्रकस्मे-
दसस्यास्तीर्णस्तूर्ण⁸
- 125 तटाकास्तटवनकुसुमासोदिताणं⁹ प्रपूर्ण⁹ [*] देशे ¹⁰देशेऽब्धि[तुल्य]ाः ¹¹पृथुत[र]-
यशसा खानिता
- 126 येन [शश्व]दत्ताच्चैवात्यसघाः प्रियवचनसम स्त्रिसघेभ्य [ए]व । [६१*] य[र]-
त्राप्रारभ[शु]-¹²
- 127 [भत्प]टद्वपटुतरध्व[र]नमाकाण्य¹³ तूर्णं हित्वा देशादिगतान् ¹⁴भयभकित[दृ]शो
व्याप्य
- 128 यस्यारिसघाः । किं ¹⁵स्थित्ववर्त्तमेधध्वनिरुत विकटप्रस्युटत्कांडघोषः¹⁶ किं वा
[कल्पा]त[वा]-
- 129 युक्षु[भि]तमिति मुहुश्चितयतो भ्रमति । [६२*] धर्मे धर्मजसन्निमेन जलधि-
स्तुल्योपि गा[भीर्य]-

¹ Read सौवर्णाः² Read गुणाद्या³ Read पृथि^०⁴ Read पृथिवी^०.⁵ Read सित्त्वर⁶ Read वीक्ष्य⁷ Read ब्रीडामवाप्य⁸ Read °मीर्णामूर्णं The *anustāra* stands at the beginning of the next line⁹ Read °तार्णं प्रपूर्णं¹⁰ Read देशे¹¹ Read पृथु^०¹² The *anustāra* stands at the beginning of the next line¹³ Read °कर्णं तूर्णं¹⁴ Read भयचकित.¹⁵ Read स्थित्ववर्त्त^०¹⁶ Read प्रस्युट^०.

- 130 [त]स्म[न्]र्यादतया 'महत्त्वगुणतो रत्नाकरत्वादपि । क्षुभ्यत्पंककलंककलपतनुः
च[त्]-
- 131 [र]स्वभावस्तुलान्नाप्नोद्वा[त्]स्वरसूक्तिनाखिलजगत्सेव्येन येनान्वहं । [६३*] नित्या-
लकृतसत्प[धो]²
- 132 [वृध]जनप्रात्थ्योदयोभीष्टदो भक्तानामतुलप्रतापमहिमव्योमाखिलक्ष्मानलः³ । विश्व
133 लो[क]मनश्चरैर्निजकरैः पद्माकरन्नदयन्⁴ श्रीपृथ्वीश्वरभूपतिर्विजयते भूमंड-
134 ले स्र[र्य्य]वत् । [६४*] माता तस्य महीयसस्सुरतरुच्छायेव ससेविनामिष्टा-
र्याददती सती भग-
- 135 [वते वे]दातवेद्यात्मने । श्रीधात्ने नवखंडवा[ड]विदित 'प्रोत्साटिदेशे मुदा
विश्वस्य क्षितिमड-
- 136 लस्य तिल[क] शा[ले]यसशोभितं । [६५*] नागव्योमैदुरूपप्रमितशकशरन्मेष-
सक्रातिकाले
- 137 पु[ख्ये] पु[ख्य]प्रवीणा विविधफलकुलालंकृत ग्रामवर्यं [६*] श्रीपीठस्थाय शश्वच्छु-
138 [ति]निकरशिरोवर्त्तिने माधवाय प्रादाहोक्क्षितिशप्रियतरमहिषो विष्णवे जायमां-
139 वा । [६६*] शकवपुंवलु⁵ ११०८ गुनेटि मेषसक्रातिनिमित्तमुन श्रीपिठापुर-
मुन
- 140 श्रीकु[ती]माधवदेवरकु ब्रोलुनांटिलोनि नवखडवाड अनियेडि जरु गृह-
141 जेन्नारामसहितमुगानख[ड]मुनु श्रीमन्महामंडलेश्वरवेलनांटिकुलो-

B — South Face

- 142 तुगाराजेंद्रचोडयराजुल कोडकुलु श्रीमन्महामंडलेश्वरकुलो-
- 143 तुगमन्मगोंकराजुल महादेवुलु जायमदेवुलु हविर्व्यर्च्यना-
- 144 र्यमुन्नित्यनैमित्तिकमासीत्सवसत्सरोत्सवार्त्यमुनु गीतनृत्तवाद्यादिवि-
- 145 'विधवोगार्त्यमुगानाचद्राक्कुमुगानिच्चिरि । तच्च स राजराजप-
- 146 रमेश्वरो राजपुरदर, परमसाहेश्वरः श्रीगोंकभूपप्रिय-
- 147 तनयस्समधिगतसकलशासनयः⁶ पृथ्वीश्वरदेवमहीपाल' खंडितवि-
- 148 रोधिमडलः प्रोलुनाटिविषयवासिनो राष्ट्रकूटप्रमुखान्सकुटु-⁷
- 149 विनस्सर्व्व[६*]न् समाह्वय मंत्रिपुरोहितसेनापतियुवराजदौवारि-
- 150 काटिसमच्चमित्यमाज्ञापयति [६*] अस्मन्मात्रा जायममहादेव्या प्रो-

¹ Read महत्त्व² Read सत्पयो³ Read व्यामा⁴ Read 'यच्छोपृथ्वीश्वर'⁵ Read प्रोलुगाटि,⁶ Read वर्षनुलु.⁷ Read भोगा⁸ Read 'शासनय पृथ्वीश्वर'⁹ The anuvāsa stands at the beginning of the next line

- 151 लुनांटिविषये नवखडवाडनामा ग्र[1*]मी गृह्णेचरामसहितो-
 152 खड[.*] श्रीपिरापुरवासिने¹ भगवते श्रीकुतीमाधवदेवाय हविर्ब्र-
 153 ह्मन्मन्त्रार्थनित्यनैमित्तिकमासीत्सवसवत्सरोत्सवा[द्य]र्त्यं गीतमृत-
 154 वाद्यादिविविधभोगोर्त्यञ्च² दत्त इति विदितमस्तु व³ । अस्य ग्रामस्य सी-
 155 मानः । पूर्वतः⁴ (i) . पेरावगट्ट सीमा । आग्नेयतः इदुरावसु सीमा
 156 । दक्षिणत (i) सूर्यगुण्डगट्ट सीमा । नैऋततः डोंक्किस्डियालु सीमा
 157 । पश्चिमत 'कोन्मिनायकुचे'तु 'तूप्पुगट्ट सीमा । वायव्यतः
 158 वड्डविगरु सीमा । उत्तरतः पुट्टलचीव एगट्ट सीमा । ऐशतः
 159 सव्वालरावि सीमा । ई 'धम्मुवुनकुनेव्वरु विन्नसु सेसिरेनि वारु पच्च-
 160 मच्चापातकसु सेसिन पापसुन वोदुरु ग[ग]क'त वेयि गोवुल्लनु वे-
 161 वुरु ब्राह्मल्लनु -वधिच्चिन पापसुन वोदुरु । बहुभिर्ब्रह्म
 162 दत्ता [व]हुभिश्चानुपालिता [1*] यस्य यस्य यदा भूमिस्तस्य त-
 163 स्य तदा पल⁷ । [६७*] स्वदत्तां परदत्ता वा यो हरेत वसुंधरा
 [1*] पट्टि⁸
 164 वर्षसहस्राणि विष्टायां जायते कृमिः । [६८*] इति व्यासवचनाच्चा-
 165 य धर्म. परिपालनीयः । शत्रुणापि कृतो धर्म. पालनीय. प्रय-
 166 ततः [1*] शत्रुरेव हि तत्रु[.*]⁹ स्याद्धर्मशत्रुर्न कस्यचित् । [६९*] तस्मादय
 धर्म(°)-
 167 स्वर्वे¹⁰ परिपालनीयः । ¹¹श्रीपृथ्वीश्वरभूपालनिदेशवशवर्त्तिना ।
 168 अय्यपिप्पार्यवय्येण कृता शासनपडति¹¹ । [७०*] श्रीपिठापु-
 169 रमुन कंटाचारिलि[खि]तं. [1*] श्री श्री श्री [11*]

TRANSLATION

(Verse 1) The self-born, ancient, imperishable (Brahmā), who was able to produce the living beings and the remainder of the visible world, appeared from the spacious apartment (which was) the lotus on the navel of Hari (Vishnu), who is the husband of Śrī, who is the dwelling-place of the Vēdaśāstras,¹² (and) who is engaged in protecting the multitude of worlds which moves within his own belly

(V 2) As the current of the Gangā from the sole of the foot of Hari, the only lord of the three worlds,—the Chaturthānvaya¹³ was produced from the lotus foot of him (viz Brahman), which is praised by (the god) Mahēndra In this (race) was born prince Indrasēna,

¹ Read पिठापुर⁴ Read कोन्मि⁷ Read फलम्⁹ Read शत्रु¹² i.e. the Vēdāntas or Upanishads² Read भोगार्थ⁴ Read पूर्व.⁸ The anusvara stands at the beginning of the next line¹⁰ Read सर्वे¹³ i.e. 'the race of the fourth (caste)'³ Read पूर्वतः⁶ Read चसुव¹¹ Read पृथ्वीश्वर

who was praised by a wondering crowd of sages (*and*) who was adopted as son by king (Yudhishtira), the son of (*the god*) Dharma, who was pleased with (*his*) conduct in battle

(V 3) Pleased (*with him*), the son of Dharma, who resembled Âkhandala (Indra), bestowed on him a white parasol, a staff made of gold, a silken canopy overhead, one half of (*his own*) throne which was coveted by all kings, an auspicious lamp¹ which was praised by (*the*) waving of which was accompanied by) the sounds of various musical instruments and conches, (*and*) two *chauris* of beautiful shape, which were as white as the moon

(V 4) His mighty capital was Kirtipura in Madhyadêśa, (*a city*) which was the only receptacle of the bliss of the enjoyment of all pleasures

(V 5) This king, to whom king Dharma (Yudhishtira) had given all the emblems of a sovereign, ruled for a long time in that city,— adorning the circle of the earth with the splendour of the glittering canopy of (*his*) great fame, making the minds of all learned men rejoice, (*and*) surrounded by an army of four members,² as³ the moon⁴ by hosts of stars

(V 6) After some lords of the whole earth, born in his race, who subdued the valour of enemies, had passed away, there was born Kirtivarman (I), a ruler of all men, who was worthy to be praised in the circle of politicians

(V 7) A descendant of his was Mallavarman His (*viz* Mallavarman's) son (*was*) Ranadurjaya (I), at whom, when he stood on the battle-field, enemies could not endure to look

(V 8) To him was born Kirtivarman (II), whose commands were cherished by the heads of all kings His son was Ranadurjaya (II)

(Line 18) His son (*was*) Kirtivarman (III).

(V 9) His son, the learned, heroic (*and*) brave prince Malla (I), who subdued crowds of enemies by many troops of elephants, horses and foot-soldiers, ruled the earth

(V 10) Then, having formally contracted friendship with Trinêtra Pallava, this exalted (*prince*), who knew the rules (*of politics, and*) who exhibited the prowess of a lion, started for the Southern country (*Dakṣiṇa-dêśa*) with the desire of conquering (*it*)

(V 11) Having subdued the kings (*of*) the Gangas, Kalingas, Vangas, Magadhas, Andhras (*and*) Pulindas, the lords of the Kuntala and the Kêrâla countries, the Gaudas together with the Pândya king, the (*kings of*) Bhôja, Marâta, Lâta and Kataka, (*and*) having obtained the Shatsahasra-jagatî,⁵ this heroic (*and*) truthful king shone like Âkhandala (Indra) (*after the conquest*) of the Daityas

(V 12) (*The capital*) of this king, called Dhanadapura, was the only dwelling-place of prosperity It was adorned with an assembly of kings resplendent with wealth of all descriptions, contained heaps of treasures, was filled with pious and learned men, (*and therefore*) resembled (Alakâ) the city of Dhanada (Knbêra), which is adorned with an assembly of Yakshas, contains the (*nine*) treasures, (*and*) is filled with Siddhas and Vidyâdhuras

(V 13) In that Dhanadapura, this prince Malla (I), who resembled Murâri (Vishnu), (*and*) who possessed the auspicious emblems of a sovereign, which had been received from Kuntî's son (Yudhishtira),⁶ (*and*) which had been handed down by the succession of his race, ruled the earth

¹ *Mangalalattika* is the same as *aṣṭi*, or *mangala hâratî*, which, according to Brown's *Telugu Dictionary*, means 'a lamp used in waving before an idol' All these words are derived from the Sanskrit *arâtrika*, compare *Ep Ind* Vol I p 371, note 70

² i.e. of infantry, cavalry, elephants and chariots

³ The particle *as* is used for *iva*

⁴ The word *râjan* has to be taken in the double sense of 'king' and 'moon,' as in verses 19 and 21

⁵ i.e. 'the country of six thousand (villages)'

⁶ See verses 2 and 5 above

(L 30) From him (*was born*) Eriyavarman, (*and*) from him Kudiyavarman (I).

(V 14) From him was born prince Malla (II), a perpetual sun to the mass of darkness—hostile armies, who broke by his own sword very fierce thunderbolts (or arrow-points), (*and*) who obtained in the world on account of (*his*) virtues the surname Piduvārāditya,¹ which is difficult to be acquired even by all the gods (*who are*) the lords of all the worlds

(V 15) From him was born prince Kudiyavarman (II), who crushed the insolence, pride and ambition of hostile kings, (*and*) on whose battle-fields the heavenly nymphs joyfully roamed about in order to obtain the desired husband

(V 16) At that (*time*), the ornament of the Chālukya race was Vimalādityadēva, who conferred prosperity on the whole earth, (*as the sun causes to unfold the blossoms of*) a fine lotus-pond

(V 17) The brave prince Kudiyavarman (II) rendered assistance for a long time on battle-fields to this conqueror, whose pair of feet was adorned by the great lustre of the jewels in the crores of diadems on the heads of all kings

(V 18) Then, pleased by (*his*) assistance, king Vimalāditya bestowed on prince Kudiyavarman (II.) the Gudravāra-dvaya²

(V. 19) His (*viz* Vimalāditya's) son Rājarāja could boast of the sovereignty over the whole (*world and*) was the refuge of the chiefs among kings, (*and therefore*) resembled (*the god*) Rājarāja (Kubēra) himself, who can boast of all treasures (*and*) who is the friend of the moon-crested (Śiva)

(V 20) Then, this glorious Rājarāja, the best of princes, married the beloved daughter of Rājendra, the virtuous Ammangayambā, who was born from the race of the Sun (*and*) who was the chief means of (*his*) obtaining the power over the various parts of the whole world,—just as Hari (Vishnu), the only lord of the three worlds, (*married*) Sarasijā (Lakshmi), who was born from the milk-ocean (*and*) who is the chief means of obtaining the various kinds of wealth to all men

(V 21) To this couple was born the glorious Kulōttunga-Chōda, who was able to bear the whole earth that had been conquered by the power emanating from his own arm, (*and*) to whom the Fortune of kings, forcibly seized by the hand,³ became attached, just as the light of the moon is absorbed by the rays of the brilliant sun

(V 22) From him was produced the wise (*and*) brave prince Vira-Chōda, who broke the pride of angry hostile kings

(V 23) Ruling the whole earth, the glorious Kulōttunga-Chōda gave to prince Vira-Chōda the Vēngi-mandala

(V 24) Having ruled the earth, prince Kudiyavarman (II.) transferred the whole burden of his kingdom to his son

(V 25) From him (*viz*, Kudiyavarman II.) was born prince Erraya, who resembled (Indra) the enemy of Vritra in power, (*and*) from him came Nannurāja, who destroyed the crowd of enemies

(V 26) From him whose great and pure fame was diffused (*everywhere, and*) who possessed a kingdom acquired by his own arm, were born five sons whose conduct was pure—named Vedura (I), Ganda, prince Gonka (I), Mallaya and Panda

¹ The second member of this compound is *āditya*, 'the sun' The first member is probably connected with the Kanarese-Telugu *piduga*, 'a thunderbolt,' from which the Kanarese *piduga*, 'a dauntless, bold man,' is derived. In alluding to the sun and to thunderbolts, the first half of the verse appears to convey an etymological explanation of the surname Piduvārāditya.

² i.e. 'the pair of (districts called) Gudravāra.'

³ Or, 'the wealth of kings, extracted (in the shape of) tribute.'

(V 27.) The most distinguished of these was prince Gonka (I), who ruled the Andhra-
mandala, though he received orders from (i.e. was tributary to) the glorious Kulôttunga-Chôda.

(V 28.) The son of this prince Gonka (I.), whose feet were reddened by the great splen-
dour proceeding from the diadems¹ of the crowd of all kings, was the glorious prince Chôda,
protected by the pair of whose arms, the earth experienced as great comfort as during (the rule
of) king Râma, who was praised by all kings²

(V 29.) The virtuous son of the wise Gânda, the brother of that prince Gonka (I), was
named Vedura (II).

(V 30.) Now, the Vêngi-mandala prospered while the virtuous prince Vira-Chôda, who
crushed troops of enemies (and) resembled Âkhandala (Indra), was ruling the kingdom

(V 31.) That brave prince Vedura (II), whose right hand was fond of saving the hair
of the royal Fortune of the multitude of all hostile kings, rendered assistance to this glorious
king Vira-Chôda

(V 32.) Following for a long time the commands of Vira-Chôda, Vedura (II.) defeated
in battle the Pândya king together with a troop of vassals

(V 33.) Being pleased (with him), that glorious king Vira-Chôda assigned before all the
astonished kings to this prince Vedura (II) who overthrew hostile kings, one half of (his)
throne which was coveted by all princes, and moreover gave (to him) the country (*dêśa*) called
Sindhuyugmântara, which possessed all (kinds of) grain and an abundance of fruit

(V 34.) Then the glorious Kulôttunga-Chôda, whose fame was very great, adopted as
son the son of prince Gonka (I), prince Chôda, who destroyed the crowd of hostile kings
(and) whose character was blameless, and furnished (him) with the omblems of his own sons

(V 35.) Thereon, being pleased (with him), this best of kings gave to (his adopted) son,
prince Chôda, the Vêngi-mandala of Sixteen-thousand (villages)

(V 36.) This prince Chôda, who resembled the terrible Bhîma³ in uprooting crowds of
hostile kings, who was as firm as a mountain, whose pair of eyes glittered like lotuses, (and)
who was worshipped by all kings, was resplendent,—ruling the prosperous country (*dharitri*)
of Vêngi, which yielded the desired fruit, (and) constantly displaying devotion to the ancient
Vishnu, who can be reached by meditation

(V 37.) His beloved companion (in the enjoyment) of the three objects (of life) was
Gundâmbikâ, the beauty of whose face resembled the full-moon, who equalled Lakshmi by
countless virtues, (and) who deserves ever to be praised at the head of faithful wives

(V 38.) To this couple, which resembled Śaohi and Vâsava (Indra), was born the glorious
prince Gonka (II), who was the means of the safety of all men, (and) whose commands
glittered on erores of diadems of kings

(V 39.) Verily, when the enemies who had been formerly killed face to face in
his battles (and) had reached the state of gods, heard the thundor of the clouds in the sky,
they mistook it—though they resided in the other world—for the sound of the numerous, ter-
rible and great drums of his warlike expeditions, (and) wished him the desired success in
(his) undertakings by fervent blessings

(V 40.) As though they were pillars containing proclamations of his victories, golden
pinnacles (*kumbha*), established by him whose fame was praised by the gods, shone on the
tops of all temples on earth

¹ *Prôdyat kirîṣa* seems to be meant for *kirîṣa prôdyat*

² The two words 'earth' and 'comfort' are repeated in a very inelegant and unusual manner (*vasumatî* and
svadîṣṭham in line 57, and *mêdintî* and *sukham* in line 58)

³ The second of the five Pândavas.

(V. 41) He made of a large quantity of gold a pinnacle for the temple of the god Bhimanātha, which resembled a ladder in the sky, to support the feet of his fame which had started for the abode of Śakra (Indra)

(V 42) The kings between the holy mountain of Kālahasti and the Mahēndrāchala (mountain) (were) the servants of this virtuous prince Gonka (II)

(V 43) His lawful wife (was) Sabbāmbikā, who was adorned by virtues which deserved to be praised by the three worlds, whose form (made her appear) specially¹ beautiful among women, who was a very embodiment of the earth herself (in patience, and) the number of whose good deeds was countless

(V 44) To this couple was born Vira-Rājendra-Chōda, who resembled a partial incarnation of Śūlapāni (Śiva) in conquering the cities of enemies, whose pure virtues were praised by the assembly of scholars, who was the birth-place of sciences, whose mere name (was) a charm which, (if) pronounced, destroyed the crowd of all enemies, (and) who granted to supplicants much more than (their) requests

(V 45) Just as the first pitcher-born² (Agastya) (had dried up) the water of the ocean,—he dried up the whole of that lake³ (saras) which had been formerly dug by the gods (and) which was full of rows of waves, shaken by shoals of crocodiles and pāṭhina (fishes) which collided with the water that was whirled round as terribly as the ocean, and quickly killed Bhīma, just as Rāghava (Rāma) (had killed) Rāvana who terrified the worlds.

(V 46.) Being always covered by his fame which was as white as the intense splendour of a cluster of full-blown water lilies, the Earth appeared to be adorned by a parasol of pearls.

(V 47) He made golden utensils for the worship in the temple of Bhimēśvara, gave a golden anreola (prabhā) (set) with masses of splendid gems, and surpassed the attendants of Indra and the other (gods) in merit by joyfully covering the god Bhimanātha with a huge mass of gold (and) placing him on a pedestal (pītha) of pure gold

(V 48) To the crescent-crested (Śiva) who resides at Dākshārāma, he gave an ornamental arch (maṭara-tōraṇa), made of a mass of splendid gold

(V 49.) The wife of this best of princes was Akkāmbikā, who resembled a flash of lightning walking on earth, who greatly delighted good men, as the sickle of the moon, (and) who was the gem of womankind.

(V 50) As the god Kumāra himself to Śiva and Śivā, there was born to this couple prince Gonka (III), who was thoroughly qualified for the protection of the whole world, who was skilled in all royal sciences, (and) the kings of whose enemies, not finding on the whole earth room for placing (their) feet even for an instant, took up (their) abode in the sky under forms suitable for this (purpose)⁴

(V 51) The Kalpa⁵ tree remained a long time in heaven, evidently because it perceived that on earth the noble beloved son of Rājendra-Chōda, who destroyed hostile kings, was granting the objects of (their) desires to the crowd of supplicants.

(Vv 52 and 53) His wife was Jāyāmbikā, who, as the elixir of life, was always ready to afford protection to all men, whose conduct on earth good men pronounce (to be) the only standard code for all virtuous women, who was born, for the welfare of the worlds, from the race of the kings of the Parvatāpara-mahā,⁵ who was devoted to the lotus-feet of Hari (Vishnu), who was the means of obtaining every prosperity, (and who therefore) resembled Padmālayā

¹ *Ramantiya vīśha* appears to be meant for *vīśhēna ramantiya*

² The words *Kumbhāyonir ādyah* ought to stand in the instrumental instead of the nominative case

³ i.e. he built a dam or bridge across the water in order to reach Bhīma who had evidently taken refuge in an island fortress

⁴ i.e. he killed all his enemies

⁵ i.e. 'the country to the west of the hill'

(Lakshmi), who was born from the milk-ocean, is the wife of Vishnu, (and) the goddess of prosperity

(V 54) To Vishnu who fulfilled the desires of Kuntī,¹ (and) who dwelt in the town called Śrīpitha (i.e. at Śrīpithapurā), she built an assembly-hall (*āsthāna-maṇḍapa*), which was to enjoy (?) a permanent income (*bhōga*), (and which was adorned) with pillars which bore splendid ornaments² (and) were as lovely as sapphires³

(V 55) Having built to him a temple which was adorned with an enclosure (*prāśāra*) and gate-ways (*gōpura*), (and) having duly set up (an image of) Kamalālayā (Lakshmi), she obtained the desired rewards by propitiating Achyuta (Vishnu) together with her (viz. Lakshmi) by worship

(V 56) She made manifest to men the beautiful name Hēmāṅga⁴—which may be learnt from the essence of all Vēdas (*Śruti*)—of the highest being which has assumed the shape of the lord of Śrīsimhagiri in order to remove the distress of (his) devotees

(V. 57.) The many precious golden pinnacles (*kumbha*) which she placed on the tops—that resembled the peaks of mountains of shining crystal—of foam-white temples, from which issued a halo of light (and) which were praised by gods, verily produced the semblance of the sun resting on the top of the silver mountain (Kailāsa)

(V 58) To this couple was born the glorious Prithivīśvara, who,—as the god (Vishnu) himself who is the husband of Śrī and of the Earth,—causes the preservation of the world, (and) whose rise is being praised by men. While this king, who has destroyed all enemies, rules the earth, men are unable to understand even the etymology of words meaning 'enemy' and 'thief'

(V 59) Quickly enveloped by the very pure fame of this king, this universe looks exactly as though it were placed in a case⁵ of silver purified by fire⁶

(V 60) It is surely through shame on perceiving him who is alone able to bear the whole earth, whose right hand is moistened (by the water poured out) at gifts which are continually being performed, (and who therefore) resembles a mast elephant whose agile trunk is moistened by the ichor which is continually oozing out,—that the elephants of the quarters have become white

(V 61) He whose fame was widely spread, eagerly granted⁷ to learned men villages in which beautiful and splendid corn was bent by the burden of various fruits,⁸ caused to be dug, in every country, tanks resembling oceans (and) filled with water which was perfumed by the flowers of groves on (their) banks, and continually gave heaps of wealth, with kind words, to crowds of scholars alone

(V 62) Having heard the loud roar of the drums proclaiming (his) start for war, the crowds of his enemies quickly leave (their) countries, flee in (all) directions with eyes trembling with fear, and roam about, thinking constantly — "(Is this) the thunder of the cloud of destruction, or the sound of huge piercing arrows, or the howling of the wind at the end of the Kalpa?"

(V 63) Though equal (to him) in depth, in keeping within bounds, in greatness, and in wealth of gems, the ocean whose surface is begrimed with floating stains of mud (and) whose

¹ This epithet alludes to the name of the Kuntī Mādhava temple. Kuntī was the paternal aunt of Kṛṣṇa, an incarnation of Vishnu

² *Parikara* is used in the sense of *parīṣhka*

³ *Harinīla* is the same as *indranīla*

⁴ i.e. 'the golden bodied'. The meaning of the verse is that she covered with gold the image of Vishnu in the temple at Śrīsimhagiri, i.e. Śrīsimhāchalām in the Viṣagapatam tālukā.

⁵ *Karanda* and *bhānda* both mean the same

⁶ *Dhūmārka* is synonymous with *dhūmakēṭana*.

⁷ *Tīrna* is here used in the sense of *vitrna*

⁸ The composer has evidently forgotten a word meaning 'tree' between *ānamra* and *kanra*

nature is brackish, did not reach the standard of him who equalled (Yndhishtira) the son of Dharma in justice, whose appearance was brilliant, (and) who was daily worshipped by all men

(V 64) Victorious, like the sun, is on the circle of the earth the glorious prince Prithvisvara, who always adorns the path of the good, whose rise is prayed for by the gods, who grants the desires of devoted servants, who fills the whole earth with the unequalled splendour of his majesty, (and) who delights the whole world by the endless (*gifts of*) his hands, (*as the sun by his rays causes to unfold the flowers of*) a lotus-pond

(V 65 and 66) At the auspicious time of the Mēsha-samkrānti in the Śaka year measured by the elephants (8), the sky (0), the moon (1) and the unit (1), (*i.e.* 1108),— the mother of this great (*king and*) the beloved queen of prince Gonka (III), the virtuous (and) charitable Jāyamāmbā, who, as the shade of the celestial tree, granted the objects of the desires of applicants, joyfully gave to the god Vishnu, whose nature may be known from the Vēdānta, who is the abode of Prosperity, (and) who always resides in the heads (*śiras*) of all Vēdas (*Śrute*),¹ (*viz.* to the god) Mādhava who abides at Śrīpitha[pura], an excellent village in the country (*dēśa*) of Prōlunāndu, called Navakhandavāda, the ornament of the whole circle of the earth, resplendent with paddy-fields, (and) adorned with masses of various fruits

(Line 139) In the Śaka year 1108, at the time of the Mēsha-samkrānti,— Jāyamadēvi, the great queen of the glorious Mahāmandalēśvara Kulōttunga-Manma-Gonkarāja, the son of the glorious Mahāmandalēśvara Velauānti-Kulōttunga-Rājendra-Chōdayarāja, gave to the god Kuntī-Mādhavadēva at Śrīpithāpuram the whole village called Navakhandavāda in Prōlunāndu, together with houses, fields and gardens, for burnt offerings, oblations and worship, for daily and periodical rites, monthly festivals and annual festivals, for various expenses (*bhōga*) on account of singing, dancing, music, *etc.*, (to last) as long as the moon and the sun

(L 145) With reference to this, the Rājārājaparamēśvara, the Puramdara (Indra) among kings, the devout worshipper of Mahēśvara, the beloved son of the glorious prince Gonka (III), who has studied the principles of all sciences, prince Prithvisvaradēva, who has destroyed all enemies,—having called together all inhabitants of the district (*visaya*) of Prōlunāndu, the Rāshtrakūtas and others, together with the ryots (*kutumbin*),— commands as follows, in the presence of the ministers, the family priest, the commander of the forces, the heir apparent, the door-keepers and so forth —

(L 150) “Be it known to you that our mother Jāyama-mahādēvi has given the whole village called Navakhandavāda in the district (*visaya*) of Prōlunāndu, together with houses, fields and gardens, to the holy god Kuntī-Mādhavadēva who resides at Śrīpithāpura, for burnt offerings, oblations and worship, for daily and periodical rites, monthly festivals, annual festivals, *etc.*, and for various expenses on account of singing, dancing, music, *etc.*”

(L 154) “The boundaries of this village (*are*) — In the east, the boundary (*is*) the embankment (*gattu*) of Pērāva, in the south-east, the boundary (*is*) Indurāvam, in the south, the boundary (*is*) the embankment of Sūregunda, in the south-west, the boundary (*is*) Donkīsūdiyālu, in the west, the boundary (*is*) the eastern embankment of the Kommunāyaku tank (*cheruvu*), in the north-west, the boundary (*is*) the embankment (*haruvu*) of Vaddavi; in the north, the boundaries (*are*) the five embankments of Puttalatrōva, (and) in the north-east, the boundary (*is*) Sabbālarāvi.

(L 159) “If any cause obstruction to this charity, they shall incur the sin of those who commit the five great sins, (and) shall incur the sin of those who have killed one thousand cows (and) one thousand Brāhmanas on the bank of the Gangā”

[Verses 67 and 68 are two of the usual imprecatory verses]

¹ The Vēdasīras are the Vēdāntas or Upanishads See above, page 47, note 12

(L 164.) "And in accordance with the sentence of Vyāsa, this charity has to be protected "

(V 69) "A charity founded even by an enemy has to be assiduously protected, for, the enemy alone is an enemy, (but) the charity (is) nobody's enemy "

(L 166) "Therefore this charity has to be protected by all "

(V 70) The text of the (above) edict (*śāsana*) was composed by the excellent Ayyapillārya, who obeyed the commands of the glorious prince Prithvīśvara

(L 168) (This edict was) written by Kantāchārī at Śrīpīṭhāpūram. Hail! Hail! Hail!

NO. 5—TAXILA PLATE OF PATIKA

By G. BÜHLER, PH.D., LL.D., C.I.E.

I here re edit the so-called Taxila copper-plate, published first by Professor Dowson,¹ and again in Mr Rapson's edition of Dr Bhagvanlal's paper on the Northern Kshatrapas,² according to a photograph, taken by Mr Griggs for Dr Fleet, which I have carefully compared with the original

The plate, which, according to Sir A. Cunningham,³ was found in the village of Thupkia in the middle of the ruins of Sir-Sukh, north-east of Shāh-Dhēri or Taxila, is preserved in the library of the Royal Asiatic Society. It measures fourteen inches by three, and weighs $3\frac{1}{2}$ ounces. It is broken into three pieces, two large ones, right and left, and a small one fitting in between them. Some portions of the central piece, which is half eaten by verdigris, have been lost. Besides, the left-hand upper and lower corners of the plate are broken off, as well as a small bit of the lower portion of the large right-hand piece.

The letters, the outlines of which are represented by rows of small dots, are in the first four lines on the obverse mostly half an inch long, and in line 5 about one-third of the size of the others. They show the type of the Kharōṣṭhī of the Śaka period and closely resemble those on the Mathurā lion capital. The only differences are that *ta* and *sa* occasionally have small loops to the left of the tops instead of curves, and that the *i*-stroke of *mī* in *Rohinimitrena*, l 5, has been joined to the right end of the consonant, whereby the sign gains the appearance of a stunted *ga*.

The language is the North-Western or Gandhāran Prākṛit, described in my introduction to Dr Bhagvanlal's interpretation of the Mathurā lion capital inscriptions.⁴ Peculiar are, however, the distinction between the dental and lingual nasals and the use of the *anusvāra*, which both are absent in the Mathurā inscription, as well as the substitution of *u* for *o* in the termination of the nominative singular of the masculine, of *prachu*, i.e. **prāchu* for *prāchō*, l 2, and *jau* for *jao*, i.e. *jayō*. The syntactic construction is very primitive and occasionally faulty, see the remarks on the translation.

The object of the inscription is to record the solemn deposition of a relic of Śākyamuni and the creation of a *samghārāma* or monastery at a place called Chhēma (Kshēma) to the north-east of Takhaśīla, i.e. Takkhaśīla or Taxila, which Sir A. Cunningham (*loc cit*) has shown to be identical with the modern Sir-Sukh, a site covered with Buddhist ruins. Dr Bhagvanlal has been the first to recognise that the donor is not, as Professor Dowson thought,

¹ Journ R As Soc Vol XX p 221 ff., see also Journ Bengal As Soc Vol XXXII p 421

² Journ R As Soc 1894, p 551 ff

³ Journ R As Soc 1894, p 528 ff

⁴ Reports, Vol II p 134, note 1, Vol V p 67

Luaka Kusuluka, but Patika, the son of Luaka Kusuluka, and he has correctly identified this person with the Great Satrap Patika Kusulaa of the inscription G on the Mathurâ lion capital. The identity of the two persons seems certain on account of the second name which is given on the plate to Luaka and in the Mathurâ inscription to Patika, and which can only be a tribal name¹. This identification shows that Śudasa or Śodāsa of Mathurâ and Patika, as well as their fathers Ramjubula or Râjuyula and Luaka, were contemporaries. And it further becomes probable that the date of the Taxila plate, the year 78, and that of Śodāsa's inscription from the Kankālī Tila,² the year 72, refer to the same era, whatever it may be. Finally, it seems probable that, as both Sir A. Cunningham³ and Dr. Bhagvanlal maintain, Luaka and his son were Śakas. As Luaka governed two provinces, Chhahara and Chukhsa, he must have been a person of some consequence. The country around Taxila (Shâh-Dhêrî), of course belonged to his province, and if the explanation of Chukhsa, proposed in remark 3 to the translation, is correct, his territory extended as far as the Indus.

With respect to his overlord, the great king Mōga, it may suffice to point out that Sir A. Cunningham (*loc cit*) has long ago identified him with the Moa or Mauros of the coins, and that Director von Sallet⁴ places him, on numismatic evidence, together with Ramjubula-Râjuyula, at the head of the series of barbaric rulers of India and long before the beginning of our era, even before 100 B C.

The new reading of the end of line 5 shows that the Hindû overseer of the works in Patika's *saṃghārāma* was the author of the inscription, which, however, on account of the endorsement on the reverse of the plate, must be considered an official document.

TEXT.

A.—Obverse

- 1 [Samvatsa]raye⁵ athasatattimae 20 20 20 10 4 4 maharayasa mahamtasa
[Mo]gasa Pa[emasa]⁶ masasa divase pamchame 4 1 etaye purvaye
Chhahara 7
- 2 Chukhsasa cha Chhatrapasa [*] Luako Kusuluko nama [*] tasa putro
Pa[ti] 8 [i*] Takhasilaye nagare utarena prachu deśo Chhema nama atra
- 3 se⁹ Patiko apratithavita bhagavata-Śakamunisa , samram [ti]tha[veti]¹⁰
sam]gharamam cha sarva-Budhana puyae¹¹ matapitaram puyaya[mto]

¹ Dr. Bhagvanlal's identification of Kusuluka and Kusulaa with Kozoulo or Kuyula, the epithet of Kadphises (*Journ. R. As. Soc.* 1894, p. 530), is highly improbable on account of the *ju* which the Prākṛit legends of the coins invariably show in the second syllable.

² *Ep. Ind.* Vol. II p. 199, where I would now remove the alternative reading 42, which I thought admissible at first.

³ *Coins of the Śakas*, p. 21 ff.

⁴ *Die Nachfolger Alexanders des Grossen*, pp. 47 f. and 65, compare Dr. Gardner's *Coins of the Greek and Scythic Kings*, p. xl.

⁵ The first three letters are somewhat indistinct, but recognisable in the original.

⁶ Restore *Panemasa* with Professor Dowson, only part of the vowel and of the head of the consonant has been preserved.

⁷ Dr. Bhagvanlal's restoration *Chhaharatasa* is not absolutely impossible, as the half destroyed sign at the end may have been *ta* and as lines 2-3 have each one letter more. But the reading *Chhahara[sa]* is also possible.

⁸ Restore *Patiko* with Dr. Bhagvanlal.

⁹ Restore *deke*, the first letter of which has been omitted by mistake, like the *pa* of *patithaveti* and the corrected *e* of *puyae*.

¹⁰ Restore *patithaveti* with Professor Dowson.

The *e* has been added as a correction and stands above the line.

- 4 Chhatrapasa saputradarasa ayubalavardhie bhratara sarva [cha natiga] dhavasa¹
 cha puyayamto [||*] mahadanapati-Patikasa jan va[ñae]²
 5 Rohinimitrena ya ima[hi] samgharame navakamika [||*]

B — Reverse

- 6 Patikasa Chhatrapa Inaka³ [||*]

TRANSLATION.

In the seventy-eighth year— 78— of the great king, great Mōga [1],⁴ on the fifth— 5— day of the month Panēma[2],— on the (lunar day, specified as) above,— of the Chhahara and Chukhsa Satrap [3]— Inaka Kusuluka (is his) name— of him the son (is) Patika [4] To the north of the town of Takhasila [5], the eastern region (bears) the name Chhēma— in this place Patika establishes a (formerly) not established [6] relic of divine Śakamuni (Śākyamuni) and a monastery, for the worship of all Buddhas,—worshipping his mother and father,—for the increase of the length of the life and of the power of the Satrap, who is associated with his sons and wives,—worshipping both all his brothers and his blood-relations and connexions [7] The victory of the great gift-lord Patika is described by Rōhinimitra, who is the overseer of the works in this monastery [8]

Of Patika, the Satrap Inaka [9]

REMARKS

1 The year 78 is, of course, not that of the reign of Mōga, but of the era which he used, compare the Rudradāman inscription, l 4 *Rudradāmnō varshē dvīsaptatitāmē Samvatsaraye athasatitāmē* stands for **samvatsarakē ashtasaptatimakhē*, the affix *ka* (here represented by *a*) being added in accordance with the usage of the Prākṛit

2 The cases in which names of Macedonian months, as here *Panēmos*, are found in Prākṛit inscriptions, have been collected by Sir A. Cunningham, *Book of Indian Eras*, p 41 It may be noted that they occur only in Kharōshthī documents from Afghanistan and the extreme North-West of India

3 The words *Chhahara Chukhsasa cha Chhatrapasa* no doubt mean that Inaka ruled as Satrap over the districts of Chhahara and Chukhsa Sir A. Cunningham (*Reports*, Vol V p 65) would identify both names with that of the modern Sir-Sukh or Shahr-Sukh, the place where the inscription has been found This will hardly do, as according to our text the place was called Chhēma But with respect to *Chukhsa*, which possibly might be read *Chushha*,⁵ I would point out its close resemblance to the curious Sanskrit *choska*, which according to the *Triśāṇḍasēsha*⁶ means 'a horse from the districts on the Indus' Might not *choska*, like

¹ The left top stroke of the *cha* has been destroyed *Nati* is somewhat indistinct, and only the left side of the top of *ga* remains There are also a few dots belonging to the top of the next letter The reading was no doubt *natiga[dam]dharasa*

² The last two syllables of *vañae* are distinctly recognisable on the plate The *e* stands just at the edge of the break The *ñ* consists of a long straight line on the right and a wavy limb on the left

³ These three words stand on the back of the plate to the right of line 5 The photograph shows only the last two, running from the left to the right, because the plate has not been turned round in order to photograph them separately

⁴ The figures within crotchets refer to the remarks given below.

⁵ In the Kharōshthī writing, as in the Brāhmī of Gūrār, the natural order of the consonants in a ligature is sometimes inverted for graphic reasons, and in our inscription the words *purraye*, *vardhie*, and *sarva* are spelt *praye*, *cadhie* and *sarra*

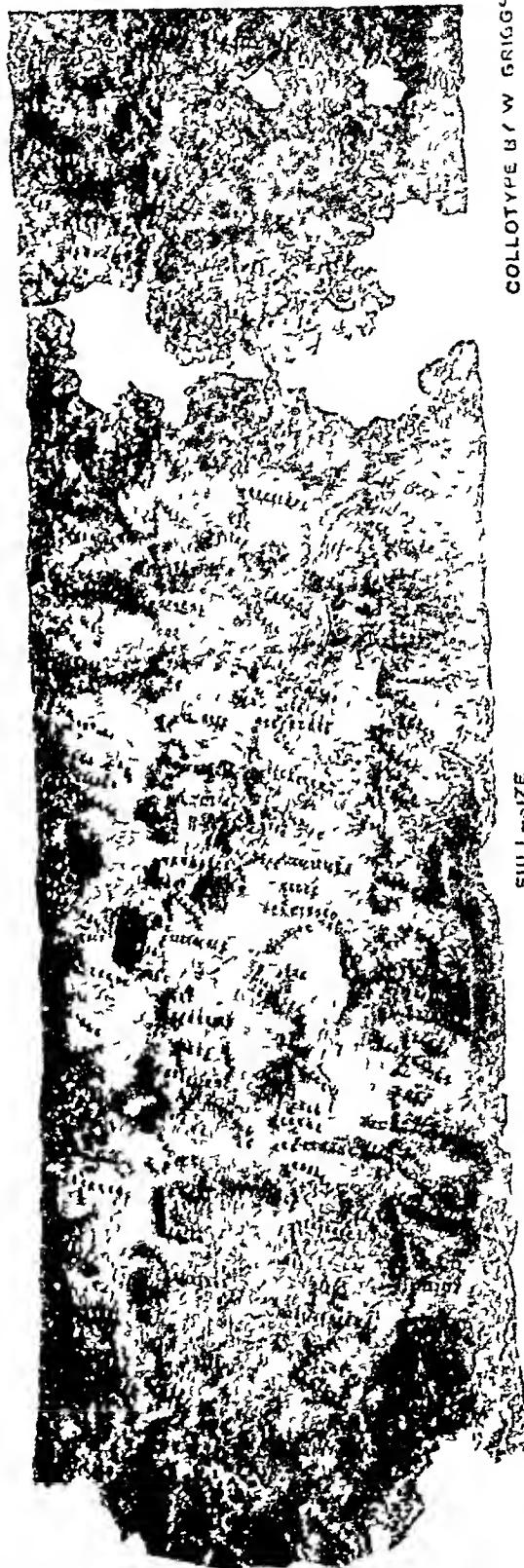
⁶ See the *St Petersburg Dictionary*, sub voce चोस्का.

Taxila Plate of Patika.—The year 78

First half



Second half



COLLOTYPE BY W. GRIGG

FULL-SIZE

sandhara, 'a horse from Sindh,' be a purely territorial name, denoting some particular district on the Indus, and a variant of *Chulhsa* or *Chushha*? If that were so, it would follow that Liaka governed the Eastern Panjab as far as the Indus

4 With the peculiar construction of this sentence compare the Jaina inscription No 18 (New Series),¹ ll 2-3 — *Vāchakasy=āryya-Ghasinastisya śishyo ganisy=āryya-Manguhastisya śhodhacharo vāchako Aryya-Dvitasya nirivartanā*, and *ibidem*, No 37, l 4 — *Aryya-Jeshthastisya śishyo Aryya-Mihilo ttasya śishyo Aryya-Ksheralo vāchal o tasya nirvatana*

5 The construction is not quite correct It ought to be either *Takhasilaye nagarasa utarena* or *Takhasilam nagare* (accusative for *nagaram*?) *utarena*

6 *Apratithavita*, 'not established,' probably is meant to indicate that this particular relic had not been worshipped formerly, but had been newly discovered

7 *Bhratara sarta* seems intended for the accusative plural, *bhrātrīn sarrān*, compare *bhratarah* in the Bimaran vase inscription The following genitive *natiga[bam*]dhasa* is irregular It is probably owing to the circumstance that in the Gandhara dialect the verb *puyayati* could take either the accusative or the genitive, like the Sanskrit *namati*

8 *Jau* 'the victory,' refers to the gift, by which Patika had become a *dānavīra*, 'a hero in liberality' *Tañae* corresponds exactly to the Sanskrit *varnyatē* For the elision of the *t* compare the elision of *t* in *samvatsaraye* and *athasatatimae* With the locative *imahi*, 'in this,' compare *lahim* and so forth

9 I would suggest that the endorsement *Patikasa Ohhatrapa Liaka*, translated literally by "Of Patika, the Satrap Liaka," means "Patika's (father), the Satrap Liaka" As Patika receives no official title whatsoever, he must as yet have been a private individual and as such unable to sanction or endorse an official document The use of the bare stem instead of the nominative, which with this interpretation the phrase would show twice, is not uncommon in documents of the period

NO 6—SALOTGI PILLAR INSCRIPTIONS

By PROFESSOR F KIELHORN AND H KRISHNA SASTRI

The pillar which contains these inscriptions, was originally at Sālōtgi,² a large village six miles south-east of Indī, the chief town of the Indī tālukā of the Bijāpur district of the Bombay Presidency, and has now been placed in the *chaudī* at Indī A translation of one of the inscriptions (the one here called A) has been published, with a lithograph of the greater part of the text, by the late Mr S P Pandit, in the *Indian Antiquary*, Vol I p 205 ff We now edit these inscriptions from impressions which have been kindly supplied to us by Dr Fleet

The pillar is inscribed on all its four faces On the front or first face, above the writing, are some sculptures towards the top a *linga*, and below it a cow and calf, and something else which has been defaced The first face of the pillar contains 32 lines of writing in Nāgarī characters and, below them, 5 lines in Old-Kanarese characters, covering a space of 3' 5" high by from 1' 4" to 1' 4½" broad The second face contains 30 lines of writing in Nāgarī characters and, below them, 8 lines in Old-Kanarese characters, covering a space of 3' 8" high by from 9" to 10" broad The third face contains 21 lines of writing in Nāgarī characters and, below them, 4 lines in Old-Kanarese characters, covering a space of about 3' 2" high by 1' 4" broad

¹ *Ep Ind* Vol II p 203

² See the *Bombay Gazetteer*, Vol XXIII p 674

And the fourth face contains 36 lines of writing, all in Old-Kanarese characters, covering a space of 3' 3" high by from 9" to 10" broad. The 83 lines of writing in Nāgarī characters on the first, second and third faces make up the principal inscription (A) of the pillar. A second inscription (B) is contained in the first 27 lines, in Old-Kanarese characters, on the fourth face. And the rest of the writing, altogether 26 lines in Old-Kanarese characters, furnishes a third inscription (C), which commences below the end of A on the third face of the pillar, runs on to the lower part of the fourth face, goes from there to the lower part of the first face, and ends on the lower part of the second face.

The inscription A, as stated above, contains 83 lines of writing in Nāgarī characters. With the exception of altogether eleven *aksharas* in the middle of lines 52-54, which are completely effaced, the writing is well preserved. The size of the letters generally is about one inch, but it is somewhat less in the lower lines of the first face. The language is Sanskrit, and, with the exception of the introductory *ōm svasti śrīh*, the whole inscription is in verse. It is written very carefully, and in respect of orthography it need only be stated that the letter *b* throughout is written by a sign of its own, not by the sign for *v*. As regards lexicography, it may be mentioned here that the word *pushpa* in line 69 apparently is used to denote a particular coin.¹

The inscription, after glorifying the mythical bird Garuda, refers itself to Śaka-Samvat 867, the year Plavanga, and to the reign of the [Rāshtrakūta] Akālavārshadēva Krishnarāja [III], the son of Amōghavarsha, whom it represents as residing at Mānyakhēta. And its proper object is, to record certain donations, which at a solar eclipse on Tuesday, the new-moon day of Bhādrapada in the above-mentioned year, were made by Chakrāyudhabudha, the chief (or proprietor) of the village of Pāvittage in the Karnapurī *vishaya*, in favour of a school or hall (*śālā*) that had been established at the village by the chief minister and *Samdhivigrahin* of Krishnarāja, Nārāyana, surnamed Gajānkuśa, an inhabitant of the village of Kāñchanamuduvōl in the Māhisha *vishaya*.²

In the *Indian Antiquary*, Vol XXIII p. 123, No 61, it has been shown that the date of this inscription, for Śaka-Samvat 867 expired, corresponds to Tuesday, the 9th September A.D. 945, when there was a solar eclipse which was visible in India, 6h 18m after mean sunrise.³ And it has also been already stated that, as the Jovian year Plavanga, which in lines 3-5 of the inscription is coupled with Śaka-Samvat 867 expired, did not commence⁴ till the 17th October A.D. 945, the inscription must have been drawn up some short time after the specific date in lines 45-50, on which the donations are recorded to have been made.

Of the localities mentioned, the village of Pāvittage, where the *śālā* was established,⁵ has with great probability been suggested to be the modern Sālōtgi where the pillar which contains the inscription was put up. The other places (with the exception of the well-known Mānyakhēta) have not been identified.

¹ [The term *pushpa*, 'a flower,' might refer to certain early gold coins with floral reverse, see Sir W. Elliot's *Coins of Southern India*, p. 55. Compare the term *varāha*, 'a pagoda,' which is derived from the emblem of a boar (*varāha*) on the coins of the Chalukyas — E. H.]

² [The Māhisha *vishaya* might be identical with the Mahisa-mandala of the *Mahāvamsa* (p. 47 of Wijesinha's *Translation*), the Mahisa of the *Dīpavamsa* (viii. 5), the Mahisha of the *Bṛhatsamhitā* (ix. 10), and the modern Maisūr (Mysore). In this case Kāñchanamuduvōl cannot be the modern Mudhol, as was suggested by Mr S. P. Pandit (*Ind. Ant.* Vol I p. 206) — E. H.]

³ The text of the inscription therefore correctly states that, at the time of the eclipse, the sun was in the middle of the sky.

⁴ viz. by the mean sign system, which alone is applicable here. By the southern luni-solar system Plavanga would be Śaka Samvat 869 expired.

⁵ To judge by the description of it, given in the text, the *śālā* must have been an establishment of some importance.

The inscription B consists of 27 lines in Old-Kanarese characters on the fourth face of the pillar. It is not dated, but in Dr Fleet's opinion belongs to much the same period with A. It contains six Kanarese verses in the Kanda metre.

The inscription appears to record that the school or hall (*sālā*), the building of which was referred to in the inscription A, was re-built by a certain Kañchiga (verses 1 and 5), who was a native of Kupanapura and a member of the race of the Selaras, that he bestowed certain land on the same hall, and that he caused this edict (*śāsana*) to be inscribed on the pillar. In verse 3 the donor declares that he "caused the hall to be built just as the renowned prince Dantipriya (had built it)." Consequently, the hall must have fallen into disrepair during the period between the two inscriptions A and B. It is not improbable that by Dantipriya, i.e. 'the lover of elephants,' we have to understand the original builder of the hall, Nārāyana, who, in verse 13 of the inscription A, receives the *biruda* Gajāñkuśa, i.e. 'the elephant-goad.'

As Kañchiga himself professes to be a member of the race of the Selaras and to have come from the town of Kupanapura, it may be assumed that he was an ancestor of the Śilahāra chief Gōvunarasa of Kopanapura, during whose reign the inscription C was engraved. Regarding Kupanapura or Kopanapura see the remarks on the inscription C.

The inscription C consists of 26 lines in Old-Kanarese characters. It is not dated, but in Dr Fleet's opinion may be referred to about the 11th or 12th century A.D. The language is Kanarese prose.

The inscription records a grant of land to "the god Trayipurusha of the hall (*sālā*) at the *agrahāra* of Pavithage," which belonged to a group of 36 villages, the chief place of which was Bādāle. The granted land was situated in Pavithage itself, in Balambuge (?), and in Singanakatte near Makiriyūti (?). These localities cannot be identified, with the exception of Pavithage or, as it is spelt in the inscription A, Pāvittage, which, as stated before,¹ must be identical with the modern Sālōtgi. The name appears to have been developed from *Sālā* + *Pāvittage* or *Parithage*, as the village may have been called after the establishment of the hall (*sālā*) in the midst of it. The name of the god Trayipurusha, i.e. 'the deity (consisting of) a triad,' evidently refers to the 'triad of principal gods' which, according to verse 16 of inscription A, had been placed in the hall by its founder, Nārāyana.

The donor of the land was the *Mahāmandalésvara* Gōv[ū]narasa, who belonged to the Śilahāra race, who traced his descent from the mythical Śilahāra king Jimūtavāhana, whose banner was a golden Garuda,² and who was the lord of the city of Kopanapura.

In his *Essays on Kannada Grammar*, Bangalore 1894, p. 49 f, Mr R. Raghunatha Rao states that Kopananagara is referred to by Nripatunga in his *Kavirājamārga* as one of the places where the *Kannadada tiruḷ*, i.e. 'the pulp of Kannada' or 'the purest Kannada,' was spoken. Nripatunga mentions as other centres of purest Kannada Kisuvalal, Puligere and Onkunda, which are respectively identical with Pattadakal, Lakshmēśvar and Hungund in the Dhārward and Bijāpur districts. Mr. Raghunatha Rao adds that in Mr. Rice's opinion Kopananagara was near Mūlgund in the Dhārward district. Perhaps Kopananagara or, as it is called in the inscriptions C and B, Kopanapura or Kupanapura, may be identical with Kopal in the Nizām's State, on the Railway line from Gadag to Hospet. At any rate Kopanapura or Kupanapura must have been the residence of a separate branch of the Śilahāra or Selara³ dynasty, whose remaining three branches called themselves 'lords of Tagarapura.'⁴

¹ *Ind. Ant.* Vol. I p. 206, and above, p. 58.

² Compare above, Vol. III pp. 208 and 269.

³ Other forms of this name are *Sildra*, *Śildāra*, and *Śilahāra*, see above, Vol. III p. 294, note 7.

⁴ See Dr Fleet's *Kanarese Dynasties*, p. 98, and Dr Bhandarkar's *Early History of the Dekkan*, 2nd edition, p. 121.

TEXT OF A.

First Page

- 1 [Om²] [11*] Svasti śrīh [11*] ³Jayaty=āviśhkṛitam Viśhnôr=Vaiśnat-āpatyam=
uttamam [1*]
- 2 dhṛita-lôkatrayâtīyatanubhrit-tanubhṛidvarim [11*] [1*]
- 3 Śaka-kâlâd=gat-âbdânâm sa-saptâdhikashashtishu [1*] sâtê-
- 4 ⁴shv=ashtasu tâvatsu samânâm=amkatô=pi cha [11] [2*] Va-
- 5 rttamânê Plavamg-âbdê varttamânê niâkulô [1*] janê ja-
- 6 napîdê nânâ dhânya-sampat svmanvitê [11] [3*] Śīmatô=
- 7 mōghavarshasya paramâśvara-bhūpatêh [1*] priya-sūnau
- 8 svakīy-āryya pāda-dhyāna-parê parê [11] [4*] Pravaiddhamâ-
- 9 na-parama-kalyāna-vijay-ōdyamê [1*] Prithivī-
- 10 vallabhî=kâlavarshadêvê ramâvati [11] [5*] Mānyakhê-⁵
- 11 tē sthīrîbhûta-katakê ramya-harmyakê [1*] subhata-pra-
- 12 madâ kôti-râjî-râjita-pâtakê [11] [6*] Sukham va-
- 13 satî dharmmêna sadâ pālayati prajāh [1*] dadaty=a-
- 14 mîta-vastûni dvij-âdibhyô dvyâ-parê [11] [7*] Anê-
- 15 k-āvanibhṛin-mauli manî-chumbî-padâmbujê [1*] chakâ-
- 16 satî yasô bhâjî râjî rajîva-lôchanê [11] [8*] Ami-
- 17 tadynî dôrvīrya svikrit-ārâtīmamdalê [1*] kṛita-di-
- 18 gvijayê Krishnarâjê rājyam prasâsati [11] [9*] Iha
- 19 Karnnapurî-nâma-vishayê vishay-ōttamê [1*] Pāvitta-
- 20 ge iti khyâta-nâma-grâmê manôramê [11] [10*]
- 21 Śīmatî⁷ Mâhisha-vishayê Kâmêchanamuduvôl⁸=itî prasi-
- 22 ddhî grâmê [1*] vâstavyah Kaumdynô Vâjasançyas=tu Kânvasâkh-âdhyayanah
[11*] [11*]
- 23 ⁹Damapâryya-sutah śīmân=vadânyô yah pratâpavân [1*] Nârâyân[ô]=
- 24 bhīdhânêna Nârâyana iv=âparah [11] [12*] Vikhyâtô bhuvî vidyâvân=yô
- 25 Gajâmkusâ-samjñayâ [1*] pradhânah Krishnarâjasya mañtî san sandhivigrahî
[11*] [13*]
- 26 Tasya yah pratihastô=bhût=priyô dakshinastavat [1*] niyuktas=têna
- 27 tēna¹⁰ tējasî sandhivigraha-harmmanî [11] [14*] Pâragô rāja-vidyânâm kavī-
mu-
- 28 khah¹¹ priyamvadah [1*] yas=tu dharmma-ratô bhâtî dharmmô vīgrahavân=
iva [11] [15*] Tēn=çyam
- 29 kârîtâ sâlâ śrī-viśâlâ manôramâ [1*] dhâtr=êva sv-êchchhayâ sṛishti sthâpit-â-
- 30 disuratraya¹² [11] [16*] Sâlâ Manôvat=iv=ajishâ Brahma yuktâ virâ-

¹ From an impression supplied by Dr Fleet² Expressed by a symbol³ Metre of verses 1-10 Ślôka (Anushtubh)⁴ The impression looks as if before this shv= the akshara shva had already been once engraved and had then been effaced again⁵ Originally Mānyakhê was engraved⁶ Here the original has an ornamental full stop⁷ Metre Āryāgiti⁸ At first sight we should read Kâmchinamuduvôl, the akshara la of which is written with the Kannarese sign, but the back of the impression shows that the s of chî and the la have been struck out⁹ Metre of verses 12-33 Ślôka (Anushtubh)¹⁰ This word, which has been erroneously repeated here, has perhaps been struck out already in the original¹¹ Read khyah, this correction also has perhaps been made already in the original¹² What is actually engraved here is disutrayâ | ratrayâ, but the first trayâ and the sign of punctuation after it appear to have been struck out.

- 31 jatc [1*] atra vidy-ârthinah samti nanâ-janapad ôdbhavâh 1(11) [17*] Ebhyah
prakalpita
32 vrittir-âtadîyô=dhun=ôchyatô [1*] prapamchô dîsa-kâl âdir-êtat¹ khy iti-
prasiddhayê [11*] [18*]

Second Face

- 33 Âtat-Pāvittage-grâ-
34 ma-patih Kâsyapa-gô-
35 trajah [1*] prabhui=Vâjasañe-
36 yânam Kânvasikhâvatâm vara[h 11*] [19*]
37 Gôvindabhatta-tanyo
38 brahmanyah śuchir=agnimân [1*]
39 Budhas=Chakrîyudhō nâma
40 ksham a in=radat am varah [11*] [20*]
41 Brahmadev=dharmmavit=prajñô
42 bhavyah śvryah pryamavadah [1*]
43 dharmmasîstra-ratah śrîmân
44 aksihad=iva Paraśarah [11*] [21*]
45 Pûrvv-ôktê varttamân-âbde
46 māsô Bhâdrapadê=mehte [1*]
47 patri-parvvanî tasy=aiva
48 Kuja-vârena samyutê [11*] [22*]
49 Suryyagrahana-kâlê² tu
50 madhya-gô cha divâkarê [1*]
51 Godâvar[yyâ]m mahânady[âm*]
52 koti [t]irbhakc [11*] [23*]
53 Yah pr³ nama
54 grîman⁴ rtitah [1*]
55 sa tîjarsvî mahâsa[t*]tvo
56 dvijendra-dvîsatî-yutah [11*] [24*]
57 Stîtvâ tîrtha-varê snatvâ
58 sî[t*]tikam dharmmam=asritah [1*]
59 śilâ-vidyârthi-samghaya⁵
60 dattar in bhûmim=uttamâm [11*] [25*]
61 Pāvittago iti khyâtê
62 grîmî=smîn sadgun-âkarê [1*]

Third Face

- 63 mûnyâm nîvarttanânâm tu pamchabhîs=cha satair=mmîtâm [11*] [26*]
64 Nivâsanâni sârdhbânî⁶ saptavimsatim=âdvrat [1*]
65 mûnyâni dattar in=mûnyô Govindabudha-nandanah [11*] [27*]
66 Nivarttanâni chatvâri mûnyâm kusuma-vîtikâm [1*]
67 nîvarttanâni dip-ârtham mûnyâni dvâdas=aiva cha [11*] [28*]
68 Śilâ-vidyârthi-samghâya su-dravyâni dvijâtibhih [1*]
69 pamcha pushpâni dîyâni vivâhê sati taj-jvanah [11*] [29*]

¹ Read êtat khyâ² Originally *hanarkâlê was engraved³ This aksâra may possibly be prâ⁴ Perhaps this line was grâmanth parikrtitah⁵ Originally -samghayam was engraved⁶ This is clearly engraved, but as it does not seem to yield any satisfactory meaning, I consider it to be a mistake for sardhânî

70	Dôyam	tath=ôpannyanô	vivâhê	yat-par celitum	[1*]
71	tad=arddham	ch=utad=arddham	cha	chudâ-karmamam	[30*]
72	Kênachit-kâranên-êha	parttayjê	viprâ bhôjare		[1*]
73	bhôjayê=ta	yathâ sakti	parishat-parichay-janam		[11*]
74	Vyâkhyâtus=ch=aina	êlayam	lalpitam	mabâto v	[1*]
75	nivartannâm	pamelâsâd bhunâti=mmunyan	tâm	cha	[1*]
76	vyâkhyâtus=asyam	vâlâyam	munyan=clam	invânam	[11*]
77	Bahubli=vasudhâ	bhuktâ	rajabli	supar dâb d	[1*]
78	yasya yasya yada	bhâmâ tasya	tasya	tadâ phâam	[11*]
79	Samânyo=yam	dharmanâ etur nripamam	kat		14.
80	ic	palanîyô	bhavadbhuk		[1*]
81	bhâvinah	pâthuvêndran	bhâvô bhuyah	prathayaty cha	P'arth [11*]
82	Sya-dattâm	para dattam	va	yo han tu	vasendharan [1*]
83	shashtim	varsha sahasiam	vishthayâm	jayate	kram[n] [11*]

TRANSLATION OF A

Om Hail! Fortune!

(Verse 1.) Victorious is the excellent offspring of Vinatî, the victor of the supreme being who has the three worlds for his own body.¹

(V 2) The years passed from the time of the Saka (or Sakas) being eight hundred and sixty-seven, and as many² years in figures, in the current year Plavanga, while the people live free from disturbance and the country is blessed with abundance of various grains while the dear son of the *Paramâvara*, the glorious king Amôghavaraha, the fortunate great Akâlavarshadêva, the Favourite of the Earth, who ever meditates on the feet of his father³ and whose efforts to gain supreme prosperity are constantly increasing,—residing in comfort at Mânayakhêta, where his camp is firmly established, where the houses are handsome and the quarters⁴ resplendent with rows of millions of great warriors and beautiful women — always is justly ruling his people, full of benevolence giving untold wealth to Brahmans and others while he, king Krishna, whose lotus feet are kissed⁵ by the jewels of the diadems of many kings and whose eyes are like lotuses, a resplendent and renowned ruler, is governing the kingdom, having appropriated the lands⁶ of adversaries by the immeasurably brilliant strength of his arms and accomplished the conquest of the quarters⁷—

(V 10) Here, in the most excellent of districts, the district of Karnapuri, in the pleasant well-known village of Pâvittago —

(V 11) In the prosperous Mâhisha district, in the village named Kâûchannamuduvôl, there dwells (or dwelt) one Nârâyana, the son of Dâmapûrya, of the Kaundinya gotra a student

¹ Metre Sâlut² Metre Shôka (Anushubh)

³ The words *visâkṛitam Viṣṇôr*, 'manifested of Vishnu,' of the original have been omitted here, because they do not suit at all the rest of the verse. Like the author of the Indgundi inscription, above, Vol III p 310 our author commences his verse as if he meant to glorify one of the incarnations of Vishnu, while in reality he glorifies Vishnu's vehicle, the mythical bird Garuda.—The adjective *Vainata* of the text is not given in the dictionaries.

⁴ viz 867, the words 'and as many years in figures' are quite inappropriate here.

⁵ The word *ârya* apparently is used here in the sense of the Kanarase *ayya*.

⁶ *Paṭaka*=*gramaikadēsa*.

⁷ *Chumbin* is used in the sense of *chumbita*, compare *Ep Ind* Vol II p 165, note 64.

⁸ *Mandala*=*dēśa*.

⁹ The context is that, in the reign of this king Krishna, certain donations (which will be detailed in verses 19-32) were made in favour of a school (the foundation of which is recorded in verses 11-18) at the village of Pâvittago (verse 10).

A.

64

68

58

70

72

74

B.

2

✦

6

8

10

12

14

16

[illegible]

ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 श्रीकृष्णार्जुनसंवादे ॥ १ ॥
 अर्जुन उवाच ॥ १ ॥
 द्रुपद उवाच ॥ १ ॥
 धर्मक्षेत्रे कुरुक्षेत्रे ॥ १ ॥
 समवेता युयुत्सवाः ॥ १ ॥
 मामकाः पाण्डवाश्चैव ॥ १ ॥
 तस्यैव कुरुक्षेत्रे ॥ १ ॥
 भवति युद्धमनामयम् ॥ १ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १ ॥

of the Kāṇva śākhā of the Vājasaneyā Vēda, prosperous, affable, and powerful, like a second Nārāyaṇa¹ For his learning known everywhere by the name of Gajāṅkuṣa,² he is (or was) the chief minister of Kṛṣṇanarāja, being his minister of peace and war He was his deputy, dear to him like his right hand, and was full of vigour, employed by him in matters of peace and war Conversant with all the rules of state policy, a first-rate poet and kindly speaking, he, delighting in the law, shines like the law embodied in human form He got this school made here, magnificent in its splendour and handsome, a creation, as it were, made by the creator after his own will, in which he placed the three principal gods This school shines forth like Manōvatī³ joined by Brahman, here there are scholars born in various lands For them a maintenance has been provided, the details of which as regards places, times and so on, are set forth now, in order that the good report of this may be known

(V. 19) The chief of this village of Pāvittage is (or was) Chakrāyudha Budha,⁴ the son of Gōvindhātta, born in the Kāśyapa gōtra, excelling among the followers of the Vājasaneyā Vēda, the best of the students of the Kāṇva śākhā, pious, honest, maintaining the sacrificial fire, forbearing, most eloquent, full of divine knowledge, knowing the law, intelligent, prosperous, worthy of being served, kindly speaking, delighting in the science of law and illustrious, like Parāśara visibly present In the aforesaid current year, in the excellent month Bhādrapada, at the juncture of that month sacred to the manes⁵ joined with a Tuesday, at the time of an eclipse of the sun and when that luminary was in the middle of the sky, on the great river Gōdāvari⁶ that vigorous man of great

virtue, joined by two hundred of the chief twice-born, staying at the excellent sacred spot and having bathed there, following the law of virtue gave to the community of scholars of the school some first-rate land at this mine of virtuous people, the village of Pāvittage, land exempt from taxes, measuring five hundred *niwartanas* He, the worthy son of Gōvindhātta, considerably (also) gave twenty-seven furnished⁷ dwelling-places, exempt from taxes, four *niwartanas* (of land) as a flower-garden, exempt from taxes, and twelve *niwartanas* (of land), exempt from taxes, for lights Five 'flowers'⁸ of good metal shall be given to the community of scholars of the school by the twice-born concerned when there is a marriage, half of what has just been declared (to be due) at a marriage, shall be given by the people concerned at a thread-investiture, and half of this again at a rite of tonsure When a feast for some reason has to be given here to the Brāhmanas, the assembly shall feast according to its means the members of (this) assembly And for the teacher in this school the magnanimous one has destined fifty *niwartanas* of land, exempt from taxes, and for the same also one dwelling-place, exempt from taxes

(V 33) [Here follow three of the ordinary benedictive and imprecatory verses]

TEXT OF B

Fourth Face

1 Śrī-māna-dhāma-rājita-ram-ā-

2 valī-Kupanapura-vinirggatan=abha-

¹ i.e. the god Viṣṇu

² i.e. 'the elephant goad'

³ A mythical town on mount Meru

⁴ As Gōvindhātta in verse 27 is called Govindhātta, so Chakrāyudha Budha probably also was (more commonly) called Chakrāyudhātta

⁵ i.e. at the time of new moon

⁶ Here the end of one verse and half of the following verse, which are greatly damaged in the original, are omitted

⁷ This is the translation of the conjectural reading *sārīhanī Nivāsānī sārddhānī saptaṁśatīm* could mean neither 'twenty seven dwellings and half as many more' nor 'twenty seven dwellings and half a one'

⁸ The word *pushpa*, 'flower, apparently denotes here a particular coin The word does not seem to have been found used so elsewhere

3	yam	[1*]	Bhima-balam	Selarara	
4	kulak=i		mahiyol	tilaka-	
5	d=anto	Kamchigan=embôm ¹	|	[1*] Mël=â-	
6	rppan=ârdan=âtam	sôlada	gandam	pra-	
7	tâp[1]	dânada	phaladim	[1*] mël=akku	
8	kottudanannu ²	pâlîpa		phalam=om-	
9	du	tannol=arid=int=enda	|	[2*] Mâdisi-	
10	den=âne		sâleyan=[i]dita-Dantipri-		
11	y-âvaniśana	vôl	mum-	[1*] (m)mâ[d]i-	
12	sîdôm	mâdisidone		mâdisidôm ³	
13	[m]âdidudane	sale	kâd=âtam	|	[3*]
14	[A]nd=i	sâleya	kambada	gomda-	
15	lamam ⁴	nirisuv=andu	kambada	rû-	
16	pim	[1*]	pind=aranan=nirisuva	vo-	
17	l=ond-eradam	tâne	pididu	niri-	
18	sîdon=âtam ⁵	|	[4*] Jambhâr-nibham	sâ-	
19	lâ-stambhaman=olp=odave			niri-	
20	sîdam	nija-ki[r*]tti-	[1*]	stambhamano	
21	nirisuv=ant[e]	sujambham		Kamchi-	
22	gan=aachamchal-âmchita-dhairyam	|		[5*]	
23	Pasarise	sammata		tannayê	
24	da[sa]vandada			nësanamgalol	
25	ke[lava]n=idarkk=	[1*]		asadriśan=itt=1-	
26	ttudan=i	vasudhege		negalv=amtu	
27	sâsanam	bareyisidôm	[1]	[6*]	

TRANSLATION OF B

(Verses 1 and 2) He whose name was Kañchiga, who came from (*the city of*) Kupanapura, (*in which were*) a number of women who were resplendent with beauty, pride and dignity, who was fearless (*in battle*), who possessed the strength of Bhîma, (*who was*) on this earth like a front-ornament to the race of the Selaras, whose great prowess was well known, (*and*) who was a valorous, unconquerable hero,— considering in himself that the reward (*obtained*) by protecting what is given, is greater than the reward of (*making*) a gift, said thus —

(V 3) "I have caused (*this*) hall (*sâlâ*) to be built, just as the renowned prince (*avanîśa*) Dantipriya (*had built it*) (*Not only*) he who first builds (*a house*), has built (*it*), (*but*) he that well preserves what has been built, has built (*it as well*)"⁶

(V 4) Having said (*thus*), he, on the day on which the group of pillars of this hall was set up, himself took hold of one or two (*of them*) and placed (*them*) as if (*he*) placed virtue (*hidden*) under the form of a pillar

(V 5) Proud Kañchiga, whose immovable courage was honoured, (*and*) who resembled (Indra) the enemy of Jambha, placed in excellent manner (*this*) pillar of the hall as if (*he*) placed a pillar (*recording*) his own fame

¹ An incomplete *anusîdâra* is engraved after the *ga* of Kamchigan

² Read °*dananam*

³ *Mâdisidôm* appears to be corrected from *mâdisidone*

⁴ The *la* of *gomdalāmam* has a peculiar form which differs from the other *la*'s of the same inscription

⁵ These four *al'haras* are written on an erasure

⁶ i.e. the merit gained by one who preserves or repairs a building for charitable purposes, is as great as that earned by the original builder

(V 6) His own sanction having been proclaimed, (and) having given a few of the house-sites¹ in (his) rent-free land (*dasavanda*) to this (hall), (he), the unequalled, got (this) edict inscribed in order that (his) gift might be extolled on this earth

TEXT OF C.

Third Face

- 1 Svasti [||*] [Sa]ma[dhi]gata-pamcha-mahāsabda-mah[ā]-
 2 mandalēśvaram Kopanapura-var-ādhiśvaram su-
 3 ²varana-Garuda-dhvajam vimala-kī[r*]tti-dhvajam śrī Śi-
 4 lahāra-narīndra-Jimūtavāhan-ānya-

Fourth Face.

- 5 ya-prasūtam śauryya-Raghu-
 6 j[ā]tam Śilahāra-kula-kama[la]-
 7 [m]ārtthandam³ nera[vo]deganda Kā-
 8 [t]yāyanī-labdha-vara-prasā-
 9 dam lastūrik-āmoda manne-
 10 ja-vallabham bhaya-lobha-
 11 durllabham munivar=aditya
 12 ⁴Sanivara-siddhi Dhanagana sīgam sâ-
 13 has-ōttungam nām-ādi-sama-

First Face

- 14 sta-prasasti-sah[ita]m śrīman-mahāmandalēśvaram Gōv[u]-
 15 narasar 36 rum Bādale baliya agra-
 16 hāram Pavithag[ā*]ya śāleya Trāyīpuru-⁵
 17 śa-devarggey=alliya kod[ī]geyy=olage Tamba-
 18 la-kōlal=innūru mattaru keyyu ma[gau]-

Second Face.

- 19 lōlalu Balambugey=i-
 20 r-mmattaru nalanū Makri-
 21 yintiya Sīnganakatteyalu
 22 kīriya-ko[la*]lu mūru matta-
 23 ru galdeyumam bittar [||*] Â mû-
 24 ru mattaru galdey=olage ti[ssa]-
 25 ladantakke galde matta[ru*] 1 [||*] Māngala [ma]-
 26 h[ā]-śrī śrī śrī [||*]

TRANSLATION OF C

Hail¹ The glorious *Mahāmandalēśvara* Gōv[u]narasa, who was praised by all such names as a *Mahāmandalēśvara* who had obtained the five *mahāsabdas*, the lord of the excellent (city of) Kopanapura, he whose banner was a golden Garuda, he whose white fame

¹ The word *nēana* is not found in the dictionaries, it is probably a *tadbhava* of *nivesana*, which occurs in verse 27 of the inscription A.

² Read *sucarna*

³ Read *mārtandam*

Read *Sanivāra*

⁵ Read *Trayīparusha*

This date falling in the month Aippaṣi (the solar Kārttika), the equinox spoken of is that of the Tula-samkrānti, i.e. the autumnal equinox, and, as stated by Dr Hultzsch,¹ Dr Fleet has already pointed out that, within the period to which Rajarāja's reign must be allotted, there are only two years in which a lunar eclipse took place at or near the autumnal equinox, A.D. 991 and A.D. 1010. For these two years the details of the date work out as follows —

In A.D. 991 (Śaka-Samvat 913 expired) the Tula-samkrānti took place on the 26th September,² by the Sūrya-siddhānta 8h 3 4m, and by the Ārya-siddhānta 6h 35 9m after mean sunrise, and accordingly, by the practice followed in Southern India, the 26th September A.D. 991 was the first day of the month Aippaṣi. On the same day there was a lunar eclipse, which took place 13h 48m after mean sunrise and was therefore visible in India, and the moon was in the *nakṣatra* Rēvatī for 13h 8m after mean sunrise.

In A.D. 1010 (Śaka-Samvat 932 expired) the Tula-samkrānti also took place on the 26th September, by the Sūrya-siddhānta 6h. 3m, and by the Ārya-siddhānta 4h 33 5m after mean sunrise, and accordingly the 26th September A.D. 1010 also was the first day of the month Aippaṣi. And on this day also there was a lunar eclipse, which, since it took place 2h 54m after mean sunrise, was not visible in India, and the moon was in Rēvatī for 3h 17m after mean sunrise.

Both the 26th September A.D. 991 and the 26th September A.D. 1010 therefore would seem to answer the requirements of the case. But there is the important difference between them that the lunar eclipse of the 26th September A.D. 991 was visible in India, while that of the 26th September A.D. 1010 was not so. And considering that the eclipses quoted in dates, as a rule,³ are visible ones, it is highly probable that this here also is the case, and that the true equivalent of the date therefore is the 26th September A.D. 991 (in Śaka-Samvat 913 expired).

2 — Inscription on a stone built into the roof of the Gōpāla-Krishna temple at the village of Kalyūr in the Tirumakūḍu-Narasipur tālukā⁴

1 Svasti [||*] Śakanripa-kāl-ātita-samvatsara-śatamga[*] 929nēya Parābhava-samvatsarada Chaitra-māsada bahula-pañchamiyu-

2 m=Ādityavārad=andu

"On Sunday, the fifth *tithi* of the dark fortnight of the month of Chaitra in the Parābhava year (*which corresponded to*) the year 929 since the time of the Śaka king "

By the southern luni-solar system Parābhava was Śaka-Samvat 929, the year given by the date, as a current year, but for that year the date is incorrect. For, the fifth *tithi* of the dark half of Chaitra of Śaka-Samvat 929 current ended, by the *amānta* scheme, on Friday, the 22nd March A.D. 1006, and, by the *pūrṇimānta* scheme, on Wednesday, the 12th March A.D. 1007, in neither case on a Sunday. If the year of the date were Śaka-Samvat 929 expired, which was the year Plavanga (not Parābhava), the corresponding days would be Thursday, the 10th April

¹ See *Ind. Ant.* Vol. XXIII p. 297

² According to Dr Fleet, *ibid.* Vol. XIX p. 71, the Tula samkrānti in A.D. 991 took place on the 25th September, at about 20 *ghaṭṭis* 54 *palas* after mean sunrise (for Bombay), but this is erroneous. By my Tables for the Ārya-siddhānta, published *ibid.* Vol. XVIII p. 207, the time of the Samkrānti, expressed in days of the Julian period, is 2083 289 2749, i.e. 6h 35 9m after mean sunrise of the 26th September, A.D. 991, and by Professor Jacobi's Tables the Samkrānti took place, also according to the Ārya-siddhānta, 16 *ghaṭṭis* 28 *palas*, i.e. 6h 35 2m, after mean sunrise of the same 26th September.

³ My list of dates from inscriptions contains 39 regular dates which quote lunar eclipses, and 33 regular dates which quote solar eclipses. The 39 lunar eclipses were all *without exception* visible in India. Of the 33 solar eclipses, 30 were visible, and 3 (of Śaka Samvat 534 and 589, and of Vikrama-Samvat 1043) were not visible in India.

⁴ From Mr Rice's transcript, *Ep. Carn.* Part I. p. 149, No. 44. The inscription 'consists of praises of Aprameya, a general and minister under Rājārājadeva.'

A D 1007, and Sunday, the 29th February A D 1008 Here the *pûrn.mânta* scheme would indeed yield the desired weekday, but it is quite improbable that the people of Southern India should have used that scheme of the lunar months in connection with the Śaka era in the 11th century A.D. And if I were permitted to alter the reading of the date, I would rather change the year of it to Śaka-Samvat 989 (current, the year Parābhava), for which, by the *amānta* scheme, the date would regularly correspond to Sunday, the 19th March A D 1066. The result is, that this date, at present, is of no value for historical purposes.

3.—Inscription on a stone standing close to the west wall of the Agastyaśvara temple at Balmuri in the Baḷagula hōbaḷi of the Sorringapatam tālukā.¹

26 . . . Saka-varisha 934nēya Paridhāvi-[sa]m[va]t[sara]ke] śri [Ra]jārāja[de]-
 27 [va]rge^a yāndu irupatt-cmtā[vu] . . .
 28 . . . tad-varisha[da Pau]sha-mā[sa] . . .
 29 ³ rāyana-samkrāntiyol . . .

"In the twenty-eighth year (of the reign) of the glorious Rājārājadēva, (which corresponds) to the Paridhāvin year (and to) the Śaka year 934 . . . at the Uttarāyana-samkrānti in the month of Pausa of this year . . ."

This date does not admit of exact verification, and what can be said about it, is that the year Paridhāvin does correspond to the given Śaka year 934, as an expired year, and that the Uttarāyana-samkrānti of that year took place 12h 37 9m after mean sunrise of the 23rd December A D 1012, during the 8th *tithi* of the bright half of the month Pausa, which ended 18h 51m after mean sunrise of the same day.

The date, nevertheless, is of great importance, because it definitely proves that the true equivalent of the date No 1, above, is really, what on general grounds we should expect it to be, the 26th September A D 981 (in Śaka-Samvat 913), and cannot be the 26th September A D 1010 (in Śaka-Samvat 932). For, since the 28th year of Rājārāja's reign is here joined with Śaka-Samvat 934, the 7th year of his reign, mentioned in the date No 1, must indeed have coincided with part of Śaka-Samvat 913. Assuming that the Uttarāyana-samkrānti has been quoted correctly in the date No 3, and that the years spoken of in the dates are solar years (which certainly is the case in the date No 1), it follows from the dates No. 1 and No 3, that the first year of Rājārāja's reign commenced not earlier than the 24th December A.D. 984, and not later than the 26th September A D 985 (between the Uttarāyana-samkrānti of Śaka-Samvat 906 and the Vishuva-Tulā-samkrānti of Śaka-Samvat 907).

B.—RAJENDRA-CHOLA I.

4.—Inscription on a broken stone lying in front of the Mallēdēva temple at Nandigunda in the Hadināru hōbaḷi of the Nañjanagudi tālukā.⁴

1 [Da]ra (?) Saka-varisham 943nē[ya] Raudra-sam-
 2 vatsaraṇa Phālguna-māsa[da] sukla-[pa]-

¹ No 5 of the Government Epigraphist's collection for the year 1895, *Ep Carn Part I* p 78, No 140 — From Mr Venkayya's transcript.

² Lines 1-7 of this inscription contain a Kanarese verse which refers to the conquest of the Ganga country, Rattavādi, Malenādu and Ilam (Ceylon), and the Nulamba, Andhra, Kongu, Kalinga and Pāndya countries, and lines 7 and 8 contain the full name of the king, viz Rājārājakesarivarman *alias* Rājārājadēva.

³ i.e. *uttarāyana*.

⁴ No 2 of the Government Epigraphist's collection for the year 1895, *Ep Carn Part I* p 204, No 194 — From the transcript of Mr Venkayya who furnishes the following note: "The other face of this stone contains, in Kanarese characters, the usual Tamil historical introduction of the inscriptions of Parakēsarivarman *alias* Rājendra Chōlādēva. As the last item of conquest in the preserved part of the historical introduction is the victory over Jayasimha, it may be concluded that the date of the inscription is later than the 9th year of the king's reign."

3 ksham Budhavāram punname Uttare-nakshatram sô-
4 magrahanad-andu .

"On the day of an eclipse of the moon, (*the day of*) the Uttarâ *nakshatra* a full-moon *tithi*, a Wednesday in the bright fortnight of the month of Phalguna in the Raudra year (*which corresponded to*) the Śaka year 943 ."

By the southern luni-solar system Raudra was Śaka-Samvat 943, as a current year, and for this year the date is correct. For, in Śaka-Samvat 943 current the full-moon *tithi* of Phalguna ended 22h 32m after mean sunrise of Wednesday, the 1st March A D 1021, when there was a lunar eclipse which was visible in India, and when the moon nearly the whole day was in the *nakshatra* Uttara-Phalguni¹

5 — Inscription on a stone standing to the north of the Sômêśvara temple at Suttûru in the Tâyûru hōbah of the Nañjanagudi tâlukâ²

1 [P]ûrvvadêśamu[m] Ga[m]geyu[in] Kadaramu[m]³ konda ko=Pparakê[sa]riparmmar=
âna udeyar
2 śrî-Râjendra-Chôladê[vargge] yânda 3lâva[d]u [||*] Svasti [||*]
3 Saka-var[sha] 9[54]nêya Ângira samvatsarada
4 Kârttika-mâsa . [rn]nam[1]⁴ tale-devasam=âge bidî-
5 ge Somavâra Rôhini-nakshatradal udeyâr śrî-Râjendra-Chô-
6 ladavar=gurukkal

"In the 31st year (*of the reign*) of king Parakêśavarman, *alias* the lord, the glorious Râjendra-Chôladêva, who conquered the Eastern country, the Gangâ, and Kadaram

"Hail! On (*the day of*) the Rôhini *nakshatra*, a Monday, the second *tithi* (*of the fortnight which had*) the full-moon *tithi* for its first day (?)⁵ of the month of Kârttika in the Ângira year (*which corresponded to*) the Śaka year 9[54] . ."

In the tenth century of the Śaka era the only year Angiras was Śaka-Samvat 954 expired, and for this year the date is correct. For in Śaka-Samvat 954 expired the second *tithi* of the *amânta* Kârttika ended 7h 26m after mean sunrise of Monday, the 23rd October A D 1032, when the moon was in the *nakshatra* Rôhini for about 11h 10m after mean sunrise

As this day 1 referred to the 31st year of the reign of Râjendra Chôla I, the first year of his reign, according to this date, should have commenced some time between the 24th October A.D 1001 and the 23rd October A D 1002, both days inclusive. I cannot reconcile this result with the fact that, according to the date No 3, Rajarâja was ruling in December A.D 1012, nor can I say whether there are reasons to prove that the regnal year (31) of the present date is incorrect

¹ This is the earliest correct date known to me, that admits of exact verification, in which the Śaka year quoted is a current year

² No 1 of the Government Epigraphist's collection for the year 1895, *Ep Carn* Part I p 208, No 164 — From Mr Venkayya's transcript

³ This word is entered above the line, with a cross (*hamsapâda*) after it ⁴ Read *pournami* (?)

⁵ I give this as translated by Mr Venkayya. The words of the original must be intended to mean 'the second *tithi* after full moon,' compare Mr P Sundaram Pillai's *Some Early Sovereigns of Travancore*, p 56, where a 5th *tithi* of the bright half is described as 'the 5th *tithi* after new moon.' The mention of the *nakshatra* Rôhini in connection with a second *tithi* of the month Kârttika is sufficient to show that the dark fortnight of the month is intended. I had in fact found the proper equivalent of the date already from the *data* in Mr Rice's mutilated text, long before I saw Mr Venkayya's transcript.

C — KULOTTUNGA-CHOLA I.

6.—Inscription on a stone standing close to the north wall of the Śamkarēśvara temple at Sindhuvallī in the Kalale hōbali of the Nāñjanagudi tālukā.¹

1	Sva[stī]	śrī	[||*]	Śakarai	yā[n]du	[āyira]-
2	{t}tu-muppadu			peṛra		² Dvaya-sam[va*]-
3	tsarattu					śrī-Kolōttumka Śō-
4	ladēvar			pridhi[vi*]-rājyattu		yāu-
5	[du]			muppatt-ōlāvadu		. .

“In the Vyaya year which corresponded to the Śaka year one thousand and thirty, (and) in the thirty-seventh year of the reign of the glorious Kulōttunga-Chōladēva”

This date contains no details for exact verification. Moreover, the Jovian year Vyaya put down in it does not correspond to the given Śaka year 1030, for, according to the southern lunar-solar system,³ Vyaya was Śaka-Samvat 1028 expired, while Śaka-Samvat 1030 current was Sarvajit and 1030 expired Sarvadhārī. Where there is a similar discrepancy between the Śaka year and the Jovian year of a date, it is generally the Jovian year that is quoted correctly,⁴ and *a priori* it appears reasonable to assume that the same is the case here and that, accordingly, the year intended is really Śaka Samvat 1028 expired. This year, combined with the 37th year of the reign of Kulōttunga-Chōla I, would give us for the first year of his reign Śaka-Samvat 992 expired = A D 1070-71. It remains to be seen how far this result would agree with the following dates, Nos 7 and 8.⁵

7 — Inscription in the Natarāja temple at Chidambaram in the South Arcot district.

1	|| Svasti	śrī	||	Triḥuvanachehakkavattigal	śrī-Kulōttunga-
2	Śōladēvar	tiṇ-ttangaiyār		Rājarājan	Kundavaiy=Ālvār
5	. . . . .	nā-nilattai		muḷud=āṇḍa	Jaya-
6	darayku	nāpattu-nāl=āṇḍil		⁶ Mina=nigal	nāyayṇ Velli po-
7	ṛra	Urōsan-nāl=Idabam		pōḍāl	

“In the forty-fourth year (of the reign) of Jayadhara,⁷ who ruled all the four quarters,—at the time (of the rising of the sign) Rishabha on the day of (the nakshatra) Rōhinī, which corresponded to a Friday in the month during which (the sign) Mīna was shining,—Kundavai Ālvār, (the daughter of) Rājarāja (and) the royal younger sister of the emperor of the three worlds, the glorious Kulōttunga-Chōladēva, [gave, etc.]”

8 — Inscription in the Āpatsahāyēśvara temple at Ālangudi in the Tanjore district.

1	|| Svasti	śrī	||	Pu[ga]l	śūḷṇḍa
30	. . . . .	kōv= ⁸ Arājakēsaripattimar=āna		Triḥuvanachehakkavai[r]tti	śrī-Kulōt-

¹ No. 3 of the Government Epigraphist's collection for the year 1895, *Ep. Carn.* Part I p. 191, No. 51 — from Mr. Venkayya's transcript.

² Read *Vyaya samva*.

³ By the mean sign system (which is out of the question here) Vyaya would have commenced on the 15th December A D 1102, in Śaka Samvat 1024 expired.

⁴ Compare the dates given in *Ind. Ant.* Vol. XXIV p. 4, No. 139 ff.

⁵ These dates have been already published by Dr. Hultzsch in *Ind. Ant.* Vol. XXIII. pp. 297 and 298.

⁶ Read *Mīnam*.

⁷ This, according to Dr. Hultzsch, was a *brūda* of Kulōttunga Chōla I.

⁸ Read *Irājā*.

31 tu[nga]-Śōladēvarku yāndu 45āvaḍu Tulā-nāyaṅṅu pū[r]vva-pakshattu Viyāla-
kkīlamaiyum saptamiyum per[ra]

32 Uttara [ti]-nāl¹

"In the 45th year (of the reign) of king Rājakēsarivarman, alias the emperor of the three worlds, the glorious Kulōttunga-Chōladēva, on the day of (the *nakṣatra*)² which corresponded to a Thursday and to the seventh *tithi* of the first fortnight of the month of Tulā "

The conclusion arrived at under No 6 was to the effect that the first year of the reign of Kulōttunga-Chola I probably coincided with part of Śaka-Samvat 992 expired. Supposing this to have been the case, the 44th year of his reign ought to have partly coincided with Śaka-Samvat 1035 expired, and the 45th year with Śaka-Samvat 1036 expired. And, as a matter of fact, the date No 7 does work out faultlessly for Śaka-Samvat 1035 expired, and the date No 8 does so for Śaka-Samvat 1036 expired.

For Śaka-Samvat 1035 expired the date No 7 would correspond to Friday, the 13th March A.D. 1114, which was the 19th day of the month of Mīna (the solar Chaitra). On this day (the 5th *tithi* of the bright half of the lunar Chaitra ended 10h 16m, and) the moon was in the *nakṣatra* Rōhini (by all systems) for 17h 4m after mean sunrise. The sun rose in 19° 1' of the sign Mīna, and the sign Rishabha therefore rose from about 2h 44m to about 4h 44m after sunrise (while the moon was in Rōhini).

For Śaka-Samvat 1036 expired the date No 8 would correspond to Thursday, the 8th October A.D. 1114, which was the 11th day of the month of Tulā (the solar Kārttika). On this day the 7th *tithi* of the first or bright half (of the lunar Kārttika) ended 3h 33m, and the moon was in the *nakṣatra* Uttarāśādhā for 13h 8m (or, according to the Brahma-siddhānta, 6h 34m) after mean sunrise.

As stated by Dr Hultsch,³ I have some time ago calculated the same dates, Nos 7 and 8, on the supposition that Kulōttunga-Chōla I ascended the throne in A.D. 1063. I then found that both dates work out properly for the year A.D. 1107 (No 7 for Śaka-Samvat 1028 expired, and No 8 for Śaka-Samvat 1029 expired), and, accepting my results, Mr Dikshit has stated that, with them, the first year of the reign of Kulōttunga-Chōla I would have commenced some time between the 2nd March and 24th October (both days inclusive) of A.D. 1063. But I am obliged to point out that the results obtained for A.D. 1107, though perhaps acceptable each by itself, are not so satisfactory as those obtained for A.D. 1114, when compared with each other.

For Śaka-Samvat 1028 expired the date No 7 would correspond to Friday, the 1st March A.D. 1107, which was the 7th day of the month of Mīna (the solar Chaitra). On this day (the 5th *tithi* of the bright half of the lunar Chaitra ended 17h 53m, and) the moon was in the *nakṣatra* Kṛttikā, by the equal-space system 21h 40m, by the Brahma-siddhānta 8h 32m, and according to Garga 9h 51m after mean sunrise, and afterwards in Rōhini. The sun rose in 6° 56' of the sign Mīna, and the sign Rishabha therefore rose from about 3h 32m to about 5h 32m after sunrise (while the moon was in Kṛttikā).

For Śaka-Samvat 1029 expired the date No 8 would correspond to Thursday, the 24th October A.D. 1107, which was the 27th day of the month of Tulā (the solar Kārttika). On this day (which was *Kārttika-śudhā* 6) the 7th *tithi* of the bright half commenced 0h 55m after mean sunrise (ending 2h 33m after sunrise of the following day), and the moon was in the

¹ It is not clear if the actual reading is *Uttarāśādhā nāl* or *Uttarāśādhā=naāl* (for *Uttarāśādhā nāl*)

² The *nakṣatra* was either Uttara-Bhadrpadā or Uttarāśādhā

³ *Ind. Ant.* Vol. XXII p 298

nakshatra Uttarāshādhā (by the Brahma-siddhānta not at all, and) by the equal space system and according to Garga for 3h 17m after mean sunrise, and afterwards in Śravana.

The reason why I regard these results as less satisfactory than those obtained for A D 1114, is the different ways in which, supposing the days intended by the dates to be the 1st March and the 24th October A D 1107, the *nakshatras* would have been quoted in the two dates. If the day of the first date is called after Rohinī, although the moon entered that *nakshatra* at the earliest 8h 32m after sunrise, why is the day of the second date not called after Śravana which the moon entered as early as 3h. 17m after sunrise? And if the day of the second date is called after Uttarāshādhā in which the moon at the best was only for 3h 17m after sunrise, why is the day of the first date not called after Kṛttikā¹ in which the moon was for at least 8h 32m, and by the equal-space system as much as 21h 40m after sunrise? The ordinary rule certainly is, to name the day after that *nakshatra* in which the moon is at sunrise, or which she enters within a few hours after sunrise, and this rule would not have been observed if Friday, the 1st March A D 1107, were the true equivalent of the date No 7.

Besides, if the two dates Nos 7 and 8 did fall in A D 1107, the date No 6, of the 37th year of the reign of Kulōttunga-Chōla I, would be altogether wrong. Considering that date to be in the main correct, and taking the three dates together, the conclusion which I feel bound to draw from them, is that the king's reign began between the 14th March and the 8th October (both days inclusive) of A D 1070,² that the date No 6 of the 37th year fell in the year Vyaya = Śaka-Samvat 1028 expired or A D 1106-7, and that the date No 7 of the 44th year really corresponds to the 13th March A D 1114, and the date No 8 of the 45th year to the 8th October A D 1114.

9.—Inscription on a stone lying in the ruins of a temple called Sōmēśvara, in the midst of the rice fields of the village of Ēchiganahalli near Nāñjanagudi.³

1 Svasti [||*] Śiṅ-Kulōttunga-Choladēvaru prativī-rājyam 'geyye Sak[a-va]msham 1035-

2 nēya Jaya-samvatsarada Pālguna-māsada apara-paksham pā[di]va Ādityavāram

3 Hasta-nakshatram

"On (*the day of*) the Hasta *nakshatra*, Sunday, the first *tithi* of the second fortnight of the month of Phālguna in the Jaya year (*which corresponded to*) the Śaka year 1035, while the glorious Kulōttunga-Chōladēva was ruling the earth,"

By the southern luni-solar system Jaya was Śaka-Samvat 1036 expired, while Śaka-Samvat 1035 expired would be Vijaya, and contrary to what ordinarily is the case in similar dates, the date here works out properly for the given Śaka year, and the word *Jaya* would therefore seem to have been employed by the writer of the date erroneously for *Vijaya*. In Śaka-Samvat 1035 expired the first *tithi* of the dark half of Phālguna ended 11h 16m after mean sunrise of Sunday, the 22nd February A D 1114, when the moon entered the *nakshatra* Hasta, by the Brahma-siddhānta about 3h 17m, and by the equal-space system about 6h 34m after mean sunrise. This date therefore is of the same year (A D 1114) to which the dates Nos 7 and 8 belong, and the three dates would prove that the reign of Kulōttunga-Chōla I cannot have ended in A D 1112⁵.

¹ It must appear even more strange that the day should not have been called after Kṛttikā, when one considers that 'the rising of the sign Rishabha,' mentioned in the date, on the 1st March A D 1107 certainly took place (from about 3h 32m to about 5h 32m after sunrise) while the moon was in Kṛttikā. On the 13th March A D 1114, on the other hand, it took place while the moon was in Rohinī.

² [The inscriptions of Kulōttunga I in the Telugu country also presuppose A D 1070 as the year of his accession, see my *Annual Report* for 1893-94, p 5 — E H.]

³ No 4 of the Government Epigraphist's collection for the year 1895, *Ep Carn Part I* p 190, No 44 — From Mr Venkayya's transcript.

⁴ The *akshara ga* is engraved above the line.

⁵ Compare *Ind Ant* Vol XX p 283.

D — VIKRAMA-CHOLA

10 — Inscription in the Tyāgarāja temple at Tiruvārūr in the Tanjore district ¹

- 1 Svastā śrī [||*] Pū-mālai mīdāindu
 3 lō=Ppara[k]ēsarīvarmmar=āna Tribhūva[na]chakrava-
 [rttiaga]l śrī-Vikrama-Chōla[dē]varkku [y]a[n]du aīñjā[vaḍu] Mī[thu]na-nāyaṟṟu
 pū[r]va-pakshattu saptamiyum Nā[yi]ṟru-kkīlamiyum Attamum=āna nāl
 munnūṟru-nār[pa]dī[u]āl

"In the fifth year (of the reign) of king Parakēsarīvarman, *alias* the emperor of the three worlds, the glorious Vikrama-Chōlādēva, on the three-hundred-and-fortieth day, which was (the day of the *nakshatra*) Hasta, a Sunday, and the seventh *tithi* of the first fortnight of the month of Mithuna "

Among the sixteen years from A D 1110 to A D 1125 there are only two, for which this date would work out satisfactorily, A D 1113 (Śaka-Samvat 1035 expired) and A D 1116 (Śaka-Samvat 1038 expired)

For Śaka-Samvat 1035 expired the date would correspond to Sunday, the 22nd June A D 1113, which was the 29th day of the month of Mithuna (the solar Āshādha) On this day the 7th *tithi* of the bright half of the lunar Āshādha ended 9h 17m, and the moon was in the *nakshatra* Hasta, by the Brahma-siddhānta for 10h 30m, and by the equal-space system for 13h 47m after mean sunrise If this were the day of the date, the first day of the fifth year of the reign would be the 18th July A D 1112=the 23rd day of the month of Karkataka of Śaka-Samvat 1034 expired, and the first day of the first year would be the 23rd of the month of Karkataka of Śaka-Samvat 1030 expired=Saturday, the 18th July A D 1108, which was Śrāvana-śudī 9, and on which the moon was in Viśākhā for 5h 16m after mean sunrise, and afterwards in Anurādhā

For Śaka-Samvat 1038 expired the date would correspond to Sunday, the 18th June A D 1116, which was the 25th day of the month of Mithuna On this day the 7th *tithi* of the bright half ended 20h 44m, and the moon entered the *nakshatra* Hasta, by the Brahma-siddhānta about 5h 16m, and by the equal-space system 8h 32m after mean sunrise If this were the day of the date, the first day of the fifth year of the reign would be the 15th July ² A D 1115=the 20th day of the month of Karkataka of Śaka-Samvat 1037 expired, and the first day of the first year would be the 20th of the month of Karkataka of Śaka-Samvat 1033 expired=Saturday, the 15th July A D 1111, which was Śrāvana-śudī 7, and on which the moon was in Svātī for 18h 24m after mean sunrise

Of the two days, thus arrived at as perhaps possible days for the accession of Vikrama-Chōla, the second, the 15th July A D 1111 (in Śaka-Samvat 1033 expired), certainly comes nearest to the year (A D 1112) which has been hitherto regarded as the year of his accession But, concerned as I am only with the dates before me, I must confess that Sunday, the 22nd June A D 1113 (which would make the king's accession fall on the 18th July A D 1108), on account of the manner in which it is joined with the *nakshatra* Hasta, appears to me to be a better equivalent of the original date than Sunday, the 18th June A D 1116 And whether the day of the accession be the 18th July A D 1108 or the 15th July A D 1111, it requires to be shown how either result can be reconciled with the fact that the three dates Nos 7-9 of the reign of Kulōttunga-Chōla I fall in the year A D 1114

¹ From *Ind Ant* Vol XXIII p 293

² Mr Dikshat, who also has calculated this date, *ibid* p 293 gives the 14th July, but this is clearly an error

No. 8—LUNSADI PLATES OF SILADITYA II ;

[GUPTA-]SAMVAT 350.

BY VAJESHANKAR G OJHA, AND TH VON SCHTSCHERBATSKOI, PH D.

A squeeze of the subjoined grant was made over to the second editor by Professor Bühler, who had received it from Mr Vajeshankar G Ojha, together with a transcript in Dēvanāgarī and some introductory remarks in the Gujarātī language. The original was found by a Brāhmana in a house at the village of Lunsadī in the Mahuvā parganā, Góhulvād Prānt, Kāthiāvād, while digging a hole for pegs to tie up his cows.

The document is inscribed on the inner sides of two copper-plates, which are connected by two rings passing through holes in the lower part of the first and in the upper part of the second plate.

[Mr Vajeshankar was good enough to send me the original plates for examination. They measure about $15\frac{1}{2}$ inches in breadth, and about $13\frac{5}{8}$ inches in height. One of the two rings is plain and not soldered. The ends of the other ring, which consists of a much longer piece of copper wire and is now cut, are twisted round each other and secured in a massive, well-preserved seal. This bears on one of its sides, on a countersunk elliptical surface, in relief, the figure of a recumbent bull, which is placed on a plain pedestal and faces the proper right, and below the bull, in Valabhī characters, the legend श्रीवत्स ¹. The plates not being very thick, and the engraving deep, a good many letters show through at the back of the plates. Lines 42 to 49 are engraved in a rough manner, many letters being represented merely by dotted outlines. The weight of the two plates is $10\frac{1}{4}$ lbs, that of the small ring 5 oz, and that of the seal ring 2 lbs 7 oz, total, 13 lbs. I have cleaned the original plates, and corrected the transcript according to my impressions.—E H.]

The size of the letters varies considerably, being in the middle almost twice as large as in the beginning and at the end. The characters belong to the southern class of alphabets and resemble those of the other published Valabhī grants.

The grant was issued "from the victorious camp pitched at Khētaka" (line 1), the modern Khēdā (Kaira), whence many grants are dated. It gives the usual genealogy of the Valabhī kings down to king Śilāditya II (or III according to Dr Fleet's manner of counting). As in another inscription, which is dated two years later,² the king bears here only the epithet *Parama-Māhēśvara* and does not receive any titles of a sovereign. The translation of the grant proper follows.

(Line 52) "The most fervent devotee of Mahēśvara (Śiva), the illustrious Śilāditya, being in good health, issues (*the following*) command to all — 'Be it known to you that, for the increase of the spiritual merit of (*my*) mother and father, I gave to two uterine brothers, the Brāhmanas Bhatti and Īśvara, sons of the Brāhmaṇa Dhanapati, coming from Dvīpa and belonging to the *Ohāturvidya* (community) of this (*place*), to the Danḍavya *gōtra*, and to the school of the Vājasaneyins, (*the following pieces of land*) in the village of Dēsēnaka at the mouth (*dvāra*) of the Madhumatī (*river*) in (*the land of*) the Surāshtras. — (1) at the eastern boundary (*of the village*), a pond (*vāpī*), (measuring) fifty-five *pādāvartas* of land in area, the boundaries of which (*are*) to the east, the *Pūchhakūpikāvaha*, to the south, the field belonging to the Brāhmana Bāva, and the Malla pond (*tadāga*), to the west, the drinking-well of the village (*grāma nīpēna-kūpaka*), to the north, the boundary of the village of Mūlavarmapātaka; (2) at the south-eastern boundary (*of the village of Dēsēnaka*), a piece of

¹ See above, Vol. III. p. 319² *Ind. Ant.* Vol. XI p. 305 ff.

cultivated land (called) *Kaviṣṭhikā* (and) measuring seventy *pāḍāvartas* of land, to the east of which (is) the boundary of the village of *Viśālapātaka*, to the south, the boundary of the village of *Śivatrātaijja*, to the west, the boundary of the village of *Viśālapātaka*, to the north, the boundary of the village of *Viśālapātaka*, (3) at the same boundary (of the village of *Dēsenaka*), a second piece of cultivated land called *Uchchā* (and) measuring ninety *pāḍāvartas* of land, to the east of which (is) the boundary of the village of *Viśālapātaka*, to the south, the boundary of the village of *Viśālapātaka*, to the west, the *Piñchhakūpikāvaha*, to the north, the *Kauṭumba* field belonging to the *Thérakas* (*Sthaviras*), and (4) at the eastern boundary (of the village of *Dēsenaka*), a third piece, measuring twenty *pāḍāvartas* of land, to the east of which (is) the *Mānsījūkā* river, to the south, the excellent field of *Bappaka*, to the west, the *brahmadēya* field belonging to the *Brāhmaṇa Skanda*, to the north, the field belonging to *Īśvara*

(L 61) “(I gave), as a meritorious gift, with a libation of water, these three pieces of cultivated land together with a pond, thus defined by (their) boundaries, with the *udranga*, *uparikara* (and) *bhūtavātipratyāya*, with the income in grain and gold, with (the right of) fining those who commit the ten offences, with (the right to) eventual forced labour, not to be meddled with by any royal officers, excluding grants previously made to temples and *Brāhmaṇas*, according to the maxim of *bhūmichchhīdra*, to last as long a time as the moon, the sun, the ocean, the earth, the rivers and the mountains, (and) to be enjoyed by the sons, grandsons and (further) descendants (of the two donees).

(L 63) “Wherefore nobody should cause obstruction to these two (donees), if they enjoy (this land), cultivate (it), cause (it) to be cultivated, or assign (it to others) according to the usual rule relating to *brahmadēyas*.

(L 64) “And future gracious kings born of our lineage, or others, should approve of this our gift and should preserve (it), recognizing that the royal dignity is transient, that human life is unstable, and that the reward of a gift of land is common (to all kings) ’

(L 65) “And it has been said .”

[Three of the customary verses.]

(L 66) “The messenger (*dūtaka*) for this (grant was) the *Rājaputra Dhruvasēna*. This (edict) was written by the chief secretary *śrīmad-Anahila*, the son of the chief secretary *śrī-Skandabhata*, who was charged with peace and war. The year 300 (and) 50, (the month) *Phālguna*, the dark (fortnight), the 3rd (*tithi*) (This is) my own signature ”

The grant is in favour of two *Brāhmaṇa* brothers, natives of and belonging to the *Chaturēdīn* community of *Dvīpa*, i.e. the modern Portuguese possession *Diu*. The object granted to them is a pond and three pieces of land in the village of *Dēsenaka*¹ in *Surāshtra*, i.e. the modern *Sōrath*. In the enumeration of the boundaries the following geographical names occur (1) the *Madhumati* river, i.e. the *Nikōl* creek [V G O], (2) the village of *Śivatrātaijja*, the modern *Sathrā* [V G O], (3) the *Malla* tank, i.e. the ruined tank now called *Kōsa-Malla* [V G. O], (4) the *Mānsījūkā* river, i.e. the modern dry bed of the *Mālan* (?) [V G O]

The *dūtaka*, *Rājaputra Dhruvasēna*, also executed another grant of *Śilāditya II*². The writer, *śrīmad-Anahila*, also wrote this other grant³ and served already under *Kharagraha II* and *Dhruvasēna III*⁴. The date is *Phālguna* baḍi 3 of [Gupta-]Samvat 350, i.e. 669-670 A D

¹ According to Mr Vajeshankar, the modern *Nikōl*, 4 miles south-east from *Mahuvā*, probably he reads in line 54 *Madhumati dātā dēś Nakagrāma*

² *Ind Ant* Vol. XI p 305

³ *Ibid* p 309

⁴ *Ind Ant* Vol. VII p 76, and *Ep Ind* Vol I p 65

TEXT 1

First Plate

- 1 ओ^१ स्वस्ति [॥*] विजयस्कन्धावारा[त्*] खे[ट]कवासका[त्*] प्रसभप्रण-
तामित्राणां ^२मैत्रकाणामतुलवलसपन्नमण्डलाभोगसंसक्तप्रहारशतलव्यप्रतापा-
ग्रतापोपनतद[†*]नम[†ना]-
- 2 ज्ज्वोपार्जितानुरागादनुरक्तमौलभृत(:)श्रेणीवल[†*]वाप्तराव्यश्रिय)परममाहेश्वरश्री-
भट[†]कर्णद्वयवच्छिन्नराजवङ्ग[†*]स्मातापितृचरणारवि[न्द्]प्रणतिप्रविधौताशेष-
- 3 कल्मषः शैशवाग्रभृति खड्गद्वि[ती]यबाहुरेव समदपरगजघटास्फोट[नप्र]काशित-
^४सत्वनिकपस्तव्यभावप्रणतारातिचूडारत्नप्रभाससक्तपादनखरश्मिसहस्रितिस्र-
- 4 कलस्मृतिप्रणीत[†*]मात्त^५सम्यक्परिपालनप्रजाहृदयरञ्जनान्वर्त्यराजशन्दो रूपकान्ति-
स्त्रैर्यगाभ्यैर्युबुद्धिसपद्भिः स्मरशशा[ङ्ग]ाद्रिराजोदधिचिदशगुरुधनेशानतिशय[†]-
- 5 नः शरणागताभयप्रदानपरतया तृणवदपास्ताशेषस्वकार्यफल[;*] प्रार्थ्यनाधिका-
र्यप्रदानानन्दितविद्वत्सुहृत्प्रणयिहृदयः पादच[†*]रीव सकलभुवनमण्डलाभोग-
- 6 प्रमोद परममाहेश्वर, श्रीगुहसेनस्तस्य सुतस्तत्पादनखमयूखसन्तानविस्तृतजा-
ह्नवीजलौघप्रचालिताशेषकल्मषः प्रणयिशतसहस्रोपजीव्यमानसम्पदू-
- 7 पलोभादिवाश्रितः सरभसमाभिगा[मि]कैर्गुणैस्सहजशक्तिशिञ्जाविशेषपिस्मापिता-^७
खिलधनुर्धरः प्रथमनरपतिसमतिष्ठष्टानामनुपालयिता धर्मदायानामप[†]-
- 8 [कर्त्ता] प्रजोपघातकारिणामुपप्लवाना दर्शयिता श्रीसरस्वत्योरेकाधिवासस्य
सहतारातिपक्षलक्ष्मीपरिभोगदक्षविक्रमो विक्रमोपसंप्राप्तविमलपार्थिवश्री,
- 9 परममाहेश्वरः श्रीधरसेनस्तस्य सुतस्तत्पादानुद्धातः सकलजगदानन्दनात्यङ्गुत-
गुणसमुदयस्थगितसमग्रदिग्मण्डलः समरशतविजयशोभासनाथ-
- 10 मण्डलाग्रद्युतिभासुरतराङ्गुपीठोदुद^८गुरुमनोरथमहाभ[†*]रः सर्वविद्यापर[†*]पर-
विभागाधिगमविमलमतिरपि सर्वतः सुभाषितलवेनापि सुखो-
- 11 पपादनीयपरितोषः समग्रलोकागाधगाभ्यैर्यहृदयोपि सुचरितातिशयसुव्यक्तपर-
मकल्याणस्वभाव[;*] खिलीभूतकृतयुगनृपतिपथ[वि]शोधनाधिगतो-
- 12 दग्नकीर्त्तिः^९ धर्मानुपरोधोज्वल^{१०}तरीकृतार्थसुखसपदुपसेवानिरुद्धधर्मादित्यद्वितीय-
नामा परममाहेश्वरः श्रीशीलादित्यस्तस्यानुजस्तत्पादानु-

^१ From Dr Hultzsch's impressions^२ Expressed by a symbol^३ Read मैत्रकाणाम^०^४ Read वशा^०^५ Read सत्त^६ Read मार्ग^७ Read विस्मापिता^०^८ Read भासुरतरासपीठोद्द^९ Read कौर्वि^{१०} Read ^०धीज्वल

- 13 द्यातय¹ स्वयसु[पे]न्द्रगु[रु]णिव [गु]रुण[र]त्यादरवता समभिलषणीयामपि
राजलक्ष्मी² स्कन्धासक्ता³ परमभद्र इव धुर्यस्तदाज्ञासपादनैकपरतयै-
वोद्वहन्
- 14 खेदसुखरतिभ्यामन[र]यासितसत्त्वसपत्ति. प्रभावसपदशीकृतनृपतिशतशिरोरत्नच्छा-
योपगुढ⁴पादपीठोपि परावज्ञाभिमानरसानालिङ्गित-
- 15 मनोवृत्तिः प्रणतिमेकां परित्यज्य प्रख्यातपौरुषाभिमानैर⁵प्यरातिभिरनासादित-
प्रतिक्रियोपायः[*] कृतनिखिलभुवनामोदविमलगुणसं-
- 16 हृति(°)प्रसभविघटितसकलकलि[वि]लसित[ग]तिः नीचजनाधिरोहिभिरशेषैर्होषै-
रनामृष्टालुन्नतहृदय. प्रख्यातपौरुषास्त्रकौ-
- 17 शलातिशयगणतिथविपक्षचितिपतिलक्ष्मीस्त्रयग्राहप्रकाशितप्रवीरपुरुष(°)प्रथमसख्या-
धिगम परममाहेश्वर. श्री-
- 18 खरग्रहस्तस्य तनयस्तत्पादानुद्धातः सकलविद्याधिगमविहितनिखिलविद्वज्जनमन-
परितोषातिशय[*] सत्त्वसपदा त्यागी-
- 19 दार्येण च विगतानुसन्धानास⁶माहितारातिपक्षमनोरथाक्षभङ्गः सम्यगुपलक्षिता-
नेकशा[स्त्र]कल[र]*लोकचक्षित⁷गह्वरविभागोपि प-
- 20 रमभद्रप्रकृतिरक्तचिमप्रययविनयशोभ⁸विभूषणः समरशतजयपताकाहरणप्रत्य-
लोदग्रवाहुदण्डविध्वङ्गित⁹निखिल-
- 21 प्रतिपक्षदर्पोदयः स्वधनु¹⁰प्रभावपरिभूतास्त्रकौशलाभिमानसकलनृपतिसङ्खला-
भिनन्दितशासनः परममाहेश्वरः श्रीधरसेन-
- 22 स्तस्यानुजस्तत्पादानुद्धात. सच्चरितातिशयितसकलपूर्वनरपतिरतिदुस्साधानामपि
प्रसाधयिता विपयाण[र] मूर्तिमानिव
- 23 पुरुषकार. परिहृद्यगुणानुरागनिर्वर्भरचित्तवृत्तिभिर्मनुजैर्वि स्वयमभ्युपपन्न¹¹ प्रकृति-
भिरधिगतकलाकलापङ्कान्तिमान्नि-
- 24 र्वृत्तिहेतु[र]*कलङ्कमुदनाथ[*] प्राज्यप्रतापस्यगितदिगन्तरालप्रध्वङ्गित¹²ध्वान्त-
राशि¹³ सततोदि[तः स]विता प्रकृतिभ्यः प-
- 25 रं प्रत्ययमर्त्यवन्तमतिवहुतियप्रयोजनानुबन्धमागमपरिपूर्णं विदधानः सन्धिवि-
ग्रहसमासनिश्चयनिपुणः स्थानेनुरु-
- 26 यमादेशन्ददहृणवृद्धिविधानजनितसंस्कारः साधूना राज्यसालातुरीयस्तन्त्र¹³
योरुभयोरपि नि[ष्णात]ः प्रकृष्टविक्रमोवि¹⁴ क-

¹ Read °ज्यात⁴ Read सत्त्व⁷ Read सत्त्व¹⁰ Read शोभा¹¹ Read °शालातुरीयतन्त्र°² Read लक्ष्मी⁵ Read °गुढ⁸ Read °नाश°¹¹ Read °ध्वसित¹⁴ Read °विक्रमोपि³ Read °सक्ता⁶ Read °मानैर°⁹ Read चरित¹² Read °ध्वसित

- 27 रुणामृदुहृदयः श्रुत(र)व[र]नप्यगर्वितक्लान्तोपि प्रथमी स्थिरसौहृदयोपि
निरसिता दोषवतामुदयसमयसमुपजनितजन[ता]नुराग-
- 28 परिपिहितभुवनसमर्थितप्रथितवालादित्यद्वितीयनामा परममाहेश्वरः
श्रीभुवसनस्तस्य¹ स्यतस्तत्पाद[क]मलप्रणामधरणिकष-
- 29 गणनितकिणल[र]ञ्जनललाटचन्द्रशकलः शिशुभाव एव अवगणनिहितमौक्ति-
कालङ्कारे² विभ्रमाम(र)ल[श्च]तविशेष[:*] प्रदानसलिलचालिताग्रहस्तार-
विन्दक-
- 30 न्याया इव मृदुकरग्रहणा[द]मन्दीकृतानन्दविधिर्वसुन्धरायाङ्गार्मुके धनुर्वेद³ इव
सभाविताशेषलक्ष्यकलापः प्रणतसामन्तमण्डलीत्तमाङ्गधृत-
- 31 चूडा[र*]न्नायमानशासनः परममाहेश्वरः परमभट्टारकमहाराजाधिराजपरमे-
श्वरचक्रवर्त्ति()श्रीधरसे[न]स्तत्पितामह[भ्रा*]-
- 32 'चित्रश्रीशीलादित्यस्य श[र*]ङ्गप[र*]णेरिवाङ्गजमनो⁴ भक्तिवन्धुराव[यव*]कल्पित-
प्रणतेरतिधवल[ल*]या दूरं तत्पादारविन्दप्रवृत्तया नखमणिरुचा मन्दा-
किन्येव नित्यममलितोत्तमाङ्गदेशस्यागस्त्य]-
- 33 [स्थैव राजपेद्दाक्षिण्यमातन्वानस्य प्रवलधवलसिन्ना यशसां वलयेन (मण्ड)म-
ण्डितककुभा नभसि यामिनीपतेर्विडम्बिताखण्डपरिवेप्रमण्डलस्य पयोद-
श्यामशिखरसुचूक⁵रुचिरसङ्घविन्ध्यस्त]-
- 34 [नयुगा][या:*]

Second Plate

- 35 चित्ते⁶पत्युः श्रीडेरभटस्य[र*]ङ्गजः 'चित्तपसहतेरनुरागिण्याः शुचियशोभुकभृतः⁷
स्वयवरमालामिव राज्यश्रियमर्षयन्त्याङ्कतपरिग्रहः शौ-
- 36 'र्यमप्रतिहतव्यापारमानमितप्रचण्डरिप⁸मण्डल मण्डलाग्रमिवावल[म्ब]मान.
शरदि प्रसभमाङ्कटशि[ली]मुखवाणासनापादितप्रसाधना-
- 37 नां परभुवा⁹ विधिवदाचरितकरग्रहणः पूर्वमेव विविधवर्णोज्ज्वलेन¹⁰ श्रुताति-
शयेनोद्भासितश्रवणः पु(ः)न¹¹पुनरुक्तेनव¹² रत्नालङ्कारेण[र]लङ्कृतश्रोत्र[:*]
- 38 परिस्फुरत्कटकविकटकीटपक्षरत्नकिरणमविच्छिन्नप्रदानसलिलनिवहावसेकविल(क)स-
न्नवशैवलाङ्गुरमिवाग्रपाणिमुद्वहन् धृतविशालरत्न(र)-

¹ Read 'सेनस्तस्य सुत°

² Read 'लकार°

³ Read धनुर्वेद

⁴ Read 'तृ.

⁵ Read जन्मनो

⁶ Read सुचुक

⁷ Read चित्तिप

⁸ Read यशोशक

⁹ Read 'मप्रति°

¹⁰ Read रिपु

¹¹ Read भुवा

¹² Read वर्णोज्ज्वलेन.

¹³ Read 'नेव

- 39 वलयजलधिवेलातटा[य]मानभुजपरिवृक्तविश्रम्भरः परमभाहेश्वरः श्रीध्रुवसेनस्त-
स्याः)ग्रजोपरमहीपतिस्पर्शदोषनाशनधिवेव
- 40 लक्ष्म्या स्वयमतिस्पष्टचेष्टमाग्निष्टाङ्गयष्टिरतिरुचिरतरचरितगरिमपरिकलितसकल-
नरपतिरतिप्रकृष्टानुरागर[स]रभसव-
- 41 शीकृतप्रणत¹समस्तसामन्तचक्रचूडामणिमयूखखचितचरणरमल²युगल[*] प्रोद्दामो-
दारदोर्दण्डदलितद्विषद्वर्गदर्यः प्रस-
- 42 ³रूप्यधीय(रः)Xप्रताप[ज्ञो]पित[र*]शेषशत्रावह⁴ प्रणयिपत्ननिक्षिप्तलक्ष्मीकः प्रेरित-
गदोक्षित⁵सुदर्शनचक्रः परिहृतवालकीडा⁶
- 43 नधक्कतद्विजातिरेकविक्र[म]प्र[सा]धितधरित्रीतलीन[ज्ञी]कत⁷जलशय्योपूर्वपुरुषोत्त-
मः साक्षाद्वर्ग इव सम्यग्व्य[व]स्थावितवाण्णा⁸
- 44 अमाचार[*] पूर्वैरप्युर्वीपति[भिस्तृ]णालवलुब्धैर्यन्यपद्धतानि देवब्रह्मदेयानि
¹⁰तेषामप्यतिसरलमनXप्रसरसुत्वङ्ग-
- 45 लनानुमोदनाभ्यां परिसुदिततृभूव¹¹नाभिनन्दितोच्छितोत्कृष्टधवलधर्मध्वजप्रकाशित-
निजवह्नी¹² देवद्विजगुरुप्रति यथार्ह[म]न-
- 46 वरतप्रवर्तितमहोद्ग्रादिदानव्यसन[र*]नुपजातस[न्तोषो]पात्तो[दा]रकीर्त्तिपक्तिपरप-
राकन्तुरित¹³निखिलदिक्कक्रवालः
- 47 [स्व]ष्ट[मे]व यथार्थधर्मादित्यापरनामा पर[म]माहेश्वरः श्री[ख]रग्रहस्तस्य[र*]-
ग्रजन्मनङ्कुसुदपण्डश्रीविकासिन्या कल[र*]वत-
- 48 यन्द्रिकयेव कीर्त्या धवलित[स]कलदिङ्गण्डलस्य खण्डितागुरुविलेपनपिण्डश्या-
मलो¹⁴ विम्व्यशैलविपुलपयोधराभोगायाः
- 49 क्षीणा(.)Xपत्यु[क]¹⁵ श्रीशीलादित्यस्य ¹⁶सुनु[र्नव]प्रालेयकिरण इव प्रतिदिनस-
वर्द्धमानकलाचक्रवाल[क्षे]सरीन्द्रशिशुरिव रा-
- 50 जलक्ष्मीमचलवनस्थलीभिवालङ्गुर्व्वाणः शिखण्डिकेतन इव रुचिमचूडामण्डन
प्रचण्डशक्तिप्रभावस्य ¹⁷गरदागम
- 51 इव प्रतापवानुल्लसत्पद्म. सयुगे विदलयन्नभोधरानिव परगजानुदय एव
तपनबालातप इव सग्रामे¹⁸ सुष्ण-

¹ Read प्रणत.⁴ Read शत्रुवह⁷ Read नधक्कत¹⁰ Read तेषाम्.¹³ Read दन्तुरित¹⁶ Read सुनु² Read कसल⁵ Read दोर्दण्ड⁸ Read कृत¹¹ Read त्रिभुव.¹⁴ Read ग्यामल¹⁷ Read गर³ Read लपटीय⁶ Read क्रीडी⁹ Read स्थापितवर्णा¹² Read वंशी देवद्विजगुरुप्रति.¹⁵ Read पत्यु¹⁸ Read संग्रामे

prefix to the name of the king, the similarity of the alphabet and of the phraseology leaves hardly any doubt that the Kannaṛadēva of the present record is identical with that of the two others. An unpublished inscription of the sixteenth year of the same king, in which he is called *Kaṛṭṭiyun-Taṅṅaiyunaṇḍa śrī-Kannaradēva* (with *nn* instead of *nn* in the second syllable), is engraved on the ruined Viṣṇu temple at Ukkal in the North Arcot district¹

The inscription records the gift of Velūrppādi to the shrine of Panna[p]pēśvara, which certain Pannappai had established on the hill of Śūdādupārai in Pangala-nādu, a subdivision of the district of Paduvūr-kōttam² Pannappēśvara means 'the Śvara (Śiva) shrine founded by Pannappai,' who was perhaps a female relation of the donor. Velūrppādi must be an old form of the modern Vēlappādi, and Śūdādupārai the ancient name of the Bavāji or Bhagarati hill.

The donor was the Nulamba Tribhuvanadhira, whose son, likewise named a Nulamba, had received (or purchased?) Velūrppādi, together with the hill of Śūdādupārai, from Vira-Chōla. The inscription ends with a *captatio benevolentiae* and an imprecation. Between both is inserted the signature of 'the glorious Pallava-Murāri,' i.e. 'the Viṣṇu among the Pallavas.' This epithet must be taken as a surname of the Nulamba Tribhuvanadhira, who is represented as speaking in the first person throughout the preceding part of the inscription.

Both Vira-Chōla and Tribhuvanadhira must have been subordinates of Kṛṣṇa III. As Vira Chola is introduced without any regal titles it remains doubtful whether he was a member of the Chola dynasty, which had been subdued by Kṛṣṇa III, or a local chief who was named or surnamed after a Chola king. The Nulamba Tribhuvanadhira *alias* Pallava-Murāri was probably connected with the Pallava rulers of the Nolambavādi. Thirty-two thousand, which later on became a province of the empire of the Western Chālukyas³

TEXT⁴

1	||	Svasti	śrī	[||*]	Kannaradēvaṛku	yāṇdu	irubatt-ārāvaṇḍu	
2	Paduvūrkkōttattu=	Ppangalanāttu			va[da]kkil		vagai=T[śū](chchū)-	
3	dadupārai-malai			mēl=Ppanappai			ednppitta	
4	Panna[p*]pēśvarattukku			pōgam=āga		i-nnāttu	Vēlū-	
5	rppai	e[n]	ma[ga]n	Nulam[ba]n	Vira-Sōlar		pakkal	
6	Śūdādupārai-malai ⁵		agī-ppada	dharai	attuvittu		ko-	
7	nādu		ēśan[d]r-ādittar=nl-alavum				udaka-pūryvañ=jey-	
8	du	luḍut[ā]	Nu[la]mban		Tribhuvanadīran-ēn		[!*	
9	I-[d*]dhanma[m*]		rakṣittār=adī	en	mudī	mēlana	[!*	Śrī(śrī)-Palla-
10	va-Murāri	[!*	I-[d*]dhanma[m*]	irakkuvān	Gangai	Kumariy=idaī=chche-		
11	ḍa-		ēē[y]da		pāvan=golvān			||

¹ See my *Annual Report* for 1892-93, p. 6.

² The village of Udayalvaram in the Gudiyātam tāṅkā of the North Arcot district belonged to Mel-
³ The village of Udayalvaram in the Gudiyātam tāṅkā of the North Arcot district belonged to Mel-
⁴ Paduvūr-kōttam, see *South Indian Inscriptions*, Vol. II p. 365.

⁵ Paduvūr-kōttam, see *South Indian Inscriptions*, Vol. II p. 365.

⁶ See above Vol. III p. 220, Table, Dr Fleet's *Kannarese Dynasties*, p. 43 ff., and Mr Rice's *Mysore Inscrptions*, p. 14 ff. The great Chōla king Rājārāja claims to have conquered Nulambapādi, see, e.g., *South Indian Inscriptions*, Vol. I p. 63. Later on, Nolambavādi was taken by the Hoysala king Viṣṇuvardhana, see Dr Fleet's *Kannarese Dynasties*, p. 66, and Sir W. Elliot's *Coins of Southern India*, Plate III No. 91.

⁷ From a list of temples prepared in 1895.

⁸ The word 'Nulamba' had been originally omitted and was subsequently inserted between *nu* and *l*.

⁹ The word 'Nulamba' had been originally omitted and was subsequently inserted between *nu* and *l*.

¹⁰ The word 'Nulamba' had been originally omitted and was subsequently inserted between *nu* and *l*.



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TRANSLATION

Hail! Prosperity! In the twenty-sixth year (of the reign) of Kannaradēva,—I, the Nulamba Tribhuvanadīraṇ (i.e. Tribhuvanadhīra), gave, to be enjoyed as long as the moon and the sun shall exist, with a libation of water, to (the shrine of) Panna[p]pēśvara,—which Pannappai had caused to be built on the hill (malai) of Śūdādupārai, which is situated¹ in the north of Pangala-nādu in Paduvur-kōttam,—Vēlūrppādi, (a village) in the same nādu, (which) my son, the Nulamba, had received with a libation of water² from Vira-Śūlar (i.e. Vira-Chōla), together with the hill of Śūdādupārai. The feet of those who protect this charity, (shall be) on my crown³ (The signature of) the glorious Pallava-Murāri. He who injures this charity, shall incur the sin committed by those who commit (sins) between the Gangā (and) Kumari⁴

No 10 — PITHAPURAM PILLAR INSCRIPTION OF MALLIDEVA AND
MANMA-SATYA II, SAKA-SAMVAT 1117

By E. HULTZSCH, Ph.D.

This is the second of the four inscriptions which are engraved on the pillar at the entrance of the Kuntī-Mādhava temple at Pithāpuram in the Godāvarī district. It begins on the south face below the end of the first inscription (No. 4 above), and ends on the upper portion of the east face of the pillar. Like the first inscription, it is in a state of fair preservation almost throughout and is written in the Telugu alphabet. Among graphical peculiarities, I would mention that *ṣ* is very often confounded with *ṣ* and *ṣ*. The proper order of two consonants of a group is reversed in *ṣ* *ujba* for *kubja* (l. 32), *ajba* for *abja* (l. 86), and *yad-bāhur=bbhōgindra-litah* for *yad-bāhur=bbhōgindra-lilah* (l. 105). The languages of the inscription are Sanskrit (verse and prose) and Telugu (ll. 109—116 and 127—129). Portions of it are in a mixture of Telugu and Sanskrit prose (ll. 116—127 and l. 135).

The inscription records that, at the vernal equinox (*Mēsha-saṁkrānti*) of Śaka-Samvat 1117 (in figures, l. 110), the village of Ōḍiyūru in the district (*viśhaya*) of Guddavādi (ll. 98, 100 and 111) was granted to the temple which contains the inscription, by the two joint rulers Mallidēva and Manma-Satya II.

The date of the inscription does not admit of verification. The current Śaka year 1117 corresponds to A.D. 1194-95, and the expired year 1117 to A.D. 1195-96.

The village of Ōḍiyūru has to be looked for in the neighbourhood of Drākshārāma (in the Rāmachandrapuram tālukā of the Godāvarī district), which, like Ōḍiyūru, belonged to the district of Guddavādi.⁵ The boundaries of Ōḍiyūru are described in a Sanskrit and Telugu passage (ll. 116—127). In the north-east, east and south-east, Ōḍiyūru was bounded by portions of the village of Vēlengu, and in the south by the village of Śiripuram. These two villages are identical with Vēlangi and Śiripuram in the Rāmachandrapuram tālukā of the Godāvarī district,⁶ and the village granted, Ōḍiyūru, is identical with the modern village of Ōḍūru.⁷

¹ Literally, '(which is) a portion'

² Literally, 'having caused a stream (of water) to be poured (in his hand)'

³ See above, Vol. III p. 280, note 1

⁴ See *ibid.* p. 284, note 6

⁵ See above, p. 37, note 3. The district of Guddavādi is distinct from the district of Gudravāra or Gudrāra, the name of which is probably connected with Gudivāda in the Kistna district, see p. 34 above.

⁶ Nos. 77 and 78 on the *Madras Survey Map* of the Rāmachandrapuram tālukā

⁷ No. 45 on the same map

which, as required by the description, has Vêlengi for its eastern, and Śirīpuram for its southern boundary. Two other villages in the Guddavādi district are Korumelli¹—the modern Korumilli,² and Kâlêru³—the modern Kâlêru⁴

The inscription ends with the usual imprecations (l 127 ff) and the statement that it was written by Kantachârya of Śrīpithâpuram (l 135), who must be identical with Kantachâri, the writer of the first inscription

The grant proper is preceded by a long Sanskrit passage which contains genealogies (1) of the Eastern Châlukya dynasty and (2) of the chiefs of Kônamandala. The account of the Eastern Châlukyas agrees on the whole with the one given in the Korumelli plates of Râjarâja I⁵ and in the Chellûr plates of Vira-Chôda⁶. An important statement which is missing in the two other inscriptions, occurs in line 25 f where we are told that, of the two sons of Kirtivarman I, the elder, Satyâśraya (Pulikêśin II), took possession of the kingdom of Kuntala, and the second, Kubja-Vishnuvardhana I, of the country of Vêngi. The list of the Eastern Châlukyas is continued only as far as Mangi-Yuvarâja (l 35), and verse 5 contains a reference to a king Râjarâja of the Châlukya family, who appears to be represented as reigning at the time of the inscription, and who is evidently identical with the Râjarâja on whom Prithvīśvara of Velanându was dependent⁷.

Verses 6—32 supply a fairly long pedigree of the dynasty to which the two donors belonged. These two chiefs derive their descent from the mythical being Kârtavīrya, the son of Kritavīrya, grandson of Haihaya, and great-grandson of Hari, a descendant of Yadu (v 6 f). Their names, and their relation to each other, are given in the Table on page 85. The Arabic numbers which are prefixed to their names, indicate the order in which they are mentioned in the inscription.

The 3rd chief in the list, Râjaparendu I, is called the lord of the Kônamandala (v 10), and the word Kôna is prefixed to the names Râjendra-Chôda I (l 61), Bhîma III (l 68), and Mallidêva (l 113). Hence it may be convenient to call this dynasty the chiefs of Kônamandala. The country over which they ruled, is probably identical with Kônâśîma, the Telugu designation of the Gôdâvarī delta⁸.

The 5th prince, Râjendra-Chôda I, is stated to have ruled over the country of Vêngi (l 51), and to have assumed the insignia of sovereignty which had been conferred on his grandfather (Mummadi-Bhîma I) by the Râjâdhirâja Râjendra-Chôda. As No 8, Mallidêva, was ruling in Śaka-Samvat 1117, the Râjâdhirâja Râjendra-Chôda to whom his great-grandfather (Mummadi-Bhîma I) was tributary, has to be identified with the Eastern Châlukya king Râjendra-Chôda or Kulôttunga-Chôda I (Śaka-Samvat 985—1034). We know that Kulôttunga-Chôda I conferred the governorship of Vêngi, successively, on his paternal uncle, Vijayâditya, on his two sons, Râjarâja II and Vira-Chôda,⁹ and on Chôda of Velanându¹⁰. It is not probable that Mummadi-Bhîma I was another of the successive governors of Vêngi; and the statement of the inscription that his grandson, Râjendra-Chôda I, ruled over Vêngi, appears to imply nothing more than that the Kônamandala was a dependency of the Vêngi country.

¹ *Ind Ant* Vol XX p 275

² No 120 on the *Madras Survey Map* of the Râmachandrapuram tâlukâ. The north-western and northern boundary of Korumelli,—Mâsara (*Ind Ant* Vol XIV p 55, text line 107 f), is identical with the modern Matsara (No 121 on the same map), and the southern boundary,—Vânappalli, with the modern village of the same name (No 44 on the map of the Amalâpuram tâluka).

³ *Ind Ant* Vol XX p 284 f. I now adopt the reading *Kâlêru* instead of *Kôldaru* (*South Ind Inscr* Vol I p. 52), on the strength of Dr Fleet's remarks (*Ind Ant* Vol XIX p 433, note 77).

⁴ No 140 on the map of the Râmachandrapuram tâlukâ. ⁵ *Ind Ant* Vol XIV p 48 ff.

⁶ *South Indian Inscriptions*, Vol I p 49 ff, and *Ind Ant* Vol XIX p 423 ff.

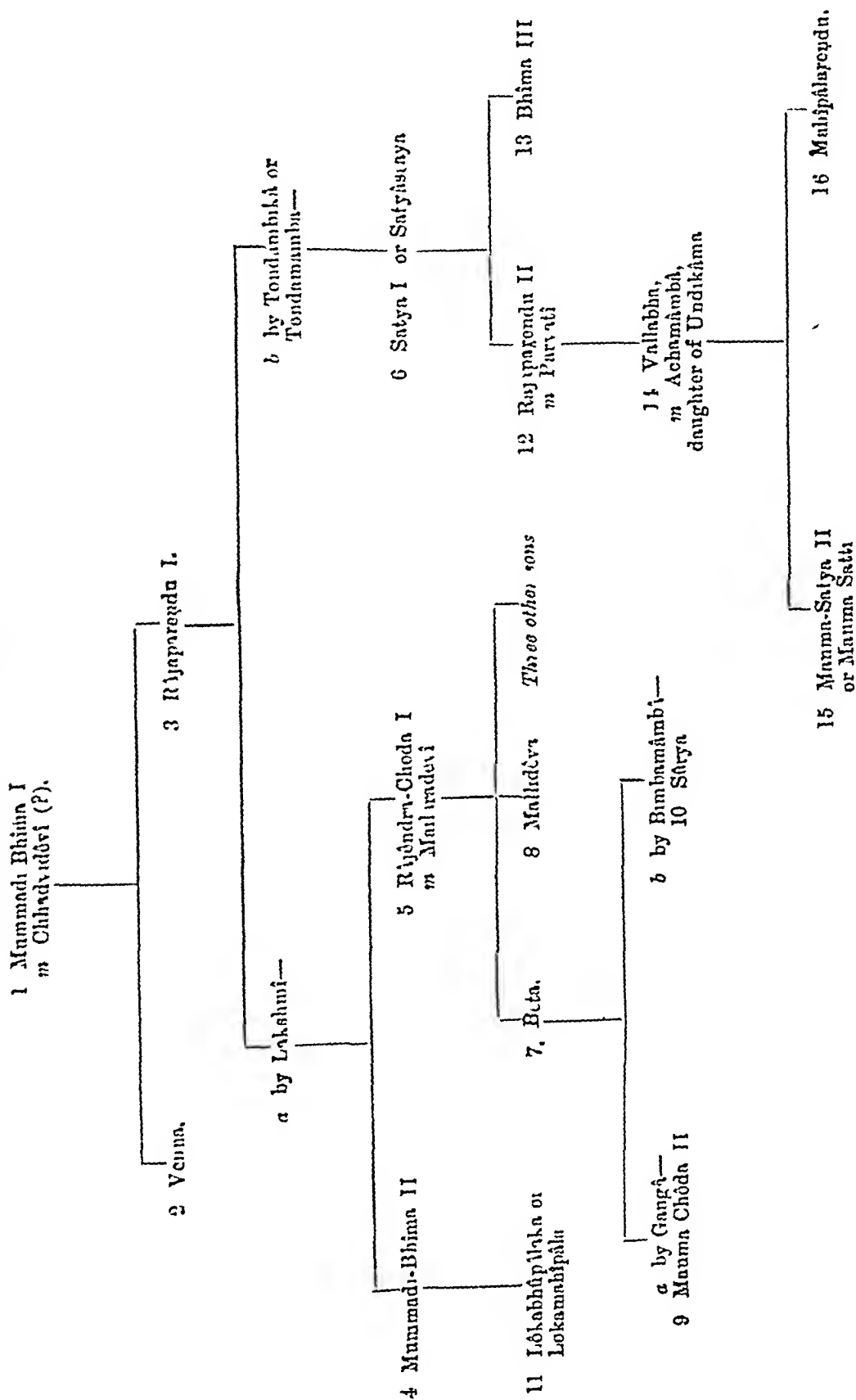
⁷ See above, p 38 f.

⁸ See above, Vol. III p 287, note 3.

⁹ *South Indian Inscriptions*, Vol I p 51.

¹⁰ See p. 36 above.

THE CHIEFS OF KONAMANDALA



The Kōna chief Rājendra-Chōda I was evidently named after the patron of his grandfather. He bore the surnames Vikrama-Rudra, Haihayāditya, and Gandavēndaduva (v 12), and built a *mandapa* which he called, after his surname, Gandavēndaduva (v 17), in the temple of Bhimanātha (at Drakshārāma).¹ After his death, his two brothers, Mummadi-Bhima II. and Satya I or Satyāśaya, ruled conjointly (v 18 f). They were succeeded by their sons, No 11, Lōkamahipāla, and No 13, Bhima III (v 23 f), and these two again by No 8, Mallidēva, and No 14, Vallabha (v 26). When Vallabha died after a reign of fourteen years, his son, Manma-Satya II., took his place (v 31 f).

Between the Sanskrit and the Telugu version of the grant of the village of Ōḍiyūru are inserted two Sanskrit verses (36 f) in praise of Jāyamāmbā, the queen of Manma-Gonka and mother of Kulōttunga-Prithviśvara. This queen is already known to us from the first Pithāpuram inscription (No 4 above). The insertion of a passage in her praise in the subjoined inscription suggests that the chiefs of Konamandala were dependent on the chiefs of Velanāndu, and that Prithviśvara of Velanāndu, whose Pithāpuram inscription is dated in Śaka-Samvat 1108, was still alive in Śaka-Samvat 1117. The attribute *Kulōttunga*, which he receives in verse 36 of the subjoined inscription, proves that I was correct in identifying the Prithviśvara of the first Pithāpuram inscription with the Kulōttunga-Rājendra-Chōdarāja of certain other records.² To recapitulate, I believe that, in Śaka-Samvat 1117, the two Kōna chiefs Mallidēva and Manma-Satya II. were dependent on Kulōttunga-Prithviśvara of Velanāndu, who was again a vassal of Rājārāja, a descendant of the Eastern Chālukya dynasty (see page 84 above).

A number of stone inscriptions at Drakshārāma and Pālakōl in the Godāvari district confirm and supplement the historical information on the Kōna chiefs, which the Pithāpuram pillar supplies. The earliest of these inscriptions³ records a grant, in Śaka-Samvat 1050, by Chōda, surnamed Vikrama-Rudra, the son of Rājaparendu of the Haihaya-vamśa, the lord of the Kōna⁴ country (*avanī*), and 'the ornament (of the city) of Māhishmati'.⁵ This chief is the same as No 5, Rājendra-Chōda I, surnamed Vikrama-Rudra,⁶ the son of Rājaparendu I.

Another inscription (No 289 of 1893) records the gift of a lamp by [Rāj]ādēvi, the queen of Kōna-Mummadirāja, and is dated in Śaka-Samvat 1057 and Chālukya-Vikrama-Samvat [60]. This inscription must be assigned to the successor of Rājendra-Chōda I, his elder brother Mummadi-Bhima II.

His co-regent, No 6, Satya I, is represented by another inscription (No 234 of 1893) of Śaka-Samvat 1057 and Chālukya-Vikrama-Samvat [60], which records the gift of a lamp by Satya or Sattarāja, the son of Kōna-Rājapare[ndu] by Tondidēvi, younger brother of Rājendra-Chōda, and lord of the Kōna country (*dīśa*).

The son and successor of Satya I, Bhima II, was a vassal of the same king Rājārāja to whose time the two first Pithāpuram inscriptions belong. This appears from an inscription (No 246 of 1893) of the *Mahāmandalēśvara* Bhimarāja, the son of Kōna-Satyarāja, which is dated in Śaka-Samvat 1075 and in the 9th year of the reign of Rājārājādēva.

Another inscription (No 235 of 1893) is dated in Śaka-Samvat 1077 and Chālukya-Vikrama-Samvat ??, and records the gift of a lamp by [Ga]ngādēvi, the queen of Kōna-Mall[ī]rāja, i.e. probably of No 8, Mallidēva.

To his co-regent, Manma-Satya II., may be assigned an inscription (No 517 of 1893) of Śaka-Samvat 1129, which records the gift of a lamp by a minister of Kōna-Satyarāja.

¹ See above, p. 37, note 3.

² See above, p. 38 f.

³ No 283 of 1893 in my *Annual Report* for 1893-94.

⁴ Kōna instead of Kōna occurs also in the Nadupūru grant, above, Vol. III p. 287.

⁵ The *Raghuvamśa* (vi. 43) mentions Māhishmati on the Bēṭā as the capital of Pratāpa, a descendant of Kartavīrya. General Sir A. Cunningham (*Ancient Geography* p. 488) identifies it with Mandla on the Narmada.

⁶ See below, p. 95, verse 12.

Some later inscriptions in the Kshirârâmêśvara temple at Pâlakôl mention two kings, Ganapatidêvamahârâja or Ganapadêvarâja (Nos 520, 523, 511 and 512 of 1893) and Bhîma-Vallabharâja (Nos 513 and 522 of 1893), to whose names the word *Kôna* is prefixed, and who therefore appear to have been successors of the previously mentioned chiefs. The queen of the *Mahâmardalêśvara* Kôna-Ganapadêvarâja was Odayamahâdêvi, the daughter of Mahâdêvachakravartin of Nidudaprôlu,¹ who bore the traditional surname Vishnuvardhanamahârâja (Nos 510, 511 and 512 of 1893) and may have been a descendant of the Eastern Châlukyas. The dates of Mahâdêva range from Śaka-Samvat 1218 [expired], the Durmukhi *samvatsara*, to Śaka-Samvat 1222 [expired], the Śârvari *samvatsara*, those of his son-in-law, Ganapati, from Śaka-Samvat 118[4] to 1222, and one of the two inscriptions of Bhîma-Vallabha is dated in Śaka-Samvat 1240.

TEXT²

A — South Face

- 1 * श्रीभर्तुर्नाभिगभीरसरस्वरसिजादभूत् । पद्मभूर्भूतलोकानां³
- 2 मेकस्मादुद्भवो यत । [१^{*}] मानसस्तस्य पुत्रीचिरचैरमृतदीधितिः [१^{*}] सोम-
- 3 'ब्रूडामणिसोमवशकर्ता ततो बुधः । [२^{*}] ततः पुरुरवा नाम चक्रवर्ती
सुवि-
- 4 क्रमः । तस्मादायुरभूस्तस्मान्नहुषो⁵ पुरुस्ततः । [३^{*}] ततो जनमेजय-
- 5 स्तत प्राचीशस्तस्मात्प्रयातिस्ततस्त्वा⁶भौमस्ततो महाभौम⁶ [१^{*}] 'द्व[म]ने-
- 6 कनरपतिषु गतेषु पा[रु]र्नाम नरपतिरुद्भव⁷ [१^{*}] पुत्र[र]स्तस्य धर्मवो⁸ -
- 7 मार्जननकुलसहदेवाः ।¹⁰ पञ्चेन्द्रियवत्पञ्च स्युर्विषयग्राहिणः । त-
- 8 च [१^{*}] ¹¹यनादाहि विजित्य काण्डवसंधो¹² ग[र]डीविना वज्रिण (I)
युधे¹³ पाशपतास्व-
- 9 मन्वकरिपोद्बालावि¹⁴ दैत्यान्वहन् [१^{*}] इन्द्रार्क्षसनमध्यशायि जैना¹⁵ यत्कालके-
- 10 यादिकान्जित्वा¹⁶ स्वैरमकारि वशविपिनच्छेदः जुह्वाणाः¹⁷ विवो । [४^{*}]
ततोर्जनाद-¹⁸
- 11 विमनुस्ततः परिक्षित्ततो जनमेजयस्ततः ¹⁹क्षेमकस्ततो नरवाहनस्ततश्शतानी-

¹ This is probably Nidadaôlu, nine miles south west of Râjamaheन्द्रi, see Mr Sewell's *Lists of Antiquities*, Vol I p 37

² From inked estampages, prepared by Mr H Krishna Sastrî

³ Read 'भूर्भूत' and cancel the *anuvāra* of लोकानां

⁴ Read सोमचूडा⁹

⁵ Read 'भूतस्मान्नहुषोय

⁶ भौम looks almost like जौमु

⁷ Read इत्य⁹

⁸ Read 'धर्मव

⁹ Read 'सोमार्जुन'

¹⁰ Read पञ्चेन्द्रिय

¹¹ Read येना⁹

¹² Read खाण्डवमथो (i.e. *Khândavam=athô*), this reading is preferable to खाण्डवनथो (*South Ind Inscr* Vol I p 53)

¹³ Read युधे

¹⁴ Read 'लाभि

¹⁵ Read जयिना

¹⁶ Read 'कान्जित्वा', the form कालकिय is more correct than कालिकेय in *South-Ind Inscr* Vol I p 53

¹⁷ Read कुरुपा विभी

¹⁸ Read ततोर्जनादभिमनु⁹

¹⁹ This form of the name is more correct than क्षेमक in *South Ind Inscr* Vol I p 53

- 12 ¹कस्तस्मादुदयनस्तत्रात्रितिष्वविच्छिन्नसत्तानेष्वयोध्यासिंहासनासीनेष्वेकोन[प]ष्ठिच-²
 13 क्र[व]र्त्तिषु गतेषु तद्वयो³ विजयादित्यो नाम राजा विजिगीषया दक्षि-
 ण[र]पध⁴ ग[त्व]र
 14 त्रिलोचनपल्लव[म]धिच्छिष्य ⁵देवदुरीहया लोकांतरमगमत्तस्मिन्काले तस्य महा-
 15 देव्यत्तर्व्वत्तो⁶ पुरोहितेन सार्द्धं ⁷मुडि[व]मुनामाग्रहारमुपगम्य तद्वास्तव्येन वि-
 16 ष्णुभट्टसोमयाजिना दुहितृनिर्व्विशेषमभिरक्षिता सती नहन विष्णुवर्द्धनम-
 17 स्त [।*] तस्य कुमारस्य मानव्यसगोत्रहारितीपुत्रद्विपक्षक्रमाचितानि⁸ कर्म-
 णि का-
 18 ⁹रइत्वात्तमवर्द्धयत् । स च मात्रा विदितत्रित्तांतस्त्रिगर्ग्य¹⁰ चालुक्यगि-
 रौ नहा भ-
 19 गवतीं गौरीमाराध्य कुमारनारायणमातृगर्भ¹¹ संतर्प्य श्वेतातपत्रैकशंखप-¹²
 20 चमहाशब्दपालिकेतनप्रतिडक्कवराह(र)लांच्छनपिच्छकुत्तसिंहासनमकरतो-¹³
 21 रणकनकदंडंग्गायमुनादीनि स्वकुलक्रमागतानि निक्षिप्तानीव ¹⁴साम्राज्यचि-
 22 ह्नानि समादाय कडंवगग्गादिभूमि[पा*]निर्जित्य सेतुनर्मदामध्य सार्द्धं सप्त-
 23 लक्ष दक्षिणापधं¹⁵ पालयामास [।*] तस्य ¹⁶पल्लवान्वयज[।*]तमहादेव्या
 वि[ज]-
 24 यादित्यस्तुतो भूतो¹⁷ [।*] ततः पुलकेशी ततः कीर्त्तिवर्म्मा ततः[।*] स-
 त्याय[य*]-
 25 विष्णुवर्द्धन¹⁸ [।*] तयोज्येष्ठः कुन्तलराजलक्ष्मीमग्रहीत् [।*] इतरो [वेङ्गी*]-
 26 चुव¹⁹ [।*] सोय स्वस्ति श्रीसतां सकलभुवनसस्तूयम[र][नमा*]-
 27 नव्यसगोत्राणां हारितीपुत्राणां ²⁰कौशिकवरप्रसादल[ब्ध][राज्या*]-
 28 नां मातृगणपरिपालितानां (i) स्वामिमहासेनपादानुध्य[ता]-
 29 ना भगवन्नारायणप्रसादासादितवरवराहलांच्छन[क्ष][ण*]-
 30 वशीकृतारामिण्डलानामश्वमेधावचृधस्नानपवित्री[ह][त*]-²¹
 31 वपुषा चालुक्यानां कुलमलकरिष्णुस्त्याय्यव[ह]-
 32 भेद्रस्य(र) भ्राता ²²कुज्वविष्णुवर्द्धनोष्टादश वर्षाणि वेङ्गी[दे*]-

¹ Read °पृष्ठिच°.⁴ Read °पध

- Read मुडिवेसु

¹⁰ Read वृत्तांत .¹³ The anusvāra stands at the beginning of the next line¹⁴ Read साम्राज्य¹⁵ The प of पल्लव had been originally omitted by the engraver and was subsequently inserted between स्य and म¹⁷ Read सतीभूत्⁶ Read कौशिकी² Read °पठि³ Read दं⁸ Read °क्रमोचितानि कर्माणि¹¹ Read °गर्भाय¹² Read °पध¹⁸ Read °वर्द्धनी²¹ Read °वभ्य³ Read तद्वयो⁶ Read °वर्द्धो⁹ Read °रयित्वा तस°¹² Read प्रसिद्धा, पिच्छ and सिंहासन¹⁹ Read सुयम्²² Read कुल

- 33 भ्रमपालयेत्¹ [1*] तत्सुतो जयसिंहवत्सभस्त्रयत्रिशत² [1*] त[द]-
 34 नृज³ इदराजस्त्रय दिनानि [1*] तत्सुतो विष्णुवर्द्धनो नव व[र्षा]-
 35 णि [1*] तत्सूनुमगियुवराज⁴ पञ्चविंशतिं [1*] एवमविच्छि[न्न]-⁵
 36 चालुक्यकुलक्षितिपालपरपरया [1*] वभूव श्रीनिदो⁶ राज[र] [रा*]-
 37 जराजमहोपति. [1*] स्वनोत्या पालयत्युर्वी स रत्नाकरमेख-
 38 ला । [५*] अपि च [1*] कुले वेदूनामजनिष्टि⁷ राज[र*] हरिप्रबो⁸
 हँह-
 39 यनामधेयः [1*] ततः⁹ कृतार्त्तिकृतवन्धुलोकः (i) कृती कृतज्ञः
 40 कृतवोर्य्य आसीत् [॥ ६*] रोचिष्णुराधचक्षेण¹⁰ कान्तविश्वो यथा¹¹
 41 रवि. [1*] ¹²स्फुरत्करसहस्रेण ¹³कार्यवोर्य्यस्ततोजनि [॥ ७*] जी-
 42 वत्युदार¹⁴ आसीत् कीर्त्तिमात्रकलेवर¹⁵ भूयसि भूप-
 43 वर्गे [1*] ततस्ततोत्तुगजगद्भिभूतिरभोरभूम्भुम्भडिभी[म]-
 44 भूपः । [८*] वल्लीव तन्वी तस्यासीच्छद्दिदेवो वरागना¹⁶ । तयोर-
 45 ग्रसतो वेन्नभूपालीस्यामजसुखो¹⁷ [॥ ९*] श्रीमान् राजप¹⁸ [डु]-
 46 [च्चा]नाधः¹⁹ (i) कौनमण्डलादीश²⁰ [1*] उपयेमे यः कुलजे लक्ष्मो-
 तोंडांभि-²⁰
 47 [के] देव्यो²¹ । [१०*] ²²लक्ष्मीमुम्भडिभीमेय राजेंद्रचोडभूभुज [1*] अस्त-
 48 त तोंडमावा [च] सुत सत्यमहोपति [॥ ११*] सोय राजेंद्र[चो]-
 49 डभूपति[1*] स्वपितामहेन श्रीमद्राजाधिराजराजेंद्रचोड-
 50 प्रसादात्त्वानि सिंहासनप्रतिदकपिच्छकुतैकगखायखि-²³
 51 लसांम्राज्यचिह्नानि²⁴ समादाय वेंगीभुवो भर्त्ताभवत् । दग्धु[र]
 52 यः प्रवल²⁵ प्रतापवडवासत[र*]श्चिंषा²⁶ विद्विषः²⁷ प्राप्नो विक्रम-
 53 रुद्रता निजकरस्यष्टोक्तताशेषभू- [1*] लोकस्वस्वसमस्तवृत्तिरगमद्यो

¹ Read °पालयत्.⁴ Read °नुमंदि°⁷ Read यदूनामजनिष्ट¹⁰ Read रोचिष्णुराधचक्षेण.¹³ To the स्फ of स्फुर° both ५ and ६ appear to be attached¹² Read कार्य°¹⁶ Read वरागना¹⁷ Read °लाधीश²² Read लक्ष्मीम्°.²⁴ The ६ of ५१ is written twice, once at the top and once to the right of ५²⁵ Read प्रवलप्रताप°²⁷ The व of विद्विष appears to be corrected from वः² Read °यस्त्रिशतम्⁵ Read °विच्छिन्न⁸ Read प्रभो°¹¹ Read यथा¹⁴ Read °दारे सिंहाकीर्ति°.¹⁵ Read कलेवर¹⁸ Read °स्यागुज²⁰ Read तोंडानि°²³ Read प्रतिदक्का.²⁶ The ६ of नडवा looks like ५³ Read इन्द्र⁶ Read निधी⁹ Read कृतार्थी°¹⁵ Read कलेवर¹⁸ Read नाथ²¹ Read देव्यो

- 54 हैहवादित्यां यातो [य]: खलु गंडवेंडुवतां प्रोत्खाडि-¹
 55 तारिन्धिया [॥ १२*] ²तस्याचवकुलस्त्रीणां विष्णोर्लक्ष्मीरिव प्रिया [1*]
 मैलार[दे]-
 56 वो महिषी योषिल्लोकविभूषण । [१३*] अस्यास्तुतानां पञ्चानां³ ज्वलत्प-⁴
 57 च्छाग्नितेजसं⁵ [1*] अग्रजो वेतभूपालो मल्लिदेवन्ट[पो]नुजः । [१४*] वेत-
 58 भूपालकाज्जातो⁶ गंगाश्रीबिवमांवयोः । सितकीर्त्ती सू[तौ]⁷ मन्म[चो]-
 59 [ड]सूर्यचित्तीश्वरी । [१५*] निजकाम्भुकनिर्भुक्त[व]णनि[हं]लितदि-
 60 [चौ*] [1] ⁸सौत्राचभु(नि)जवीर्याभ्यांसुवो⁹ राघवलक्ष्मणौ । [१६*]
 नृपकुलति-
 61 लको यः कीनराजेंद्रचोडः कृतसकलसुकृत्यो [गं]ड[विं]डडुव-¹⁰
 62 [ना]म्ना [1*] ¹¹द्विजुज[मि]ह सहप्राकारक कारयित्वा शिवमलचत¹² शै-
 63 ल मटप¹³ वीमनाधे । [१७*] तस्याग्रावरजन्मा[नौ] - जगद्धिमतविक्ष[मौ]¹⁴
 [1*] श्री-
 64 मन्मुम्भडिबीमेशसत्याश्रयमहीपतो¹⁵ [॥ १८*] विचज्येमां¹⁶ [चुवं] चू-
 65 यः पालयामासतुस्त्रम [1*] निजप्रतापदग्धातिमंडलाधीश-¹⁷
 66 मंखलो¹⁸ [॥ १९*] ¹⁹तयोस्मुम्भडिबीमेशल्लोकचूपालकोजनि [1*] लो-
 67 कालीकान्तरालानि शोभयन्निज[ते]जसा [॥ २०*] सत्येशाद्वलिनी
 68 जातो वलक्षणसमी²⁰ नृपो²¹ । श्रीमद्राजपठेडुश्रीकोनवी-²²
 69 मचित्तीश्वरी [॥ २१*] जातो²³ राजपठेडोश्च पार्व्वतीवल्लवाडुवः²⁴ ।
 70 भर्ता श्रीवल्लभाधीशः चाळ्यन्कलिकल्पं [॥ २२*] अनन्तरं
 71 पितुः[*] श्रीमान्निजसिंहासनस्थितः । सौयं लोकमहीपालः
 72 पालयामास मेदिनीं । [२३*] तथा²⁵ श्रीभीमभूपालः (1) पितुस्तत्त्वम-
 73 होपतेः । राज्यलक्ष्मीं चुवा²⁶ सार्धं दध्ने साक्षादिवाच्युतः [॥ २४*]
 74 धीर[प्रद्वे]पियोपिद्वणविरहजलापारधारास्थजन्तो²⁷ स्वज्यो-

¹ Read प्रोत्खाडि°² Read तस्याभव°³ Read पञ्चानां.⁴ The anusvara stands at the beginning of the next line⁵ Read °त्पश्चाग्नितेजसम्⁶ Read °काज्जातो.⁷ Read सुतौ.⁸ Read सौत्राच⁹ Read °भ्यांसुवौ¹⁰ The word वेंडुव offends against the metre¹¹ Read द्विजुज°¹² Read °लचत¹³ Read मखपं भीमनाधे.¹⁴ Read °द्विदितविक्रमौ.¹⁵ Read भीमेश¹⁶ Read विमज्येमां भुव भूयः¹⁷ Read दग्धादि¹⁸ Read मखलो.¹⁹ Read तयोस्मुम्भडिबीमेशल्लोकचूपाल°²⁰ Read नृपो.²¹ To the क of कृष् both f: and s are attached in the original.²² Read कीनभीम.²³ Read जातो²⁴ Read °वल्लभाडुव.²⁵ Read तथा.²⁶ Read सुवा.²⁷ Read °स्थजन्तो (for °स्थाजन्तो?).

- 75 ¹तिर्जालदृग्विप्रमविहितमहामोहभम्भांस्तदीशान् [1*] आलि²
 76 ग्यालिङ्ग्य कठेध्व³ तदसुसमं सर्व्वविश्वं हरती वाति⁴ प्रो-
 77 डांगानेव⁵ स्वकरदृङ्गहीतापि⁶ यत्स्वङ्गवल्ली । [२५*] तयोर[न*]न्तरं चो-
 78 [णी]मक्षत परिरक्षतः [1*] मल्लिदेवमहीपालवत्तवेषविशंपती⁷ [॥ २६*]
 79 [य]: ⁸प्रोडक्षितिपालमौलिमकुटालकारसिंहासन[:*] [प्रो]-
 80 [दृ]त्तारिपुरापरत्रिपुरह[1*] भूधूर्हर[:*] श्रीधरः [1*] यश्चा[शि]षकलाक-
 81 ला[प]विभवा⁹ आभारतीवल्लभ (।) ¹⁰सप्यद्दोगपुरद्वरः क्षितिभृतां
 82 [श्री]म[ल्लिदे]वाधिपः । [२७*] श्रीवल्लभमहीपाल उडिकामनृपालजा [1*]

उ-

- 83 पयमेय[म]हिषीमचमावेति विभृतां¹¹ । [२८*] तस्यामजनयत्युच्चै¹²
 84 [व]शवाध्विंसुध[1*]क(1)रौ¹³ [1*] मन्मसत्यमहीपाल¹⁴उडुनामक्षितीश्वरौ [॥ २९*]
 85 अपि च । स्वश्रीवाहुलताधृतासिलतिकामात्रै[क]मित्रे¹⁴ हृते (।) श्रीह-
 86 स्तस्थितवारिराशिरशना[ली]लाज्वराज्यश्रियां¹⁵ [1*] सत्यो नित्यरता¹⁶ म[ति]-
 87 प्रणिहितप्रत्यग्रनी[ति][*] श्रुतिस्मृत्युत्पाधितधर्मकर्मनिरता-¹⁷

B — East Face.

- 88 नुष्ठाननिष्ठापरः । [३०*] चतुर्दश समा[:*] श्रीम(1)त्युर्विक्र-
 89 मचक्रिणि [1*] वल्लभक्षीणिपाले च राज्यं कृत्वा दि[व] ग-
 90 ते । [३१*] ततस्तदात्मज[:*] श्रीमान्मन्मसत्यमहीपतिः । पितुस्त्रि-¹⁸
 91 आसन्तारु[ड]:¹⁹ (।) ²⁰प्रोडारिभडवानलः । [३२*] अर्थिसंदोह-
 92 मदारः कामिनीमकरध्वजः [1*] प्रतिक्षत्रियनक्षत्रप्र-
 93 भ[1*]विभ्रमवानुमन्²¹ । [३३*] अक्षीणगुणभाणिक्यधोगवो-²²
 94 रमहार्नव, । ब्रह्माण्डमण्डनाखण्डकोर्तिध[1*]मसुधाकरः [॥ ३४*]
 95 समस्तभुवनाधा[र]धीरत[1*]काञ्चनाचलः । अनन्तकात्तिस-²³
 96 त्तानलक्ष्मीलक्ष्मीनिकेतनः । [३५*] सोय मल्लिदेवक्षितिपतिर्य-
 97 श्वैष वल्लभेद्रस्य तनयः²⁴ (।) मन्मसत्येश्वरः(ः) उभो²⁵ सह

¹ Read °तिर्जालदृग्विप्रम°² The anusvāra stands at the beginning of the next line³ Read कठेध्व⁴ Read भाति⁵ Read प्रौडाङ्गनेव⁶ Read दृङ्⁷ Read वल्लभेश⁸ Read प्रौढ⁹ Read विभव¹⁰ Read सपद्मोग¹¹ Read विश्रुताम्¹² The two aksharas ऊन are entered below the line¹³ Read वार्धि¹⁴ Read °मित्रौ युधि ?¹⁵ Read °लाल¹⁶ Read रत्नी.¹⁷ Read °व्यादित¹⁸ The anusvāra stands at the beginning of the next line.¹⁹ Read सिंहासनादृ²⁰ Read प्रौडाङ्गिदृ²¹ Read भानुमान्²² Read गभीरमहार्णव²³ Read कान्ति.²⁴ Read तनयो²⁵ Read उभौ.

- 98 सचुय¹ गुह्वादिविषयराद्रकूटप्रमुखान्कुटु-²
 99 विनस्त्रन्त्रान्समाह्वयेत्यंमाज्ञापयेत.³ । विदितमस्तु वो
 100 गुह्वादिविषये⁴ ओदियूनामग्रामोन्मावि[. *]⁵ श्रीपिठा-
 101 पुरोनिवासिने श्रीकुन्तीमाधवदेवाय सर्व्वकारपरिहारे-
 102 ण दत्त इति । अपि च । गाढारूडो⁶ निरूडोन्नतिघनघनित(।)-
 103 'प्रोडविध्वेपिसालस्कन्ध(।)स्कन्धन्तर[।*]⁷णि 'सुरदसुलतिकाजिह्व-⁸
 104 या विद्वच्छ [।*]⁹ पाय पाय तदीयात्यलघुलसदसु-
 105 स्पशन्न¹⁰ शोचते यद्वाहुर्भोगीन्द्रलीतः¹¹ प्रदनसुवि कुलोत्तुंग-
 106 'पृथ्वीश्वरस्य । [३६*]¹² माता या जायमावा सकलकुलसतीसत्तमेत्तु-¹³
 107 ग(।)कीर्त्तिर्मूर्त्तिभूता 'गरुत्तध्वजप[द]जलजर्द्ध[द]सद्राजह-¹⁴
 108 सी । या श्रीमन्मन्मगोक्कचित्तिपवरविवोर्द्धमपनी¹⁵ तयाच्चै[. *]¹⁶ स्वस्या-
 109 'स्रद्धातिमाचीकृतविमलशिला मंदिरालङ्कताया¹⁷ । [३७*]¹⁸ शकधं-
 110 पर्व्वलु¹⁹ १११७ गुनेष्टि मेपसक्रान्तिनिमित्तमुन श्रीपिठा-
 111 पुरमुन श्रीकुन्तीमाधवदेवरकु गुह्वादिलीनि ओदियू-
 112 रनियडि²⁰ उरु ग्रिहाचेन्नारामसहितसु गलानखडमुन
 113 श्रीमन्मन्मगण्डलेश्वरकीनमहिदेवराजुनु वल्लभराजु कीड्कु
 114 [म]न्मसत्तिराजुनु 'हविर्भात्यच्चैर्नात्तमु²¹ नित्यनैमित्तिक-
 115 मासोत्सवसवत्सरोत्सवार्त्तमुन गीतनृत्यवाद्यादिवि-
 116 'विधवोगार्त्तसुगानिच्चिरि [।*]²² अस्य ग्रामस्य सीमानः । पूर्व्व-
 117 तः वलेगु²³ ए००गुह्य सीमा [।*]²⁴ आग्नेयतः²⁵ वेल्लेगुन एनि-
 118 क अलमुन भोडतातकालिय सीमा [।*]²⁶ दक्षिणतः (।) श्रीपादसु-
 119 लु[प]हि सीरिपुरमुन मय्यनिकुट वेसुगुण्डय सीमा । कोलुरुकु-
 120 ००नु नल्लंजे००नु कोम्मुन गुण्डय पट्टि वच्चि नैरितितः²⁷ (।) एनुगुद-

¹ Read समुय.² The *anuvāda* stands at the beginning of the next line.³ The ४ of ०ह्य is expressed by attaching ४ to the top and u to the right of ५, read 'वैत्यमाज्ञापयत⁴ Read विषय.⁵ Read 'आभि⁶ Read गाढारूडो निरूडो⁷ Read प्रोडविध्वेपि⁸ Read स्फुरदस्ति⁹ Read जिह्वया.¹⁰ Read 'स्पशन्न शोभते¹¹ Read 'लील प्रधनसुवि¹² Read पृथ्वी.¹³ Read सत्तमेत्तु, the *anuvāda* stands at the beginning of the next line¹⁴ Read 'स्रद्धा¹⁵ The *anuvāda* stands at the beginning of the next line¹⁶ Read विमो.¹⁷ Read तयाच्चै¹⁸ Read स्रद्धा¹⁹ Read 'वलेगु²⁰ Read वर्य्यकु²¹ Read 'नियेडि उरु ग्रिहाचे.²² Read 'हविर्भा.²³ Read 'नार्त्तमु²⁴ Read भोगी.²⁵ Read वेल्लेगु²⁶ Read 'आग्नेयत²⁷ Read नैरितितः

- 121 ल क्रोष्पन्नि पोलमुन मय्यनिकुट्टन पुब्बिगुट्टय सीमा [1*] पच्चिम-¹
 122 त. (i) क्रोष्पन्नि तूर्प्यन² कवलगुट्टल सीमा । वायव्यत. चनुपक-
 123 त्य व[य]लि केशवचट्टवेत्थु तूर्प्यन³ गट्टयत्थु गट्टय सी-
 124 मा । उन्नरतः सप्पर पोलमुन वीमरात्तुवेत्थु दच्चिणसु [ग]-
 125 ट्टय सीमा । उप्पुटेत्थु नक्कलकरलिय गलसिन मय्यनिकु-
 126 ट्ट मेरगानु वच्च ईशान्यत⁴ (i) यप्पुटेटि दच्चिणमुन गट्ट वट्ठि वच्च
 वेल्लेगुन
 127 प्रेमलवक्कय सीमा । ई धम्मवुनकुनेव्वर विलवसु सेसिरेनि वार
 128 पञ्चमहापातकसु सेसिन पा[प]मुन भोदुर⁵ । गग्गकत्थु वे[यि] क-
 129 विललनु वेवुर वाह्मणलनु वधच्चिन पापमुन भोदुर⁶ [11*] बहुभि-
 130 वंसुधा दत्ता बहुभिद्यानुप[1*]लिता [1*] यस्य यम्य यदा भूमि-
 स्तस्य
 131 तस्य ताद फल । [३८*] स्वदत्ता परदत्ता वा यो ह[रि]त्तु वसुध्वरा⁷
 [1*] पट्ठिवर्प-
 132 सहस्राणि विष्ठायां ज[र]यते किमिः । [३९*] इति व्यासवचनाच्चायं
 धर्मः
 133 परिपालनीयः । शत्रुणपि⁸ कृता धर्म. पालनीय. प्र[य]त्नतः [1*]
 शत्रु-
 134 रेव हि शत्रु[. *] स्याद्धर्मः शत्रु⁹ कस्यचित् [॥ ४०*] तस्म[1*]-
 दय ¹⁰दर्मसर्व्व[. *] परिपा-
 135 लनिय्यः¹¹ [11*] श्रीपिठापुरमुन कटाच[1*]र्यलिखित [1*] श्री श्री श्री
 [11*]

ABRIDGED TRANSLATION

(Verse 1) "From the lotus-flower (*that rose from*) the navel of (Vishnu) the husband of Śrī, (*which resembled*) a deep tank, there was born the lotus born (Brahmā), from whom alone the worlds, (*with their*) living beings, were produced "

(V 2) "His (*viz* Brahmi's) son, produced from the mind, (*was*) Atri Atri's (*son was*) the Moon, the crest-jewel of Sōma (Śiva) (*and*) founder of the lunar race (*Sōma-vamśa*). From him (*was born*) Budha "

(Lane 3) Budha's lineal descendants were the following — the emperor Purūravas, Āyu, Nahusha; Puru, Janamējaya (I), Prāchiśa, Samyāti, Sārvabhauma, Mahābhauma, and

¹ Read पयिमत्² Read भौम²³ Read बीदुर⁴ Read धर्म⁵ Read तूर्प्यन⁶ Read ईशान्यत उप्पुट्ठ.⁷ Read वसुध्वराम्.⁸ Read लनीय⁹ Read तूर्प्यन¹⁰ Read बीदुर¹¹ Read शत्रुणपि कृता.

other kings, Pāṇḍu; his five sons Dharma, Bhīma, Arjuna, Nakula and Sahadēva; Arjuna's son, Abhimanyu, Parikshit; Janamējaya (II), Kshēmaka; Naravāhana; Śatānika; Udayana, and, succeeding him, fifty-nine other emperors of Ayōdhyā.

Lines 13-23 relate, in the usual manner,¹ Vijayāditya's expedition to the Dekhan, his death in a battle with Trilōchana-Pallava, and the birth of his posthumous son Vishnuvardhana at the *agrahāra* of Mudiv[ē]mu, the dwelling-place of Vishnubhatta-Sōmayājīn — "Having conquered the Kadamba, the Ganga, and other princes, this (Vishnuvardhana) ruled over the Dekhan (*Dakṣiṇāpāṭha*), (which is situated) between (Rāma's) bridge and the Narmadā (*river*), (and which contains) seven and a half *lakṣhas* (of villages)"²

(L 23) "His (*viz* Vishnuvardhana's) son by (*his*) great queen, who was born from the Pallava race, was Vijayāditya "

(L 24) "To him (*was born*) Pulakēśin (I); to him, Kirtavarman (I); (*and*) to him, Satyāśraya (Pulakēśin II) and Vishnuvardhana (I) The elder of these two took possession of the dignity of king of Kuntala, the other, of the country [of Vēngi] "

(L 26) "This Kubja-Vishnuvardhana (I), who was the brother of Satyāśraya-Vallabhēndra (Pulakēśin II), (*and*) who adorned the race of the glorious Chālukyas, *etc.*,³ ruled over the country of Vēngi for eighteen years, his son, Jayasīmha (I)-Vallabha, for thirty-three (*years*), his younger brother, Ind[r]arāja, for seven days, his son, Vishnuvardhana (II), for nine years, (*and*) his son, Mangi-Yuvarāja, for twenty-five (*years*) "

(L 35) "Thus, in the unbroken lineage of the kings of the Chālukya race,—

(V 5) "Was born king [Rā]jarāja, the lord of the earth (*and*) abode of prosperity He is ruling, by means of his statesmanship, the earth girt by the ocean "

(L 38) "And moreover,—

(V 6) "In the race of the Yadus was born, to the lord Haṁ, a king named Haṁhaya To him was born the wise (*and*) virtuous Kṛtavīrya, who fulfilled the desires of the multitude of (*his*) relatives "

(V 7) "From him was born Kārtavīrya, who, like the sun, passed over the world on the wheels of (*his*) glittering chariot, (*and was furnished*) with a thousand strong arms (*or rays*) "

(V 8) "When a great number of noble kings were living (*in such a way that*) their body consisted only of (*their*) white fame,⁴ there was born from this (*race*) the fearless prince Mum-madī-Bhīma (I), whose great power spread over the world "⁵

(V 9 f) "His excellent wife was Chhadvidēvi,⁶ who was as slender as a creeper The elder son of this couple (*was*) prince Venna His younger brother (*was*) the fortunate (*and*) glorious prince Rājapareṇḍu (L), the lord of the Kōṇamandala, who married two noble queens, Lakṣmī and Tondāmbikā "

¹ A translation of this passage was given in *South-Indian Inscriptions*, Vol I p 58

² Among the conquests of the two Chōla kings Rājārāja and Rājendra-Chōla, we find the corresponding term 'the seven and a half *lakṣhas* of Irattapādi' Rājendra Chōla took Irattapādi from the Western Chālukya king Jayasīmha III Consequently, Irattapādi appears then to have been the designation of the Western Chālukya empire The Khārēpāṭan plates of Rattarāja (above, Vol III p 294) state that, after the downfall of the Rāshtrakūṭas, the Western Chālukyas ruled over Rattapāṭi, and thus show that the original meaning of the term Irattapādi was, as its etymology already suggests, 'the empire of the Rattas or Rāshtrakūṭas'

³ See *South Indian Inscriptions*, Vol I p 58, note 5

⁴ i.e. 'after many kings of Kārtavīrya's race had passed away'

⁵ *Tat ōṭṭunga jagad-vidhātā* appears to be meant for *jagat tat ōṭṭunga-vidhātā*

⁶ In *śiṣh*=Chhadvidēvi, the letter *chha* may be only due to *samdh*i, and the actual name of the queen may as well have been Sadvidevi.

(V 11) "Lakshmi bore the lord Mummadi-Bhima (II) (and) prince Rājendra-Chôda (I); and Tondamāmbā's son (was) prince Satya (I) "

(L 48) "This prince Rājendra-Chôda (I) assumed all the insignia of sovereignty, (viz) the throne, the *pratiḍhakkā* (drum), the peacock's tail, the spear, the single conch, etc, which his grandfather had received through the favour of the glorious Rājādhirāja Rājendra-Chôda, and became the lord of the country of Vēngi "

(V 12) "Verily, having burnt the enemies by the submarine fire of (his) fierce valour, he acquired the surname Vikrama-Rudra (i.e. 'resembling Rudra in prowess'), having made manifest by his own hand (i.e. having enforced) all the rules of conduct for each of the inhabitants of the whole earth, he acquired the surname Haihayāditya (i.e. 'the sun' of the Haihayas'), (and) he acquired the surname Gandavēndaduva² by crushing the power of enemies "

(V 13) "As Lakshmi (is) the wife of Vishnu, his (wife) was Mailāradēvi, the queen of noble women (and) the ornament of womankind."

(V 14) "Among her five sons, who resembled the burning five (sacred) fires in splendour, the eldest (was) prince Bēta; (and his) younger brother (was) prince Mallidēva "

(V 15) "To prince Bēta were born, by Gangā and the illustrious Bimbamāmbā (respectively), two famous sons, Manma-Chôda (II) and prince Sūrya "

(V 17) "Having caused to be built of stone in (the temple of) Bhīmanātha a mandapa, named Gandavēndaduva (after himself), (and furnished) with two wings (*dvibhujā*) (and) with an enclosure (*prāśāra*), this ornament of princes, the virtuous Kōna-Rājendra-Chôda (I), obtained bliss (i.e. died) "

(V 18 f) "His elder and younger brothers, the glorious lord Mummadi-Bhima (II) and prince Satyāśraya, whose prowess was famed in the world (and) who burnt by (the fire of) their valour crowds of hostile lords of provinces,— again (?) divided this earth (!) and ruled (it) conjointly "

(V 20) "Of these two, to the lord Mummadi-Bhima (II) was born Lōkabhūpālaka, who adorned the ravines of (the mythical mountain) Lōkālōka by his lustre "

(V 21) "To the powerful lord Satya (I) were born two princes who resembled Bala and Krishna, the glorious Rājaparendu (II) and the glorious prince Kōna-Bhima (III) "

(V 22) "To Rājaparendu (II), the husband of Pārvatī, was born a ruler of the earth, the glorious lord Vallabha, who washed away the spots of the Kali (age) "

(V. 23.) "After (the death of his) father, that³ glorious Lōkamahipāla ruled the earth, seated on his throne "

(V 24) "And, like Achyuta (Vishnu)⁴ himself, the glorious prince Bhima (III) embraced the royal fortune of (his) father, prince Satya (I), together with the earth "

(V 26) "After these two, prince Mallidēva and the lord Vallabha ruled the earth undisturbed "

(V 28) "The glorious prince Vallabha married, as chief queen, the daughter of prince Undikāma, named Achamāmbā "

(V 29) "By her he had two sons, (who caused the rise of their) family, as the moon of the ocean,— the two princes named Manma-Satya (II) and Mahipāarendu "

¹ The king's resemblance to the sun rests on the double meaning of *kara*, 'a hand' and 'a ray'

² The first member of this compound is the Telugu Kanarese word *ganda*, 'a strong man,' the second member is perhaps connected with the Telugu *cāndramu*, 'heat'

³ This pronoun refers to Lōkabhūpālaka in verse 20

⁴ Lakshmi and the Earth are considered as Vishnu's wives.

(V 31 f) "When the glorious prince Vallabha, a provincial chief (*chakrān*) of great valour, had gone to heaven after a reign of fourteen years, his son, the glorious prince Manma-Satya (II), ascended the throne of (his) father "

(L 96) "That prince Mallidēva and this lord Manma-Satya (II), the son of the lord Vallabha, having both conjointly called together the *Rāshṭrakūṭas* and all other ryots of the district (*uśhaya*) of Guddavādi, issue the following command —

(L 99) "Be it known to you that we have given, with exemption from all taxes, the village named Ōdiyūru in the district of Guddavādi to the god Kuntī-Mādhavadēva who resides in Śrīpithāpurī "

(L 102) "And moreover,—

(V 36 f) "This lofty spotless stone which adorns¹ the temple, was made the eye-witness of her true devotion (to Vishnu) by that Jāyamāmbā, who was the lawful wife of the glorious lord Manma-Gonka, the best of princes, who was the mother of Kulōttunga-Prithviśvara,² who was an incarnation of the great fame of the best among all noble and virtuous women; (and) who was a noble swan at the pair of the lotus-feet of (Vishnu) whose banner (bears the bird) Garuda "

(L 109) "In the Śaka year 1117, at the time of the Mēsha-samkrānti,— the glorious Mahāmandalēśvara Kōna-Mallidēvarāja, and Manma-Sattirāja, the son of Vallabharāja, gave to the god Kuntī-Mādhavadēva in Śrīpithāpuram the whole village called Ōdiyūru in (the district of) Guddavādi, together with houses, fields and gardens, for burnt offerings, oblations and worship, for daily and periodical rites, monthly festivals and annual festivals, and for various expenses (*bhōga*) on account of singing, dancing, music, etc "

(L 116) "The boundaries of this village (are) — In the east, the boundary (is) the Eṣṣa-gunta (tank) in Vēlengu In the south-east, the boundary (is) the Bhōdatāta-kālī (channel)³ in the pasture land of Ēmika in Vēlengu In the south, the boundary (is) the Vēmu-gunda (tank) at the meeting-point of the boundaries⁴ of Śrīpādamulupallī (and) Siripuram. (Thence), coming along the pond at the head of the Nallañjeruvu (tank) in Koklurukuru,— the boundary in the south-west (is) the Pulli-gunta (tank) at the meeting-point of the boundaries of the fields of Enungudala (and) Kroppallī In the west, the boundary (is) the pair of tanks to the east of Kroppallī In the north-west, the boundary (is) the embankment (and) a (water) lever⁵ (near) the embankment to the east of the Kēśavachantucheruvu (tank) in the plain of Chanupakatya In the north, the boundary (is) the southern embankment of the Bhīmarāju-cheruvu (tank) in the fields of Sampara (Thence), coming as far as the confluence at which the Upputēru (river) and the Nakkala-lālī (channel) unite,— the boundary in the north-east (is) the Prēmula-vanka (channel) in Vēlengu along the embankment to the south of the Upputēru "

(L 127) "If any cause obstruction to this charity, they shall incur the sin of those who commit the five great sins, (and) shall incur the sin of those who have killed one thousand tawny cows (and) one thousand Brāhmanas on the bank of the Gangā "

¹ *Alamkrīta* appears to be used in the sense of *alamkarishnu*

² The remainder of the translation of verse 36 is omitted here

³ *Kālī*, which occurs again in line 125, and three times in the Koramelli plates of Rājārāja I (*Ind Ant Vol XIV* p 64 f text lines 104, 105 and 108), is perhaps connected with the Telugu *kālava*, 'a channel.'

⁴ The term *muyyanikuffu* occurs three times in the description of the boundaries of Ōdiyūru (in lines 119, 121 and 125 f) It must be connected with *muyyanikuffu*, which is found five times in the Chellūr plates of Kulōttunga II (*Ind Ant Vol XIV* p 59, text lines 71, 74, 75, 76 and 78) Both forms of the word appear to be corruptions of *muyyalaguffa*, which, according to Brown's *Telugu Dictionary*, p 789, is derived from *mūdu*, 'three,' + *ella*, 'a boundary,' + *guffa*, 'a bill,' and means 'a place where three boundaries meet' In the present inscription, the word *muyyanikuffu* is in each case preceded only by two proper names of boundaries, and we have evidently to supply as third boundary the village granted, viz Ōdiyūru.

⁵ *Auru* is probably the same as *auru*, on which see Brown's *Telugu Dictionary*, p 154

⁶ To Mr Ramamurti I am again indebted for help in translating the Telugu description of the boundaries

Verses 38 and 39 are two of the usual imprecatory verses

(L 132) "And in accordance with this sentence of Vyāsa, this charity has to be protected"

Verse 40 is identical with verse 69 on page 54 above

(L 134) "Therefore this charity has to be protected by all"

(L 135) "(This edict was) written by Kantāchārya at Śrīpithāpuram Hail! Hail! Hail!"

No 11 — TWENTY-ONE COPPER-PLATES OF THE KINGS OF KANAUJ,

[VIKRAMA-]SAMVAT 1171 TO 1233

By F KIELHORN, Ph D, LL D, C I E, GÖTTINGEN

The twenty-one plates of which, at Dr Hultzsch's request, I furnish the following account, are said to have been found,¹ together with four other copper-plate inscriptions,² in October 1892 in the village of Kamauli, near the confluence of the Barnā and the Ganges at Benares, and they are now deposited in the Provincial Museum at Lucknow. My account of them is based on excellent impressions which have been kindly supplied by Dr A. Fuhrer.

Fourteen³ of these plates (A to N) contain grants of the king Gōvīndachandra of Kanauj, the earliest of which is of [Vikrama-]Samvat 1171 and the latest of [Vikrama-]Samvat 1211. One (O) is a grant of Govindachandra's son, the king Vijayachandra, and his son, the *Xuvarāja* Jayachandra, dated in [Vikrama-]Samvat 1224. And the remaining six (P to U) are grants of the king Jayachandra, dated between [Vikrama-]Samvat 1226 and 1233. I have treated of these grants in their chronological order, except that I have begun my account of them with a grant of Gōvīndachandra's of [Vikrama-]Samvat 1182, which seemed to me to be the most carefully written and engraved of his grants, and the one most suitable for photographing. Of this grant (A) I have given the full text, of ten other grants of Gōvīndachandra I have only given that part of the text⁴ which commences with the words-*śrīmad-Gōvīndachandra-dēvī vijayī*, because up to these words the text of all these inscriptions essentially agrees⁵ with the text of A, and of the three remaining grants of Govindachandra (G, I and L) I have considered it sufficient to give a summary of the contents only, because the names of the localities mentioned in them are either quite illegible or very doubtful, and because the grants (excepting the dates, the exact words of which I have given in footnotes,) contain therefore really nothing that is not known to us from some of the other grants. Of the inscription of Vijayachandra (O), of whom only one other copper-plate inscription has been hitherto published,⁶ I have

¹ See *Ep. Ind.* Vol. 11 p. 347.

² Three of these (a grant of Vaidyachandra, king of Kamarūpi, a grant of the *Mahārājaputra* Gōvīndachandra of Kanauj of [Vikrama-]Samvat 1162, and one of the king Gōvīndachandra of [Vikrama-]Samvat 1196) have already been published by Mr A. Venis, *ibid.* p. 347 ff. And the fourth, a grant of the Singara Vatsarāja, of the reign of Gōvīndachandra, of [Vikrama-]Samvat 1191, I shall edit below, p. 130 ff.

³ Among these is one grant, F, of [Vikrama-]Samvat 1176, which was made, with Gōvīndachandra's consent, by his chief queen *Nāyānkalidēvi*.

⁴ But of the benedictive and imprecatory verses, occurring in each inscription, I have thought it sufficient to give merely the commencement of each verse, in the footnotes.

⁵ Of the inscriptions of Gōvīndachandra, here treated of, the grant A, of [Vikrama-]Samvat 1182, is the earliest grant which contains the epithets of the king *atrapatigajapati-narapati-rājatrāyādhipati-vīradhavidyādī-chāra Vāchaspati*.

⁶ The Royal Asiatic Society's plate of Vijayachandra and the *Xuvarāja* Jayachandra, published in *Ind. Ant.* Vol. XV p. 7.

given the full text, omitting only the benedictive and imprecatory verses, the publication of which, owing to the slovenly way in which they are written and engraved, would have necessitated more footnotes than the verses deserve. The six grants of Jayachandra (P to U) I have treated like the inscriptions F to K of the same king, of which I have given an account in the *Indian Antiquary*, Vol XVIII p 134 ff. To translate (or re-publish here my translation of) any part of these inscriptions appeared to me unnecessary, but I have endeavoured to include in my introductory remarks everything that might be considered of importance.

Our inscription B, of [Vikrama-]Samvat 1171, is the earliest known inscription in which Gōvīndachandra is described as reigning sovereign,¹ and the last inscription of Gōvīndachandra here treated of, N, of [Vikrama-]Samvat 1211, is about eleven years and six months later than the latest inscription of the same king² of which an account has yet been published. The inscription of the reign of Vijayachandra, O, of [Vikrama-]Samvat 1224, apparently precedes by about seven months the only other known grant of the same king's reign³. And for the king Jayachandra we obtain from the inscription P, of [Vikrama-]Samvat 1226, the very day of his inauguration ceremony, corresponding to the 21st June A D 1170⁴. Beyond these dates these new inscriptions contain nothing of historical importance that was not known before,⁵ but they give us the names of a large number of villages and districts which, together with the names of localities occurring in the previously published inscriptions of the same dynasty and in others which are known to exist but have not yet been published, may furnish the material for a separate paper.

All these inscriptions record grants of land. In no less than ten cases the donations were made in favour of the king's *Purōhita* or *Mahāpurōhita* Jāgūśarman,⁶ a son of the *Dīkshita*⁷ Vilhā⁸ and grandson of the *Dīkshita* Purushōttama or, as he also is called, Purāsa, of the *Bandhula gōtra*, and six grants were made to Jāgūśarman's son, the *Mahāpurōhita* Praharājaśarman (Paharājaśarman or Prahādaśarman), who had a share also in two other grants. One donation (H) was made to Vyāsa, apparently a brother of Jāgūśarman, one (M) to the *Pandita* Mahārājaśarman, apparently a brother of Praharājaśarman, and one (J) to the *Rāta* Jātōśarman of the *Gobhula gōtra*.

Eight grants were made at the time of full-moon (one, A, at a lunar eclipse, and three, B, I and S, on a *Manūdi*⁹), three at the time of new-moon (one, F, at a solar eclipse, and one, D, at the annual *śrāddha* in honour of Gōvīndachandra's father), two (C and U) on *Vaisākha-sudi* 3, the *Alshaya-tritīyā* (*Trētāyugādī*, *Kalpādī*), one (Q) was made on the *mahā-saptamī* (*ratha saptamī*), *Māgha-sudi* 7, termed *Manvantarādī* one (J) on *Bhādra-sudi* 3 (also a

¹ The three inscriptions of [Vikrama-]Samvat 1161, 1162 and 1166, published in *Ind Ant* Vol XIV p 103, *Fp Ind* Vol II p 359, and *Ind Ant* Vol XVIII p 15, are of the reign of Gōvīndachandra's father Madanapāla and Gōvīndachandra is described in them as *Mahārājaputra*.

² The 'Gagahā' plates of [Vikrama]Samvat 1199, *Ind Ant* Vol XVIII p 20. I possess a rough rubbing of a copper plate inscription of Gōvīndachandra and his queen Gōsaladēvī, which is dated in [Vikrama]Samvat 1208, see *ibid* Vol XIX p 367, No 184.

³ See *ibid* Vol XV p 7.

⁴ The date of the latest known inscription of Jayachandra corresponds to the 14th June A D 1187, see *ibid* Vol XIX p 37, No 69.

⁵ The inscription P, of [Vikrama]Samvat 1176, gives us the name of Gōvīndachandra's chief queen, Nāgarājadēvī, k. of [Vikrama]Samvat 1198, that of his mother, Rābhādēvī, which was known before, and T, of [Vikrama]Samvat 1232, that of Jayachandra's son, Hariśchandra, which also was already known.

⁶ In the inscription T he is called Jājñavalkya.

⁷ This word is explained to denote persons who or whose ancestors have performed a great sacrificial ceremony, see *ibid* Vol XIX p 367, No 184.

⁸ This Vilhā (who is called Vēdaśarman in P, and Vishṇuśarman in T) is the donee of the grant of [Vikrama]Samvat 1162, published in *Fp Ind* Vol II p 359, where he is called Vilhāka, and his son Jāgūśarman is the donee of the grant of [Vikrama]Samvat 1196, published *ibid* p 361.

⁹ The *Kartika* sudi 15, termed *Manvādī* in I.

Manvādī), one (O) on Āshādha-sudī 10 (also a *Manvādī*), on the occasion of Jayachandra's initiation as a Vaishnava, one (G) on Kārttika-sudī 9 (the *Kṛtayugādī*), one (T) on Bhādravādī 8 (the *Kṛṣṇajanmāshīamī*), at the performance of the *jāta-karman* of the prince Harischandra, two (K and L) were made (on Phālguna-vādī 1) 'on the day of the great queen,' Govindachandra's mother Ralhadēvi, and one (P) was made (on Āshādha-sudī 6) at the *abhishēka* of Jayachandra — All the dates¹ contain sufficient details for verification, sixteen of them are regular, and five (of A, B, E, G and S) irregular

Like other inscriptions of the same dynasty, these grants contain a number of revenue terms, some of which are obscure. Thus we have *bhāgabhōgakara* in every one of the twenty-one grants, *pravanīkara* in nineteen grants, *turushādanda* in seven, *kumaragadiānaka* in six, *hiranya* in five, *lūṣaḷa* in three (A, C and I), *jātakara* and *gōkara* only in O, *nidhinkshēpa* only in R, and *yamalambaka* only in U

A.— PLATE OF GŌVINDACHANDRA OF [VIKRAMA-SAMVAT 1182]

This is a single plate, which measures about 1' 4" broad by 1' $\frac{2}{3}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about $\frac{3}{8}$ " in diameter. The plate contains 28 lines of well engraved writing which is in a perfect state of preservation. The size of the letters is between $\frac{1}{16}$ " and $\frac{1}{8}$ ". The characters are Nagari, and the language is Sanskrit. As regards orthography, the letter *b* is denoted by the sign for *v* everywhere except in the word *babhramar*, l 10, the dental sibilant is employed instead of the palatal in *paramēsvara*, l 12, and *Sanau*, l 18, and the word *tāmra* is written *tāmvra*, in line 28. The inscription opens with nine well known verses which invoke the blessing of the goddess Śrī, and give the genealogy of the donor, and it ends with five benedictive and imprecatory verses, and another verse which gives the name of the writer of this *tāmra-paṭṭa*. The formal part of the grant, from line 11 to line 23, is in prose, and is worded like most of the published grants of the same dynasty²

The inscription is one of the *Paramabhāṭṭāraḷa Mahārājādhirāja Paramēsvara Gōvīndachandrādēva*, the successor of the *P M P Madanapālādēva*, who was the successor of the *P M P Chandradēva*, 'who by his arm had acquired the sovereignty over Kanyakubja (Kanauj)' The king records in it that, while in residence at Madapratihāra (or Apratihāra),³ on the occasion of a lunar eclipse on Saturday, the 15th of the bright half of Māgha of the year 1182 (given in decimal figures only), after bathing in the Ganges, he granted the village of Mahasōnamaus in the *Haladōya pattalā* to the *Mahāpurōhita* Jagūśarman, son of the *Dīkṣita* Vilhā, and son's son of the *Dīkṣita* Purushōttama, (a Brāhman) of the Bandhula *gōtra*, whose three *prataras* were Bandhula, Aghamarshana and Viśvāmītra — The taxes specially mentioned (in line 23) as due to the donee under this grant are the *bhāgabhōgakara*, *pravanīkara* and *lūṣaḷa*. The grant was written by Kithana, a son of the *Kāyastha* Uthana, of the Vāstavya or Śrīvāstavya family⁴

The date is irregular. The 15th *tithi* of the bright half of Māgha of Vikrama-Samvat 1182 expired⁵ ended about sunrise of the 11th January A D 1126, when there was a lunar eclipse which was visible in India, but the day was a Monday, not a Saturday

¹ The inscriptions S and T contain postscripts with a separate date, from which it appears that the plates were engraved three or four years after the grant was made

² Compare, for both the introductory verses and the formal part of the grant, *Ind Ant* Vol XV p 8 ff, and Vol XVIII p 12 ff and p 132 ff, and *Jour As Soc Beng* Vol LVI Part 1 p 110 ff

³ See the note on the text, line 18

⁴ See *Ind Ant* Vol XVII p 63, note 24

⁵ There also was a lunar eclipse on Māgha sudī 15 of Vikrama Samvat 1182 current = Wednesday, the 21st January A D 1125, but that eclipse took place 8 h 42 m after mean sunrise and was therefore not visible in India

The localities I am unable to identify The Halâdôya pattalâ is also mentioned in a grant of Gôvîndachandra's of [Vikrama-]Samvat 1182, Mâgha-vadi 6, *Journal As Soc of Bengal*, Vol XXVII p 243

TEXT¹

- 1 Om² svastî || ³Akuntthôtkantha-Vakuntha-kanthapîtha-lathat-karah |
samrambhah surat-ârambhê sa Śrîyah śrêyasê=sta vah || [1*] ⁴Âsîd=
Âsîtadyuti-vamśa-jâta-
- 2 kshamâpâla-mâlâsu divan=gatâsn⁵ | sâkshâd=Vîvasvân=iva bhûri-dhâmnâ nâmnâ
Yasôvîgraha ity=udârah || [2*] ⁶Tat-sutô=bbûn=Mahîchandraś=chandra-dhâma-
nibhan=niya-
- 3 m | yên=âpâram=akûpâra-pârê⁷ vyâpâritam yasah || [3*] ⁸Tasy=âbhût=tanayô
nay-aika-rasikah krânta-dvishan-mandalô vîdhvast-ôddhata-dhita(ra)-yôdha-⁹
tunmah
- 4 śrî-Chandradêvô nrîpah | yên=ôdâratara-pratâpa-samit-âśêsha-prajôpadravam
śrîmad-Gâdhîpur-âdhîrâjyam=asaman=dôr-vvikramên=ârgjitam || [4*] Tîrthâni¹⁰
Kâ-
- 5 śrî-Kuśik-Ôttarakôsai-Êndrasthâniyakani parîpâlayat=âbhigamya¹¹ | hêm=âtma-
talyam=anisan=dadatâ dvijêbhyô yên=ânkîta vasumatî śata-
- 6 śas=tulâbbih || [5*] Tasy=âtmaçô Madanapâla iti kshutindra-chûdâmanir=
vrijayatô nija-gôtra-chandrah | yasy=âbhishêka-kalâś-ôllasitaih pryobbih
prakshâ-
- 7 litam kali-rajah patalan=dharitryâh || [6*] ¹²Tasy=âsîd=vijaya-prayâna-samayê
tung-âchal-ôchchais-chalan-mâdyat-kumbhi-pada-kram-âsama-bhara-bhrajyân-mahî-
- 8 mandalê | ¹³chûdâratna-vibhinna-tâlu gahita-styân-âsrig-udbhâsitah Śêshah pêsha-
vasâd=iva¹⁴ kshanam=asau krôdê nilin-ânanah || [7*] ¹⁵Tasmâd=ajâya-
- 9 ta nij-âyata-vâ(bâ)havalli-va(ba)ndh-â[va*]ruddha-nava-râjyagajô narêndrah |
sândr-âmrita drava-mnchâm prabhavô gavâm yô Gôvîndachandra iti chandra
iv=â-
- 10 mva(mbu)râsêh || [8*] Na¹⁶ katham=apy=alabhanta rana-kshamâms=tisrîshu
dikshu gayân=atha Vajrinah | kakubhi babhramur=Abhramuvallabha-pratibhatâ
iva yasya gha-
- 11 tâ-gajâh || [9*] Sô=yam samasta-rêja chakra-samsêvita-charanah¹⁷
paramabhattâraka-mahârâjâdhîrâja-paramêśvara-paramamâhêśva[ra*]-nijabhujôpârjji-
- 12 tasîKanyakuvjâ(bjâ)dhîpatya-śrîChandradeva-pâdânudhyâta-p a r a m a b h a t t â r a k a -
mahârâjâdhîrâja-paramêśya(śva)ra-paramamâhêśvara-śrîMadanapâ-
- 13 ladeva-pâdânudhyâta-paramabhattâraka-mahârâjâdhîrâja-paramêśvara-paramamâhêśva r -
âśvapani(ti)gajapati narapatirâjatrâyâdhîpa-

¹ From impressions supplied by Dr Führer² Expressed by a symbol³ Metre Slôka (Anushtubh)⁴ Metre Indravajrâ⁵ The sign for the *akshara nga* here and below does not really differ from the sign for *dga*⁶ Metre Slôka (Anushtubh)⁸ Metre Śârdûlavikrîdita⁷ Originally *-parê* appears to have been engraved⁹ Of the inscriptions here published, D, I, K, L and O have *vîra-yôdha* instead of *dhîra-yôdha*¹⁰ Metre of verses 5 and 6 Vasantatilaka¹¹ Of the inscriptions here published, only U and perhaps O have =*âbhigamya*, instead of =*âbhigamya*¹² Metre Śârdûlavikrîdita¹³ Originally *"ratta"* was engraved¹⁴ All the new inscriptions have this or some modification of it, but I have no doubt that the reading intended by the author of the verse is *Śêshah kâśha vasâd=iva*, as was first suggested by me in *Ind Ant* Vol XV p 12, note 57¹⁵ Metre Vasantatilaka¹⁶ Metre Drotavilambita¹⁷ Other inscriptions insert here the words *sa cha*

- 14 ti-vivdharidyāvichāra Vāchaspati-śrīmad-Gōvindachandradēvō vijayī Haladōya-
pattalāyām Mahasōnamaus-grāvā(ma)-nivāsino mi(ni)-
- 15 khula-janapadān=upagatān=api [cha*] rāja-rājñi-yuvarāja-mantri-purōhita-pratihāra-
sēnāpati-bhāndagārik-ākshapatalika-bhishag-nē(nai)mittik-āntahpu-
- 16 rika-dūta-karituragapattanākarasthānagōkulādhikāri-p u r u s h ā m s = c h = ā j ñ ā p a y a t i¹
vo(bō)dhayaty=adīsatī cha yathā viditam=astu bhavatām yadv(th)=ōpari-
- 17 lkhita-gramah sa-jala-sthalah sa-lōha-lavan-ākarah sa-matsy-ākarah sa-parnn
ākarah sa-garitt-osharah sa-madhūka-chōta-vana-vātīkā-vitapa-trina-yūti-
- 18 gōcha[ra*]-paryantah s ōrddh[v*]-ādhas=chatur-āghāta-vīśuddhah sva-sīmā-
paryantah samvat 1182 Māgha-sudi 15 Sa(sa)nau °śrīmadapratihāra-
samāvāsē sōmagra-
- 19 hana-parvvanī Gangāyām snātvā vidhivan=mantra-dēva-muni-mannja-bhūta-pitri-
ganāms=tarppayitvā timira-patala-pātana-padu(tu)-mahasam=Ushnarōchisha-
- 20 m=upasthāy=Aushadhipati śakala śēkharam samabhyarchchya tribhuvana-trātūr=
Vāsudēvasya pūjām vidhāya havishā havirbhñjam hntvā mātāpitrōr=ā-
- 21 tmnaś=cha pñnya-yaśo-bhivridva(ddha)yē kuśalatā-pūta-karatāl ōḍaka-pūrvvam=
asmābhīr=Vra(bba)ndhula-gotrāya Va(ba)ndhul-Āghamarshana-Vīśvāmītra-
tri[pra*]vara-
- 22 ya dikshita-śrī-Parushōttama-pantrāya dikshita-śrī-Vīlā-putrāya mahāpurōhita-śrī-
Jāgūsarmmanē³ ā-chandr-ārkkam śāsanīkritpa(tya) pradantō(ttō)
- 23 matvā yathādiyamāna-bhāgabhogakara-pravanikara-kūtaka-prabhrīti-samast-ādāyān=
ājñāvidhi(dhē)yibhūya dāsyatha || Bhavanti ch=ātra punya-ślō-
- 24 lāh || Bhūmim⁴ yah pratigrihñāti yaś=cha bhūmim prayachchhati | ubhau
tau punya-karmmanau niyatam svargga-gāminau || Śankham bhadra-āsanam
chchha(chha)ttram var-āśvā va-
- 25 ra-vāranāh | bhūmi-dānasya chihñām phalam=ētat=Parandara || °Saryvān=ētān=
bhāvinah pāthiv-ēndrān=bhūyo bhūyō yāchatē Rāmabhadrah | sām[ā*]nyō=
yam dharmma-
- 26 sctur=nnripānām lālē lālē pālaniyo bhavadbbih || °Va(ba)hubhīr=vvasudhā
dattā rājabbih Sagir-ādibbih | yasya yasya yadā bhūmis=tasya tasya ta-
- 27 da phalam || Sva-dattām para-dattām vā yō harēta vasundharām | sa
[v]issthāyām krimir=bhūtvā pitribbih saha majjati || Śrī-Vāstavya-kul-ō-
- 28 dbhūta-kayasth-Ōlhana-sūnunā | lkhitas=tāmva-pattō⁷=yam Kithanēna
nrip-ajñay=ēti || chha⁸ || chha⁸ ||

B — PLATE OF GŌVINDACHANDRA OF [VIKRAMA]-JAMVAT 1171

This also is a single plate, which measures about 1' 5" broad by 1' 1½" high, and is engraved on one face only. In the upper part it has a ring-hole, about ¾" in diameter. The plate contains 27 lines of writing which is in a fair state of preservation. The size of the letters is about ¾". The characters are Nāgarī, and the language is Sanskrit. In respect of orthography the chief points to mention are, that the letter *b* is throughout denoted by the sign for *v*, that the dental sibilant is generally employed instead of the palatal, and that

¹ Read -*purushān=ājñā*

² I am unable to decide whether this should be written *śrī Madapratihāra* or *śrīmad Apratihāra*

³ Read °*armmana*

⁴ Metre Ślōka (Anushtubh), and of the next verse

⁵ Metre Salini

⁶ Metre of this and the following verses Ślōka (Anushtubh)

⁷ Read =*tamra*

⁸ Perhaps these signs are not really intended for *chha*, but they closely resemble that *alshara*. Compare

the word *likhita* is written *lishita*, in line 15, and *tri tri*, in line 20 — As the introductory part of this inscription and of the following grants C to N, as far as the words -*śrīmad-Gōvindachandradēvō vijayī*, essentially agrees with the corresponding portion of the text of the inscription A, it need not be published. Similarly, it appears unnecessary, here and below, to give the full text of the benedictive and imprecatory verses towards the end of each inscription.

This inscription also is one of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Gōvindachandradēva*, who records that, on Monday, the full-moon tithi of the month Kārttika of the year 1171 (given both in words and in decimal figures), after bathing in the Ganges at Benares, he granted the village of Brihadvirāichamaṇa in the Kāṭi pattaḷā to the Purōhita Jāgūśarman, son of the Dīkṣita Vīlha, and son's son of the Dīkṣita Purāsa,¹ a Brāhman of the Bandhula gōtra, whose three pravaraṣ were Bandhula, Aghamarshana and Viśvāmītra, and student of the Vājasaneyā śākhā — The taxes here specified (in line 22) are the bhāgabhōgakara and pravānikara. The writer's name is not given.

The date is irregular, for, the full moon tithi of Kārttika² of Vikrama Samvat 1171 current ended 7 h 56 m after mean sunrise of Sunday, the 26th October A D 1113, and in Vikrama-Samvat 1171 expired it commenced 1 h 21 m and ended 23 h. 22 m after mean sunrise of Thursday, the 15th October A D 1114 [In Vikrama-Samvat 1172 expired the same tithi ended 0 h 38 m after mean sunrise of Thursday, the 4th November A D 1115]

The localities I am unable to identify

EXTRACTS FROM THE TEXT

- 13 . . . ³śrīmad-Gōvindachandradēvō vijayī ||⁴ Kāṭi-pattalāyām Vri(bri)hadvirāichamaṇa-grāma-nivāsinō nikhila-
14 janapadān=upagatāu=api cha rāja-rājūi-yuvarāja-rājamamtri⁵-purōhita-pratihāra-sēnāpati-bhāndāgarik-ākṣhapatalika-bhishak-⁶nēmittik-āntahpuri[ka*]-
15 dōta-⁷kachivāpattanākarasthānagōkulādhihā(kā)ri-purushāu samājūāpayati
vō(bō)dhayaty=Adisa(śa)ti cha ||⁸ yathā viditam=astu bhavati(tām) yath=
ā(ō)parilishi(khi)ta-g[r]āmah
16 sa-jala-sthalah sa-lōha lavau-ākarah sa machū(dhū)ka-chūta-vana-vātikā-vitapa-trina-yūti gōchara-paryantah sa-[gar]tt-ōsharah s-ōrddh[v*]-āvva(dha)h s[v]a-simā-paryantaś=chatur-āghā-
17 ta-vīsu(śu)ddhah⁹ ēkasaptaty-adhika-sa(śa)t-aikādasa(śa)-samvatsarē¹⁰ Kārttika-māsē pūrnīmāsyām¹¹ tithau Sōma-dinē ankatah¹² samvat 1171 Kārttika-sudi 15
18 Sōmē ||¹³ śrīmad-Vā[rā*]nasyām Gamgāyā[m] vidhiyat=saṭtvā mamtra-dēva-muni-manuja-bhūta pitri-ganā[m]s=tarppayitvā timira-patala-pātana-patu-mahasta(sa)m=Unna(shna)-

¹ This name occurs again in the inscriptions E, F, H, and O

² This is a *Manvādī*

³ Up to this, the only essential difference between the text of this inscription and that of A is, that this inscription omits the words *āsvapati* *Vāchaspati* in ll 13 14 of A

⁴ This sign of punctuation is superfluous

⁵ This apparently is only an error for *mamtri*, and may have been corrected already in the original

⁶ Read -*bhishag* na^o

⁷ Read *karisturagapa*^o

⁸ This sign of punctuation is superfluous

⁹ Read *°ddha*

¹⁰ Read *samvatsarē*

¹¹ Read *paurṇa*^o

¹² Read *dinē=nka*^o

¹³ This sign of punctuation is superfluous

- 19 rôchusham=upasthây=Anushadhupati-sa(śa)kala-sê(śé)kharam samabhyarchya
tti(tri)bhuvana-trâtur=Vâsndévasya pûjâm vidhâya prachura-pâyasêna havishâ
havi[r]bhujam hntvâ
- 20 mâtâpitrôr=âtmanaśu(ś=cha) punya-ya[śô*]-bhivridhdhayê asmâbhih¹ Vanvulasya²
gôtrâya Vanvula-Aghamarshana-Visvâ(śvâ)mitra-tri(tri)pravarâya Vâjasanêya-
sâ(śâ)khinë dikshi-
- 21 ta-śrî-Purâsa-pautr[â*]jya³ dikshita-śrî-Vilbâ-putrâya purôhita-śrî-Jâgâkâya⁴
sarmmanê vrâ(brâ)hmanâya gôkarnna-kû(ku)sa(śa)latâ-pûta-karatal ôdaka-pûrvvam=
â-chamdr-ârkkam yâvach=chhâsa-
- 22 nikritya p[r*]adatta itê(tî) matvâ yathâdîyamâna-bhô(bhâ)gabhô[ga]kara⁵-pravanikara-⁶
samast-âdâyân dâsyatha || chba || Bhavâtî⁷ ch=âtra [ś]lôkâh ||⁸ . .
- 27 || Mamgalam mahâ-śrîh ||(II)

C.— PLATE OF GÔVINDACHANDRA OF [VIKRAMA]-SAMVAT 1172

This also is a single plate, which measures about 1'3" broad by 11 $\frac{1}{4}$ " high, and is engraved on one face only. At the upper proper left corner a small piece of the plate is broken away, but by this only one or two *aksharas* at the end of the first line have been damaged, and the writing generally is well preserved. The plate has no ring-hole. It contains 27 lines of writing, and has a conch-shell engraved at the end of the last line. The size of the letters is between $\frac{1}{4}$ and $\frac{1}{16}$ ". The characters are Nâgari, and the language is Sanskrit. As regards orthography, the letter *b* is denoted by the sign for *v* everywhere except in the word *babhrâmur*, l 10, the dental sibilant is often employed instead of the palatal, and the word *tâmra* is written *tâmvra*, in line 27, and *sêhara* *śêshara*, in line 18.

This inscription also is one of the *Paramabhaṭṭāraka Mahārājādhirāja Paramêśvara Gôvîndachandradêva*, who records that, after bathing in the Ganges at Benares, on the occasion of the Akshaya-tritîyâ, on Monday, the 3rd of the bright half of Vaiśākha of the year 1172 (given in decimal figures only), he granted the village of Dhûsa in the Brihagrihê[yê?]*varatha pattalâ*, with its *pâtakas* (1 15) or outlying hamlets,⁹ to the *Mahâpurôhita Jâgûśarma*n, who is described here exactly as in the inscription A. — The taxes specified, also, are the same as in A. The grant (*tâmra-paṭṭa*) was written by the *Kâyastha*, the *Thakura Jalhana* of the *Vâstavya* or *Śrîvâstavya* family.

The date regularly corresponds, for the *Kârttikâdî* Vikrama-Samvat 1172 expired, to Monday, the 17th April A D 1116, which was the proper day of the Akshaya-tritîyâ,¹⁰ because the third *tithi* of the bright half of Vaiśākha ended on it 16 h 9 m after mean sunrise.

The localities I am unable to identify. With the name of the *pattalâ*, Brihagrihê[yê?]-*varatha*, we may compare Brihadgrihokamisâra, the name of the *pattalâ* in P.

¹ Read *śyê=smâbhih*—

² This *akshara* *ya* has perhaps been struck out. Read *Bandhula gôtrâya Bandhul-Āgha*²

³ The name, read *Purâsa*, might possibly here be read *Purôsa*. See below, E., l 18.

⁴ This seems to have been altered to *Jâgû* in the original, read *Jâgûśarmmanê*.

⁵ Originally *bhôgâbhâkara* was engraved, but the *akshara* *ga* has been inserted afterwards.

⁶ Here one misses the word *prabhriti*.

⁷ Read *bhavanti*.

⁸ Here follow the six verses commencing *Bhûmim yah pratigrihñati, Śaṅkham bhadr-âsanam, Sarvân=âtân= bhârinah, Bahubhiḥ=vasudhâ, Shashim varsha sahasram, and Yân=tha dattân*.

⁹ See *Ind Ant* Vol XVIII p 135.

¹⁰ See *ibid* p 346.

EXTRACTS FROM THE TEXT.

- 12 1. śrīmad-Gōvīndachandradōvō vijaya
 13 Vri(bri)hagrihē[yē?]varatha-pattalāyām-Īhūsa-grīma-yi(ni)vāśmo mikhula-janapādan=
 npagatān=apī [eha*] rāja-iājñi yuvārāja-mantri-purohita-pratīhura-aśnāpī-
 14 ti bhāndāgārik-ākshapatalika-bhūshag-naimitik āntahpura(rī) a-duta k a r i [t] n r a g -
 ādhyaksha-pattanākaraśbānagā(gō)kulāvi(dhū)karī-parashāmp-eh-[ā*]jñāpīyati²
 15 vō(bō)dhayaty=ādīśati cha yathā viditām=astu bhavataim yath=ōparīkṣhita-gramah
 sa-pātakah sa-jala-sthalah sa-loha-lavan-akarāh sa-matīy-akarāh sa-paran-a-
 16 karāh sa-gartt-ōsharah sa-madhūka chūta-vanā-v itā ā vitapa-trina-yūti-gōchāra-
 paryantah sa(ō)rdh[ā*]-ādhaś=chatar-āghāta-vīśa(sa)ddhah sa sūmā-pary antah ||³
 samvat 1172
 17 Vaiśā(śā)kha-sudī 3 Sōmō || śrīmad-Vārānasyām I akshaya-tritīyāyām
 parvvanī I Gamgāyām snātva vidhivan=mamtra-dīva-muni manuja-bhūta-pitri-
 ganāms=tarppa-
 18 yitvā tūmra-patala-pātina patu-mahar[m]=Ushnarochish im=apasth iy=[An]śhadhipati-
 śakala-śēsha(kha)ra[m] samabhyarvya(rehya) tribhuvana-trātur=[Vr]asudevasya
 pūjām vi-
 19 dhāya havishā havirbhujam hutvā mātīpitror=īmanas-cha punya-jasā-
 bhivridbhay[ō] kosalatā-puta-karatal ōdakā-pūrvam=asmabhir=Vā(bri)ndhula gōtrī
 20 ya Vam(bam)dhul-Āpa(gha)marabana-Visva(śva)mitra-tripiyai ya dikshita śrī
 Purushōttama pautiāya dikshita śrī-Villā-putriya mahāpurohita śrī-Jagū-
 21 sa(śa)immanā(na) ā-chandr-ārka[m] śīsamukhya pradāto matvā yathādiyamini
 bhāgabhogakara-pravanīkara-kūtika-prabhriti-samast-adāyīm=ijñāvidhī(dhū)-
 22 vī(yi)bhūtā(ya) dāsyath=cti I Bhavanti ch=itra punya śloka ||⁴ . . .
 26 Śrī Vistārya-ka
 27 l-ōdbhūta-kāyastha thakkura-śrī Jalhanōna likhitas=tamra-pattīu=yā[m]⁵ nrip ājñā=
 cti || chila ||⁶

D — PLATE OF GŌVINDACHANDRA OF [VIKRAMA]-SAMVAT 1174

This also is a single plate, which measures about 1' 6½" broad by 1' 1½" high, and is engraved on one face only. In the upper part it has a ring-hole, about ¾" in diameter. The plate contains 26 lines of writing which at first sight appears to be in a perfect state of preservation. But the original writing in all probability has been tampered with, for, the names of the *pattalā* and village in line 12 are engraved in the place of other names, and similarly the verse in praise of the donee, which we now read in lines 15 and 16, has clearly taken the place of something else that has been effaced, but of which traces are still visible. The size of the letters is between ⅞ and 1". The characters are Nāgarī and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*, the dental sibilant is often employed instead of the palatal, and the palatal sometimes instead of the dental, and the word *āmra* is written *ānvra*, in line 14.

¹ Up to this, the only essential difference between the text of this inscription and that of A is, that this inscription, like B omits the words *akrapati* *Vāchaspati* in ll 13 14 of A

² Read *śhān=ājñā*

³ This sign of punctuation and those in the next line are superfluous

⁴ Here follow the six verses commencing *Bhūmim yah pratigrīhanti, Śānkham bhadr asanam Gam=ēlām, Sarvān=ētān=bhūvanāh, Bahubhir=vasudhā, and Sa dattām para dattām va*

⁵ Read *tamra patīlōyam*,

⁶ After this a conch shell is engraved

This inscription also is one of the *Paramabhattārāla Mahārājādhrāja Paramēśvara Gōvīndachandradēva*, who records that, while at *Dēvasthāna*,¹ on Wednesday, the 15th of the dark half of *Āśvina* of the year 1174 (given both in words and in decimal figures), at the annual *śrāddha* or funeral ceremony performed at new-moon time in honour of his father, he granted the village of *Sunahi*(?) in the *Kēsāurē*(?) *pattalā*, with its *pāta*has (1 13), to the *Purôdhas* (or *Purôhita*) *Jâgûsarman*, son of the *Dîlshita* *Vilhâ*, a Brahman of the *Bandhula gôtra*, whose three *pravaras* were *Bandhula*, *Aghamarshana* and *Viśvâmitra* — The taxes here specified (in line 18) are the *bhâgabhôgâkara*, *pravanikara*, *turushkadanda* and *kumaragadiânaka*. The grant was written by the *Karanika* (or writer of legal documents) *Vâsudeva*.

The date would be correct for both the *Chaitrâdi* and the *Kârttikâdi* *Vikrama-Samvat* 1174 expired, for, in the former year the 15th *tithi* of the dark half of the *pûrnmânta* *Āśvina* ended 4 h 58 m after mean sunrise of Wednesday, the 29th August A D 1117, and in the latter the same *tithi* of the *amânta* *Āśvina* ended 16 h 30 m after mean sunrise of Wednesday, the 16th October A D. 1118. Judging by the dates of the inscriptions F, N and T, the years of which are expired *Chaitrâdi* years and the months *pûrnmânta* months, I consider it very probable that the true equivalent of the date is Wednesday, the 29th August A D 1117, the more so because the dark half of the *pûrnmânta* *Āśvina* (the *pitri-paksha*) is a time particularly appointed for performing *śrāddhas* in honour of deceased ancestors.

The localities I am unable to identify

EXTRACTS FROM THE TEXT

- 11² śrīmad-Gōvīndachandradēvō vijayī ॥³
 12 [Kēsāurē ?]⁴-pattalāyām [Sunahi ?]⁴-grāma-nivāsīnō nikhila-ja[na*]padân=
 upagatân=apī cha rāja-rājñi-yn[va]rāja-mamtri-purôhita-pratîhâra-sênâpati-bhâ[m]-
 dâgâra(m)k-âkshapatalika-bhushaka(g)-naimi-
 13 tîk-ântam(ntah)purika-dûta-karituragapattanâkarasthânagôkulâdhikâri-purushân=
 âjñâparyati vō(bô)dhaty=âdisa(śa)ti cha ya[th]â viditam=astu bhavatâm
 ya[th]=ôparîkshita-grāmah sa-pâta-
 14 kah sa-loha-lavan-âkarah sa-gattômkharah⁵ sa-madhûk-âmra-vana-v[â*]tikâ-vitapa-
 trina-yûti-gôgôchâra-payamntah⁶ s-ôddh-âmdhas=chatur-âghâta-[v]isuddhah
 s[v*]a-sîmâ-payamntas=⁷chatur[h*]sapatyadhi-
 15 k-âikâdasa(śa)-sa(śa)ta-samvatsarai⁸ Āśvini mâsi krishna-pakshê pa[m*]cha-
 dasyâ(śyâm) Vu(bu)dha-dînê⁹ samvat 11[74⁹] ¹⁰ Āsvi(śvi)na-vadi 15
 Vu(bu)dhe pituh sâmvasta(tsa)rikê pârvanê śrâddhê Dēvasthânê ¹¹Yasy=
 â[gn]i-
 16 hôtra-huta-havya-samriddha-dhûma-dhâr-âdhvarê sa-ghanam=amva(mba)ram=
 âdadhânâ | mârâtanda-chandakara-mandakari chakâsti¹² tasmai sadâ suchartâya
 numamtritâya | Vam(bam)dhula-gotrâya Va(ba)ndhul-Âghamarshana-

¹ I believe that the word *dēvasthânê* in line 15 must be taken as the name of a place, and that it was originally followed by *Gangâyām sūdrâ* and the other standing phrases which the other inscriptions contain.

² Up to this, the only essential difference between the text of this inscription and that of A is, that this inscription, like B and C, omits the words *asvapati* *Vâchaspati* in ll 13 14 of A.

³ This sign of punctuation is superfluous.

⁴ The two names in brackets are doubtful, they apparently are engraved over two other names which have been effaced.

⁵ Read *sa-gattî-ôsharah sa-madhûk-âmra*

⁶ Read *-gôchâra paryanih s-ôddh-âmdhas*

⁷ Read *-paryantat*

⁸ Read *tsara Āśvinê*

⁹ Here one misses the word *anlatah*

¹⁰ The two numeral figures in brackets are almost illegible, and look more like 88

¹¹ Metre *Vasantatilakâ*. This verse is in a different handwriting, and has clearly been engraved in the place of other words which have been effaced.

¹² The sense would require **karam mandakari chakâra*, but **karam* would offend against the metre.

- 17 Visvā(śvā)mitra-tripravarāya dīkshita-Vilhū-putrāya ¹ purōdha-śrī Jāgūsa(śa)rmmanē
vrā(brā)hmanāya ² ssmābhur=ggōkarana kuśalatā-pūta-karatal-ōdaka-pūrvva[m=*]
ā chamdr-ārka[m*] yāvach=chhāsanīkri-³
- 18 kṛtpa(tya) pradattō matvā yathādiyamāna-bhāgabdhōgakara-pravanīkara-
turi(ru)shkadanda-kumaragadīnaka-prabhriti-sarvā ādīyān=ājñāsraṇavidhōyibhūya
dāsyatha || Bhavanti ch=ā-
- 19 tra slō(ślō)kāh || ⁴
- 25 Lakkutam la-
- 26 ramka śrī-Vāsu(su)dēvēna || ⁵ . ||

E — PLATE OF GŌVINDACHANDRA OF [VIKRAMA]-SAMVAT 1175

This also is a single plate, which measures about 1' 5½" broad by 1' 1" high, and is engraved on one face only. In the upper part it has a ring-hole, about ¾" in diameter. The plate contains 24 lines of writing which is in a fair state of preservation. The size of the letters is about ⅜". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*, and the dental sibilant is frequently employed instead of the palatal.

This inscription also is one of the *Paramabhāṭṭāraka Mahārājādhirāja Paramāśīara Gōvīndachandradēva*, who records that, on Monday, the full-moon tithi of the month Māgha of the year 1175 (given both in words and in decimal figures), after bathing in the Ganges at Benares, he granted the village of Achchhavali in the Ughanatērahōttara pattalā to the *Purōhita Jāgūśarma*, who is described here exactly as in the inscription B — The taxes specified (in line 20) also are, as in B, the *bhāgabdhōgakara* and *pravanīkara*. The grant was written by the *Karanika*, the *Thakkura Sahadēva*.

The date is irregular, for, in Vikrama-Samvat 1175 current the full-moon tithi of Māgha ended on Wednesday, the 9th January A D 1118, and in Vikrama-Samvat 1175 expired the same tithi commenced 12 h 37 m after mean sunrise of Monday, the 27th January, and ended 13 h 10 m. after mean sunrise of Tuesday, the 28th January, A D 1119.

The localities I am unable to identify.

EXTRACTS FROM THE TEXT.

- 12 ⁵ śrīmad-Gōvīndachandradēvō vijayī ⁶ Ughanatērahōttara-pattaluyām=
Achchhavali-grāma-nivāsīnō nibhila-janapadān=upagatān=apī cha⁸ rāja-rājñi-
yuvarāja-
- 13 ⁹ mantrīm-purohita-pratīhāra-sēnāpati-bhāmdāgārik-śaks h a p a t a l i k a - b h i s h a k a (g) -
m(nai)mittak-āmtahpurika-dūta-karituragapattanākarasthānagōkulāvī(dhī)kāri-

¹ Read *purōdhah*

² Read *°ndy=ssmābhur=*

³ Omit the *akshara* *lri* which perhaps has been struck out already in the original

⁴ Here follow the eleven verses commencing *Bhūmim yāh pratigrīhṇāti, Śaṅkham bhadrāsanam, Sarcān=ētān=bhāvinah, Bahubhīr=vasudhā, Suvarnam=ekam, Tadāgandām sahasrēna, Sa dattām para dattām vā, Shashṭim varsha-sahasrām, Vārī mīnēshv=aranyēshu, Xān=tha dattām, and Vāḍ-dbhāra vīdhāmar=īdam vasudhādhipatyam*

⁵ Up to this, the only essential difference between the text of this inscription and that of A is, that this inscription, like B to D, omits the words *astapati*. *Vāchaspati* in ll 13 14 of A

⁶ This sign of punctuation is superfluous, read *vijayy=*

⁷ Originally *°layāmmachchhā* was engraved, but the sign of *anustara* has been struck out

⁸ This word was originally omitted, and has been inserted afterwards

⁹ Read *mantri pu°*

- 14 purushāna(n)=samājñāpayati vō(bō)va(dha)yaty=ādīsa(śa)ti cha ||¹ yathā
viditam=astu bhavatīm yath=ōparīkṣita-grāmah sa-jala-sthalah sa-lōha-lavan-
āharah sa-madhūka-chūta-vana-
- 15 vātīkā-vitāpa-trina-yūti-gochara-paryatta(n)ah sa-gartt-ōsharah s-ōrddh[v*]-ādhaḥ
s[v*]a-simā-paryantaś=chatuṣ-āghātha(ta)-viśu(su)ddhaḥ pamcha[sa]ptatyadhika-
sa(śa)t-aikādaśa(śa)-samvatsarē Māghē māsi pū[rnni]-²
- 16 māsyām Sōma-dinē ankatah³ samvat 1175 Māgha-sudī 15 Sōma-dinē
śrīmad-Vārānasyām Gangāyām vidhivat=snātvā mantra-dēva-muni-mauja-bhūta-
pitri-ga[nim]s=tarppayitvā timira-
- 17 patala-pitana-patu-mahasam=Ushnarōchisham=upasthāy=Aushadhīpati-sa(śa)kala-
ś(śe)kharam samabhyarchichya tribhuvana-tratur=Vāsudēvasya pūjā[m vidhā]ya
prachura-pāyāsna havishā havirbhujam hntvā
- 18 mātāpitrōr=ātmanas=cha punya-yaso-bhividdhaye asmābhiḥ⁴ Vam(bam)dhulasya⁵
gotrāya Vam(bam)dhula-Aghamarshana-Viśvā(śvā)mitra-tripra[varā]ya Vājasaneyā-
śā(śa)khinī dikṣhita-śrī-Purūsa-pantriya⁶
- 19 dikṣhita-śrī-Vilbā-putrāya purohita-śrī-Jāgukāya⁷ sarmmanē vrā(brā)hmanāya
gokarnna-kusa(śa)lati-pūta-karatal-ōdaka-pūrvam=i-chamdr-ārkkam yāvach=
chhāsankṛitya pra[datta] itī matvā ya-
- 20 thādīyamāna-bhāgabhogakara-pravanikara-prabhriti samast-ādāyān dāsyatha || chha ||
Bhavanti ch=atra ślōkāḥ ||⁸
- 24 Likhita[m] karanika-thakkura-śrī-Sahadēvēna | Si(śi)vam=astu ||
Ma[m]galaṁ=mahā-śrīh || chha ||

F—PLATE OF GŌVINDACHANDRA AND HIS QUEEN NAYANAKĒLIDĒVĪ,
OF [VIKRAMA]-SAMVAT 1176

This also is a single plate, which measures about 1' 3" broad by 11 $\frac{3}{4}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about $\frac{5}{8}$ " in diameter. The plate contains 27 lines of well preserved writing. The size of the letters is between $\frac{1}{4}$ " and $\frac{5}{16}$ ". The characters are Nāgarī,⁹ and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*, the dental sibilant is often employed instead of the palatal, the signs for *l* and *sh* are several times confounded, and the word *āmra* is written *āmra*, in line 15. On the whole, the writer has done his work in a somewhat slovenly manner. One of the peculiarities of the grant is, that the author, in lines 12-15, has inserted a passage on the vanity of this life and the merit resulting from donations of land, which is similar to a passage in the grant of Madanapāla and Gōvīndachandra, published in the *Indian Antiquary*, Vol. XVIII p 15 ff.

This also is an inscription of the *Paramabhāṭṭāraka Mahārājādhirāja Paramēśvara Gōvīndachandrādēva*, and opens as if it were meant to record a grant made by the king himself. But in reality the king makes known here that, while he was in residence at *Khayarā*, on Sunday, the 15th of the dark half of *Jyāishtha* of the year 1176 (given both in words and in decimal

¹ This sign of punctuation is superfluous.

² What is actually engraved, is *pū*, with the sign of the medial *o* after it, and *rnnā*, read *paurṇa*.

³ Read =*ankatah*.

⁴ Read =*asmābhiḥ*.

⁵ Read 'la *gōtrāya Bamdhul-Agha*'.

⁶ Compare above, B 1 21.

⁷ Read -*Jāgufarmānē*, in the original the two *akṣaras* *kāya* may have been struck out. Compare above, B 1 21.

⁸ Here follow the six verses commencing *Dhāmim yah pratigrihṇāti, Śāṅkham bhadr āsanam, Sarodh=*
ślōk=bhāvanah, Bahubhir=vasudhā, Shashim varsha sahasrāni, and Yān=tha dattāni.

⁹ It may be mentioned that the writer's sign for *kh* is almost exactly like the sign for *gv*.

figures), on the occasion of a solar eclipse, his queen, the *Paṭamahādēvī Mahārājñī* Nayanakēlidēvī, endowed with all royal prerogatives, after bathing in the Ganges, with his consent gave the village of Daravālī in (the) Kō[thō]takōtāvarahōtta[rā] (district) to the *Purōhita* Jāgūśarman, who is described hero exactly as in the inscriptions B and D — The taxes specified (in lines 20 and 21) are the *bhāgabhogālara*, *pravalāra*, *turushladanda* and *kumaragadrūnaka*. The grant was written by the *Thaklura Gāgūka*.

The date corresponds, for the *Chaitrādī* Vikrama-Samvat 1176 expired and the *pūrn.mānta* Jyāishtha, to Sunday, the 11th May A D 1119, when there was a solar eclipse which was visible in India, 8 h 42 m. after mean sunrise.

The localities I am unable to identify.

EXTRACTS FROM THE TEXT.

- 10 1-śrīmad-Gōvīndachamdradē-
 11 vō vijayī ||² Kō[thō]takōtāvarahōtta[rā?] Daravālī-grāma-nivāsino nibhila-
 janapadān=mpagatān=apī cha rāja-rājñi-yuvārāja-mamtri-purōhita-pratā(tī)hāra-
 sēnāpati-bhāmāgā-
 12 rik-ākṣhapatalika-bhishag-naimittik-āntahpurika dūta-karitrīgapattānā[karā*]at hān a-
 gōkulādhikāri-purushān=samājñāpayaty=ādīśati vō(bō)dhayati cha |³
 yath=āsta vō vidit=aicha(va) tīvad=iyam=amtya-
 13 tā jagatah katipayadivas āvalōkaramanīyā Madhna-ā(mā)sa-kri(ku)sumasampad=iva
 sapatā⁴ satata-gatvaram giri-lataka vāsi⁵ nām=āyur=āpāta-ma[dh]uvā(rā)s=tilakhalā⁶
 iva vishaya-bhōgāh | sudasadā.⁷
 14 valōkana-padāpmakhani vēsyā(ēyā)-mukhān=iva dūrapavā(chā)rīn=indriyāni | tad=
 idam=asmābhīr=apī sakala śās(śr)-āvisa[m]vādīnibhūh prāmānikam(kī)bhūh
 smṛtibhīr=ananta-phala-bhōga-bhūjanam bhūmi-
 15 dānam=itī jāta-nisva(ēcha)yair=uparīkṣitō=yam grāmah sa-jala-sthalah [sa]-lōha-
 lavan-ākarah sa-[mat*]sy-ākarah sa-gartī-ōkha(sha)rah ⁸ś āmva-madhōka-ana-
 vātīkā-vitapa-trina-yūti-gōchāra-paryantah s-ō-
 16 rddh[v*]-ādhas=chatur āghāta-vīśuddhah s[v*]a-simā-paryantah shatsaptatyadhika
 [ē]kādaśa-sata-sa[m*]vatsarē Jyē(jyā)shtha-māsē krishna-pakshē
 pamchadaśyām tithau Ravi-dinē śukē=pi samvat 1176 Jyē(jyā)shtha-vadi
 15 Ravau⁹ sdy=ēha Khaya-
 17 rā-samāvāyē(sē) Rāhu-grastē divākare Ga[m*]gāyām snātva vidhē(dhī)van=
 ma[m]tra-dēva-mannja-bhūta-manapidas=¹⁰tarppayitvā tūmra-pa[ta]la-pātana-patu-
 mahasam=Ushnarōchisham=upasthāy=ō(au)shadhīśa-sa(śa)kala-śēsha(kha)ram sama-
 18 bhayarchya tribhucha(va)na-trātur=Vāsucchē(dē)vasya pūjām vidhāya pūyasēna
 havi[rbh]uja[m] hutvā mātāpitrōr=ātmanaś=cha punya-yasō(śō)-bhū[rī]d[dh]jayē
 samastarājapraکشī(krī)yōpēta-sarvālankārāvibhūshita-pattamahādēvī-ma-

¹ Up to this, the only essential difference between the text of this inscription and that of A is, that this inscription, like B to E, omits the words *astvapati* . . . *Vāchaspati* in ll 13 14 of A.

² This sign of punctuation is superfluous

³ This sign of punctuation is superfluous For the following passage compare *Ind Ant.* Vol. XVIII p 16, l. 13 ff

⁴ Read *sampat* |

⁵ Read *-vāri* (?)

⁶ Read *=tilakanā* (?)

⁷ Read *sad asad avalōkana parānmukhān*

⁸ Read *ś āmra*

⁹ Read *Ravāt=ady=ēha.*

¹⁰ Read *pitṛi gonfma=*(?)

- 19 hārājūi-śrī-Nayanakēlidēvyā ssmā[ts]ammatyā Vam(bam)dhula-gōtrāya
Vam(bam)dhul-Āghamarya(rsha)na-[Viśvāmtra-¹]tripravarāya Vājasanēya sâ(śâ)khinē
dikshita-Pnrâsa-pautrāya dikshita-Vilhâ-putrāya purôhita śrī-Jâgû[śa]rma-
- 20 nē vrâ(brâ)hmalâ(nâ)ya gôkarnna-kuśalatâ-pûta-karatâl-ôdaka-pûrvvam=â chandr-
âkkam yâvat¹ sâsanîkritya pradattâ² | matvâ yathâdîyamâna-bhâgabhōgakara-
pravanîkara-turushkadanda-ku-
- 21 maragadiânaka-prabhriti-samasta-dâga³ dâsvâthati || chha || Bhavanti ch=âtra
panrânîkâ ślâkâh⁴ ||⁵
- 27 Mangalam mahâ-śrī[h*] || Thakkura śrī-Gâgûkēna
likhitam nrip-âjūyâ ||⁶

G — PLATE OF GÔVINDACHANDRA OF [VIKRAMA-JSAMVAT 1176

This also is a single plate, which measures about 1' 5½" broad by 1' 1" high, and is engraved on one face only. In the upper part it has a ring-hole, about ½" in diameter. The plate contains 25 lines of writing which is in a tolerably fair state of preservation. The size of the letters is between ⅙" and ⅜". The characters are Nāgarī, and the language is Sanskrit — As the name of the village, granted by this inscription, is illegible, and that of the district doubtful, and as the inscription otherwise contains really nothing new, it is unnecessary to publish any part of the text.

This inscription also is one of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Gôvîndachandradēva*,¹ who records that, on Wednesday, the 9th of the bright half of Kârttika of the year 1176 (given both in words and in decimal figures?), after bathing in the Ganges at Benares, he granted a village (the name of which is illegible) in (the) Saru[gâ?]ra (district) to the *Mahâpurôhita Jâgûsarman*,² son of the *Dikshita Vilhâ*, and son's son of the *Dikshita Purushôttama* — The taxes specified (in line 20) are the *bhâgabhōgakara* and *pravanîkara*. The grant professes to have been written (like F and H) by the *Thakkura Gâgûka*.

The date is irregular; for, the 9th *tithi* of the bright half of Kârttika³ of Vikrama-Samvat 1176 current ended about sunrise of Friday, the 25th October A.D. 1118, and that of Vikrama-Samvat 1176 expired, 11 h 33 m after mean sunrise of Tuesday, the 14th October A.D. 1119. The date would be incorrect also for Vikrama-Samvat 1177 and 1178 expired.

H — PLATE OF GÔVINDACHANDRA OF [VIKRAMA-JSAMVAT 1178

This also is a single plate, which measures about 1' 4½" broad by 1' ¼" high, and is engraved on one face only. In the upper part it has a ring-hole, about ½" in diameter. The plate contains 22 lines of well preserved writing. The size of the letters is between ⅙" and ⅜".

¹ Read *yâvach=chhâ*

² Read *titô matô*

³ Read *et dâdyan=dâsyath=êti*

⁴ Read *ka ślôkâh*

⁵ Here follow the ten verses commencing *Bhūmim yah pratigrhñati, Śankham bhadrâsanam, Sarvân=êlân=bhâvinah, Bahubhir=vasudhâ, Gâm=êkâm, Taddâgnâm sahasrêna, Eva dattâm para dattâm va, Shashîr varsha sahasrân, Na visham visham, and Vâi abhra vibhramam=idam*

⁶ The introductory part of the inscription omits the words *âsvapati*. *Vâchaspati* in ll 13 14 of A

⁷ Line 15 *Shatsaptatyadhika sa(śa)ti aikâdasa(śa) samvatsarê Kârttika-sudî navamyâm ankatah samvat 1176 Kârttika sudî 9 Vu(bu)dhê*

⁸ The original actually has *Jâgûkâya sarmanê*, but the two *aksharas kâya* may have been struck out

⁹ This is the *Kritayugâdî*

The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*, the dental sibilant is often employed instead of the palatal, *j* is occasionally used instead of *y*, and the word *śikhara* is written *sashara*, in line 14. On the whole, the writer has done his work (as in the inscription F) in a rather slovenly way.

This inscription also is one of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Gōvīndachandradēva*, who records that, on Friday, the full-moon tithi of Śrāvana of the year 1178 (given both in words and in decimal figures), after bathing at the Kapālamōchana ghaṭṭa at Benares, where the Ganges flows to the north, and after offering the obsequial cakes to his deceased ancestors,¹ etc., he granted the village of Sula[t]ēni in (the) Nēulasatāvīśikā (district) to Vyāsa, son of the Dīkṣita Vilhā and son's son of the Dīkṣita Purāsa, a Brāhman of the Bandhula gōtra, whose three pravaras were Bandhula, Aghamarshana and Viśvāmītra, and student of the Vājasaneyā śākhā — The only tax specified (in line 17) is the bhāgabhūgaḥara. The grant was written by the Karanika, the Thakkura Gāgūka.

The date regularly corresponds, for the Kārttikādi Vikrama-Samvat 1178 expired, to Friday, the 21st July A D 1122, when the full-moon tithi of Śrāvana ended 2 h 54 m after mean sunrise.

The localities I am unable to identify.

EXTRACTS FROM THE TEXT

- 9 ²śrīmad-G[ō]vīndachandradērā(vō) vijayī
 || ehehha ||³ Nēula-
 10 satāvīśikā[y]ām ⁴Sula[t]ēni-grāma-nivāsinō mukhila-janapadān=upagatān=apī cha
 rāja-rājñi-pu(ya)varā[ja*]-mamtri-purā(rō)hi[ta*]⁵sēnāpati-pratihāra-bhām d ā g ā r i k -
 āvja(ksha)patalikā(ka)⁶bhīsha-
 11 g-naumittik-āntahpurika-dōta-karituragapattanākarasthānugōkulādhi k ā r i - p u r n s h ā n =
 ājñāvipayati⁷ vō(bō)dhayaty=ādīśati cha [*] Vīditam=astu ta(bha)vatām yath=
 ōparīkṣita-grāna(mah) sa-jala-
 12 sthala[h*] sa-lā(lō)ha-lavan-ākaraḥ sa-madhūka-chōta-va[na]-vātikā-vitapa-trina-yūti-
 gōchāra-parpa(rya)ntah s ōddhīrḍhaś=⁸chatur-āghāta-vīsu(śu)ddha[h*] sva-sīmā-
 pa[r*]yantaḥ⁹ | [a]shtasaptatyadhik-akādasa(sa)-sa(śa)ta-samvatsarē
 13 Śrāvē(vā)na(nē) māsī su(śu)kla-pakṣhē paurṇamāsyā[m*] tithau
 Su(śu)kra-dinē śnkatō=pi sa[m*]vat 1178 Śrāvana-sudi 15 Su(śu)krē
¹⁰śrīmad-Vārāṇasyām | Kapālamōva(cha)na-ghatta uttara-vāhmyām(nyām)
 Gaṃgāyām snūtvā vivī(dhi)va-
 14 n=mamtra-dēva-muni-manuja-bhūta pitri-ganāms=tarpayitvā tīmra-patana(la)-pātana-
 patu-mahasam=Ushnarōchisham=upasthāy=Aushadhipati-sa(śa)kala-sa(śē)sha(kha) r a m
 samabhyarehehya tribhuvana-trātur=Vāsudēvasya [p]ūjām

¹ The original has (in line 15) *pitri pinda-yajñam nīcartya*

² Up to this, the only essential difference between the text of this inscription and that of A is, that this inscription also omits the words *āśvapati* . . . *Vāchaspati* in ll 13-14 of A

³ These signs of punctuation are superfluous

⁴ Perhaps this might be read *Sulabhēni*

⁵ The original has a vacant space where the *akshara ta* should have stood

⁶ This correction seems to have been made already in the original

⁷ Read *ājñāpayati*. After the *akshara ya* of the following word the original has two *kākapadas*, but nothing has been omitted here

⁸ Read *s ōddhīrḍhaś=*

⁹ Read *ntō=shā*

¹⁰ This sign of punctuation and the next are superfluous.

- 15 vidha-ya prachura-pátha(ya)séna havishá |¹ há(ha)va(vi)rbhujam hutrá(tvá)
 putri-pimda-yajñam nirvaritya mātapatrōr-ātmanaś=eha punya ja(ya)so(śo)-
 vi(bhi)ṛiddhayē | Va(ba)ndhulasya² gōtrāya | Va(ba)ndhul-Āghamarshana
 Visvā(śi)a mitra-trip[r*]ava-
- 16 rāya | Vajasanṭya-sū(śa)khiṇē dikshita-śrī-Purāsa-pautiāya | ³dikshita-śrī-Vilhā-
 putraya | vra(brā)hmana-śrī-Vyāsāya⁴ | asmābhih gōkarnna-kuśalatā-pūta
 karatā-ocha(da)ka-pūrvam=ā-chamdr-ā-
- 17 rkkam yavaeh=ebh isanikritya pradatto matvā ⁵yathādiyamāna-bhāgabhogakara-
 prabhriti-sarvv-ādāyān dasyath=eti || ehehba || Bhavanti eh=ātra ślokāh ||⁶
- 22 Lkhitam ch=ēdam karamika-thakkura śrī-Gāgūkēn=ēti ||

I — PLATE OF GŌVINDACHANDRA OF [VIKRAMA]-SAMVAT 1184

This also is a single plate, which measures about 1' 4" broad by 1' 1/2" high, and is engraved on one face only. In the upper part it has a ring-hole, about 1 1/8" in diameter. The plate contains 25 lines of well preserved writing. The size of the letters is between 1/8" and 3/8". The characters are Nagari, and the language is Sanskrit — As the names of the village, granted by this inscription, and of the *pattalā* in which it was situated, are doubtful, and as the inscription otherwise excepting the date of it, contains nothing new, it is not necessary to publish any part of the text.

This inscription also is one of the *Paramabhattārāla Mahārājādhirāja Paramésvara Gōvindhachandradeva*,⁷ who records that, on the *Manvādi*, Friday, the full-moon tithi of *Kārttika* of the year 1184 (given both in words and in decimal figures⁸), after bathing in the Ganges at Benares, he granted the village of Bāri (?) in the *Madavala* (?) *pattalā*, together with its *pātalas*, to the *Mahāpurōhita* Jāgūsarman, son of the *Dīlshita* Vilhā, and son's son of the *Dīlshita* Parashottama — The taxes specified (in line 20) are the *bhāgabhogakara*, *pramāhara* and *lūjala*. The grant was written by the *Thakkura* Viśvarūpa.

The date regularly corresponds, for Vikrama-Samvat 1184 expired, to Friday, the 21st October A.D. 1127, which was wholly occupied by the full-moon tithi of *Kārttika*, correctly called *Manvādi*.

J — PLATE OF GŌVINDACHANDRA OF [VIKRAMA]-SAMVAT 1180

This also is a single plate, which measures about 1' 4 1/2" broad by 1 1/4" high, and is engraved on one face only. In the upper part it has a ring-hole, about 1 1/8" in diameter. The plate contains 24 lines of writing which almost throughout is in an excellent state of preservation. The size of the letters is between 1/8" and 3/8". The characters are Nagari,⁹ and the language is Sanskrit. As regards orthography, the letter *l* is everywhere denoted by the sign for *v*, the dental sibilant is about a dozen times employed instead of the palatal, and the palatal several times instead of the dental, and the word *āmra* is written *āmra*, in line 15.

¹ All the signs of punctuation in ll 15 and 16 are superfluous.

² Read ³gōtrāya

³ Between *dīlshita* and *śrī* the *akshara* *da* or *dē* was engraved, but it has been struck out.

⁴ Read ⁵ay=asmābhih=

⁵ Originally *yathādikshita* was engraved, but the *aksharas* *kshita* seem to have been struck out.

⁶ Here follow the seven verses commencing *Bhumim yah pratigrihnāti, Śankham bhadr āsanam, Bahubhir=varudhā, Gām=ekām, Sarcān=etan=bhācinah, Mama samā gatē kshitrē, and Vāri hñēsht=aranyēshu*.

⁷ The introductory part of this inscription does contain the words *ākrapati* *Vāchaspati* in ll. 13 14 of A.

⁸ In ll. 15 *Chaturasthyadhika śat-askādāśa samvatsarē Kārttikē māsi sukla-pakshē purni(rna)rd[ra]yam* *Manvādi* *Sūtra* *dinē=nikē=pr* *samvat* 1184 *Kārttika* *sudi* 15 *Sukrē*.

⁹ Here, as in F, the sign for *kā* is almost exactly like the sign for *gā*.

This also is an inscription of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Gōvindachandradēva*, who records that, on Saturday, the 3rd of the bright half of Bhādrapada of the year 1190 (given both in words and in decimal figures), after bathing at the Gōvinda-vātikā or 'Gōvinda-garden,' he granted the village of Umbari in the Rūdamauavayālsī pattalā to the Rāuta Jātīśarman, son of the Rāuta Tālhi, and son's son of the Tālākura Ūhila, a Brāhman of the Gōbhila gōtra, whose three pravaras were Gōbhila, Anguasa and Ambarisha — The taxes specified (in line 20) are the bhāgabhogakara, pratanikara and turushkadanda. The writer's name is not given.

The date regularly corresponds, for the *Chaitrādī* Vikrama-Samvat 1190 expired, to Saturday, the 5th August A.D. 1133, when the 3rd tithi of the bright half of Bhādrapada¹ ended 5 h 27 m after mean sunrise.

The localities I am unable to identify.

EXTRACTS FROM THE TEXT

- 12 ²śrīmad-Gōvindachandradēvō vijayī ||³ Rūdamauavayālsī-pattalīyām⁴ ||
Umva(mba)ri-grāma-nivāsino nikhila-janapadān-upagatān=api cha rāja-rājūi-
yuvārāja-mantri-
- 13 purōhita-pratibhāra-sēnāpati-bhāndāgārīk-ākshapatalika-bhishag-naimittik-ānta h p u r i k a-
dūta-karturagapattanākaraśhānagōkulāvi(dhi)kāri-purashān=ājñā-
- 14 payati vō(bō)dhayaty=ādīsatī cha yathā viditam=astu bhavatām yath=ōparīkṛta-
grāmah sa-jala-sthalah sa-loha-lavan-ākarah sa-matsy-ākarah sa-gartt-ōsharah
sa-madhūk-ā-
- 15 myra(mra)-vana-vātikā-vitapa-trina-yūti-gōchāra-paryantah s-ā(ō)rdhiv-ādhas=chatur-
īghāta-visu(su)ddhah sva-sīmā-paryantō navatyadhuk-aikādaśa-sata-samvatsarō⁵
Bhādrapadē māsi su(su)kṣa-pakshē
- 16 tṛtīyāyān=tithau Sa(śa)ni-dinē śukatah samvat⁶ 1190 Bhādrapada-sudi 3
Sa(śa)nau śrīmad-Gōvindavātīkāyām snātvā vidhivan=mantra-dēva-muni-
manuja bhūta-pitri ga-
- 17 nāms=tarppayitvā tīmira-patala-pātana-patu-mahasam=Ushnarōchisham=upasthāy=
Aushadhipati-śakala-sē(śē)kharam samasva(bhya)rchchya tribhuvana-trātur=
Vvāsudēvasya pūjām=vidhā-⁷
- 18 ya prachura-pāyasēna havishā havirbhujam hutvā mātāpitrōr=ātmanaśva(ś=cha)
pūya(nya)-yaśō-bhivṛiddhay[ē] ssmābhīr=ggōkarnna-kusalatā-pūta-karatal-ōdaka-
pūrvam Gōbhila-
- 19 gōtrāya |⁸ Gōbhila- | Āngarisa- | Āmvarisha-trihpravaiāya | thakkura-
⁹śrī-Ūhila-pautrāya | rāuta-śrī-Tālhi-putrāya | rāuta-śrī Jātēsa(śa)rmmanē
viā(biā)hmanāya¹⁰
- 20 ā-chandr-āṅkam yāvach=chhāsanīkṛitya pradattō matvā yathādīyamāna-
bhāgabhogakara-pravanikara turushkadanda-prabhṛiti-sarvv-ādāyān=ājñāvidhēyib h ū y a
dā-
- 21 syath=cti || ¹¹ Bhavanti ch=ātra ślōkāh ||¹¹

¹ This is a *Mantrādī*.

² Up to this, the text of this inscription is essentially like that of A

³ This sign of punctuation is superfluous

⁴ Read "lāyām=Umbari"

⁵ Read *samvatsarī*

⁶ Read *samvat*

⁷ Read *pūjām vidhā*.

⁸ The signs of punctuation in this line are superfluous

⁹ Read *śrī*

¹⁰ Read "nāy"

Read *Gobhil-Āngaras Āmbarisha tripravaraṇya*.

¹¹ Here follow the six verses commencing *Bhūmim yaṅ pratigrhṇātī, Śaṅkham bhadr dānam, Sarvān=*
etar=bhācinah, Bahubhīr=vasudhā, Gām=ślām, and Tādāgānām sahasrēna

K — PLATE OF GŌVINDACHANDRA OF [VIKRAMA-]SAMVAT 1198 [CURRENT].

This also is a single plate, which measures about 1' 3 $\frac{1}{4}$ " broad by 11 $\frac{1}{4}$ " high, and is engraved on one face only. In the upper part it has a ring hole, about $\frac{1}{16}$ " in diameter. The plate contains 29 lines of writing which is in an excellent state of preservation. The size of the letters is between $\frac{1}{4}$ and $\frac{1}{8}$ ". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*, the dental sibilant is often employed instead of the palatal, and the word *sēhara* is written *sēshara*, in line 20.

This inscription also is one of the *Paramabhāṭṭāraka Mahārājādhirāja Paramésvara Gōvīndachandradēva*, who records that, on Sunday, the first of the dark half of Phālguna of the year 1198 (given both in words and in decimal figures), on the day of the great queen Rāḥadēvi, after bathing in the Ganges at the Avimukta *śhētra* of Benares, he granted the village of Lankāchada in the Navagāma *pattalā* to the *Dikṣita* Jāgūśarman, son of the *Dikṣita* Vilha, and son's son of the *Dikṣita* Parushottama, the donee of most of the preceding grants — The taxes specified (in line 23) are the *bhāgabhogakara*, *hīranya* and *turushkadanda*. The grant was written by the *Thakura* Vishnu.

The great queen (*bṛhadrājñī*) Rāḥadēvi was Gōvīndachandra's mother, see *Ep Ind.* Vol II p 361, l. 23. She is called Rāḥanadevi in line 19 of the grant of Govindachandra of the year 1181, published in the *Journal As Soc of Bengal*, Vol LVI P 1 p 115. Whether her 'day,' on which the grant was made, was the anniversary of her birth or of her death, I am unable to decide.

The date regularly corresponds, for Vikrama-Samvat 1198 current and the *amānta* Phālguna, to Sunday, the 23rd February A D 1141, when the first *tithi* of the dark half ended 14 h 57 m after mean sunrise.

The localities I am unable to identify. The Navagāma *pattalā* is mentioned in the grant of Govindachandra of the year 1187, published in the *Journal As Soc of Bengal*, Vol LVI P 1 p 109.

EXTRACTS FROM THE TEXT

- 13 ¹śrīmad-Gōvīndachandradēvo vijayī ||² Navagāma
pattalāyāma(m)³ || Lankāchada-grāma-ni-
14 vāsinō nikhila-janapadān-upagatān-apī cha rāja-rājñī-yuvarāja mamtri-purōhita-
pratihāra-sēnāpati-bhāmdāgarik-ākshapatalika bhishag-nai-
15 mittik-āntahpurika-dūta-karituragapattanākarasthānagokulādihikāri-purushān-ājñāpa yati
vo(bō)dhayaty=adīṣṭi cha || Vīditam=astu bhavatām
16 yath=opariṭkṛta-gramah sa-jala-sthalaḥ sa-loha-lavan ākara[h*] sa-matsy-ākaraḥ
sa-madhūka-chūta-vana-vātikā vitapa-trina-yūti-gochara-paryantah s ā(ō)-
17 ⁴ddhāmvaś=chatur-āghātā(ta)-visu(śu)ddhah sva sīmā-paryantah ||⁶ samvatsar-
akādaśa-śat-āshtana[va*]tyadhiké⁵ Phālgunē māsi⁷ asita-pakṣhē
pratipadāyām tithau Ra-
18 vi-dinō⁸ bhavata 1198 Phālguna-vadi 1 Ravan || Vm(bṛ)hadrājñī-Rāḥadēvi-
divasē⁹ || ady=ēha śrīmad-Vārānasyām¹⁰ Avimukta-kṣhētrē |
Ga[m*]gāyā[m*] snā-

¹ Up to this, the text of this inscription is essentially like that of A

² This sign of punctuation is superfluous ³ Read *“lāyām Lankā”*

⁴ This sign of punctuation and all the others in ll 18 21 are superfluous

⁵ Read *māsy=*

⁶ Read *“dēci dīcast=dy=*

⁷ Read *“dīnē[=nkatah*] samvat 1198*

⁸ Read *“syām=Ati”*

⁹ Read *“ddho dāhat=*

¹⁰ Read *“-lāt=śhā”*

- 19 tvā vivī(dhī)van=mamtra-dēva-munī-manuja-bhūta-pitrī ganāms=larppayitrā timira-
patala-pātana-patu-mahasam=Ushnarōchisham=npasthāy=Aushadhī-
20 patī śakala-sō(śē)sha(kha)ram samabhya[r*]chya tribhuvaṇa-trūtūr=Vāsudēvasya
pūjām vidhāya prachura-pāyasēna havishā havirbhujam hutvā mātāpitror=
ātma-
21 naś=cha punya-yaśō-bhivṛddhayō gōkarnna-kusalatā-pūta-karatal-ā(ō)daka-pūrvam=
asmābhīh¹ | Vavula-gotrāya Vam(bam)dhul-Āghamarshana-Viśā(śvā)mitra-
22 tripra[va*]chā(rā)ya dikshita-śrī-Purushōttama-pantrāya dikshita śrī-Vilhā-putrāya
dikshita-śrī-Jāgūsaśa)rmmanō vrū(brū)hmanāy=ā chandr-ārkkam yāva-
23 t² śāsanīkṛitya pradattō matvā yathādiyamāna-bhāgabhogakara-hiranya-
turushkadanda-prabhṛitī-miyatāmiyat ādīyān=ājūāvidhōyī-
24 bhūya dāssā(sya)th=ēti ||³ || Bhavanti ch=ātra 'pūrvva-ślōkāh ||⁴ . . .
29 Lakkhitaṁ ch=ēdam 'thakura-śrī-Vipnu(śhnu)n-
ēti ||

L — PLATE OF GŌVINDACHANDRA OF [VIKRAMA]-SAMVAT 1197 [EXPIRED]

This also is a single plate, which measures about 1' 4" broad by 1' $\frac{1}{4}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about $\frac{1}{2}$ " in diameter. The plate contains 27 lines of well preserved writing. The size of the letters is between $\frac{1}{4}$ and $\frac{5}{16}$ ". The characters are Nāgarī, and the language is Sanskrit. As the names of the village, granted by this inscription, and of the *pattalā* in which it was situated, are doubtful, and as the inscription otherwise contains nothing new, it is unnecessary to publish any part of the text.

This also is an inscription of the *Paramabhaṭṭārāha Mahārājādhirāja Paramēśvara Gōvīndachandrādēva*, who records that, on Sunday, the first of the dark half of Phālguna of the year 1197 (given in decimal figures only⁷), on the day of the great queen, whose name is not given here, after bathing in the Ganges at the *ghaṭṭa* of the holy god Vēdēśvara, at the *Avimukta kshētra* of Benares, he granted a village⁸ to the *Dīkshita Jāgūśarman*, who is described here exactly as in the preceding inscription K — The taxes specified (in line 19) are the *bhāgabhogakara*, *pravāṇkara*, *turushkadandā* and *kumaragadiyānaka* (!). The grant was written by the *Thakkura Dhādhūka*.

The date is the same as in the preceding inscription, the year quoted being Vikrama-Samvat 1197 expired = 1198 current.

M — PLATE OF GŌVINDACHANDRA OF [VIKRAMA]-SAMVAT 1200.

This also is a single plate, which measures about 1' 5" broad by 1' $\frac{5}{8}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about $\frac{7}{16}$ " in diameter. The plate contains 32 lines of well preserved writing. The size of the letters is between $\frac{1}{4}$ and $\frac{5}{16}$ ". The characters

¹ Read *bhīr*=*Bamdhūla*

² Read *ch*=*chhāsa*

³ Here the original has an ornamental stop, the centre part of which looks like the sign *chha*

⁴ The expression *pūrvva ślōkāh* (instead of *paurāṇika ślōkāh* or *punya ślōkāh*) we have also in the inscriptions Q. and R.

⁵ Here follow the seven verses commencing *Bhūmim yañ pratigrīhṇāti, Sankham bhadr āsanam, Sarāśa=etan=bhādvinaḥ, Bahubhīr=vasudhā, Gam=ekām, Tadāgānam sahasrēna, and Sa dattām para dattām tō*

⁶ Read *thakkura*

⁷ Line 15 *Samvat 1197 Phālguna vadī 1 Ravau || vrī(ḍrī)hadrājūṭ divasē ady=ēha śrīmad-Fārānasyām Avimukta kshētrē dēva śrī-Vēdēśvara ghaṭṭē Gamgāyām snātā*

⁸ The names of the *pattalā* and village in ll 11-12 are apparently engraved in the place of other names which have been effaced. The name of the village may possibly be *Samala* (with its *pāṭakas*)

are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is everywhere denoted by the sign for *v*, the dental sibilant is often employed instead of the palatal, and the word *sēkhara* is written *śēkhara*, in line 21, and *tri tri*, in line 23.

This also is an inscription of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Gōvīndachandradēva* who records that, on Sunday, the full-moon tithi of Śrāvana of the year 1200 (given both in words and in decimal figures), after bathing in the Ganges at Benares, he granted the village of Kāila with its *pāṭakas* Vivamayūtā, Jamharimayūtā, Tihunāmayūtā, Dadauāmayūtā, Āmbāmayūtā, Savaramayūtā, Palasavali, Dunēdu, Chāchāpura and Pipalavalipi, in the Tēmishapachōttara *pattalā*, to the *Pandita Mahārājaśarman*,¹ son of the *Mahāpurōhita Dīkṣita Jāgū*, and son's son of the *Dīkṣita Vīlā*, a Brāhman of the Bandhula *gōtra*, whose three *pravaras* were Bandhula, Aghamarshana and Viśvāmītra — The taxes specified (in line 25) are the *bhāgabhogahara*, *pranikara* and *hiranya*. The writer's name is not given.

The date regularly corresponds, for the *Kārttikādi* Vikrama-Samvat 1200 expired, to Sunday, the 16th July A D 1144, when the full-moon tithi of Śrāvana ended 15 h 31 m after mean sunrise.

The localities I am unable to identify.

EXTRACTS FROM THE TEXT

- 14 ²śrīmad-Gōvīndachandradēvō vijayī ||³ Tēmishapachōttara-pattalāyām⁴ ||
Vivamay[ū]tā- | Jamharimayūtā- | Tihunāmapū(yū)tā- |
Dadauāmayūtā-⁵
- 15 Āmvā(mbā)mayūtā- | Savara[ma]pū(yū)tā- | Palasavali- | Dunēdu- |
Chāchāpura- | Pipalavalipibhih pāṭakah saba Kāila-grāma-nivāsīnō nikhī-
- 16 la-janapadān=upagatān=api cha rāja-rājñi-yuvarāja-mamtri-purōhita-pratihāra-
s[ē*]nāpati-bhāndā[g]ārik-ākshapatalika-li(bhi)pa(sha)g-nai-
- 17 muttik-āntahpurika-dūta-karturagapattanākarasvā(sthā)nagōkulādhikāri- p u r u s h ā n =
ājñāpayati vō(bō)va(dha)yaty=ādīsati cha | Vīditam=astu bha-
- 18 vatā[m*]⁶ yath=ōparīkṣita-grāmah sa-jala-sa-svalah⁷ sa-lā(lō)ha-lavan-ākarah
sa-matsy-ākarah sa-gartt-ōsharah | sa-madhūka-chūta-vana-vātkā-tri-
- 19 na-yūti-gō[cha]ra-pa[r*]yantah s-ōrddh[v*]-āva(dha)s=chatur-āghātā(ta)-
visu(su)dra(ddha)h sva-sīmā-paryantah⁸ || dvādaśa-sa(śa)ta-samvatsar[ē*]
Srā(srā)vanē māsi su(su)kla-pakṣhē pō(pau)[r*]jnamāsyā[m*]
- 20 tithau Ravi-dinē⁹ ank[ē*]=pī samvat¹⁰ || 1200 Sā(srā)vana-sudī 15 Ravā ||
avra(dy=ē)ha śrīmad-Vārānasyām¹¹ || Gangāyām stā(snā)tvā vivī(dhi)van=
mantra-
- 21 dēva-muni-manuja-bhūta-[pi]tri-ganāms=tarppayitvā tūmra-patala-pātama(na)-patu-
mahasam=Ushnarōchīpa(sha)m=upasthāy=Aushadhīpati-śakala-śēsha(kha)-
- 22 ra[m*] sama[bhya]rchya tribhuvana-trātur=Vāsudēvasya pūjām vidhāya
prachura-pāyas[ē*]na havishā havirbhujam hutvā mātāpitrōr=ātmanas=cha
punya-

¹ This was apparently a brother of the *Praharājaśarman* or *Paharājaśarman*, mentioned in the following grants.

² Up to this, the text of this inscription is essentially like that of A.

³ The signs of punctuation in this line and in the next are superfluous.

⁴ Read *ut*.

⁵ Read *sa jala sthalah*.

⁶ Read *samvat*.

⁷ This sign of punctuation and all the others in || 18 24 are superfluous.

⁸ Read *paryantō*.

⁹ Read *nasyām*.

¹⁰ Read *lāyām*.

¹¹ Read *-dinē=nkē*.

- 23 yaśô-bhividdhayê gâ(gô)karnna-kuśalatî-pûta-karatal î(ô)daka-pûrvvam=asmabhîh¹ |
 Vavula-gôtrâya Vavul-Āghamapa(rsba)na-Viśvâ(śvâ)mîtra-tri(tri)prava-
 24 râya | dîkshita śrî-Vilhâ-pantrâya mahâpurohita dîkshita-śrî-Jâgû-putraya pândita-
 śrî-Mahâîjâsarmmanê vrâ(brâ)hmanay-â-chandr-ârkkha[m*]
 25 yâvat² śasanîkritya pradatto matvâ • yathâdiyamana-bhîgabhâ(bho)gaka-
 [pra]vanikara-hiravabhapa-³niyataniyat-âdayân=sarvvîn=âjñâ-
 26 vîva(dhê)yîbhûya dâsyath=êti ||⁴ || Bhavanti ch=âtra va(dha)rmm-ânuśasinah
 śl[ô]kâh ||⁵ : : : : : : : :
 : : : : : . : .

N — PLATE OF GÔVINDACHANDRA OF [VIKRAMA-]SAMVAT 1211

This also is a single plate, which measures about 1' 5" broad by 11 $\frac{3}{4}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about $\frac{1}{8}$ " in diameter. The plate contains 26 lines of well preserved writing. The size of the letters is between $\frac{1}{4}$ and $\frac{1}{2}$ ". The characters are Nâgarî, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*, the dental sibilant is often employed instead of the palatal, and the palatal occasionally instead of the dental, and the word *tāmra* is written *tāmra*, in line 26.

This inscription also is one of the *Paramabhattachārāla Mahārājādhirāja Paramīstara Gôvîndachandradêva*, who records that, on Tuesday, the 15th of the dark half of Bhâdrapada of the year 1211 (given in figures only), after bathing in the Ganges at Benares, he granted the village of Gôulî in the *Kachchhōha pattalâ*, with its *pâtalas*, to the *Râuta* Peharajasarmman⁶ son of the *Dikshita* Jâgû, and son's son of the *Dikshita* Vilhâ, a Brâhman of the *Bandhula gôtra*, whose three *prataras* were *Bandhula*, *Aghamarshana* and *Viśvâmitra* — The taxes specified (in line 19) are the *bhâgabhôgakara*, *pravanikara*, *hiranya*, *śurushkadanda* and *humaragadîrâla*. The grant (*tāmra-pattaka*) was written by Śripati.

The date regularly corresponds, for the *Chattrâdi* Vikrama-Samvat 1211 expired and the *pûrnmânta* Bhâdrapada, to Tuesday, the 10th August A D 1154, when the 15th *tithi* of the dark half ended 23 h 26 m after mean sunrise.

The localities I am unable to identify. The *Kachchhōha pattalâ* is also mentioned in the inscription U.

EXTRACTS FROM THE TEXT

- 11 7-śrîmad-Gôvîndachandradêvô
 12 vijayî ||⁸ Kachchhōha-pattalâyâm⁹ | sapâtaka-Gôulî-grâma-nivâsinô nîkhîla-
 janapadân=upagatân=api cha râja-râjñî-yuvarâja-mamtri-purohita-pratihâra-sênâpati-
 13 bhâmdâgârîk-âkshapatalîka-bhîshag-naimittik-âmtahpurîka-dûta-karituragapattanaâkara-
 sthânagôknâdhikâri-purushân=âjñâpayaty=âdîsa(śa)ti vō(bo)dhyati cha | Vidita-
 14 m=astu bhavatām yath=ôparîkshita-grâmah sa-jala-sthala[h*] sa-lōha-lavan-
 âkara[h*] sa-parvna-matsy-âkara[h*] sa-garîti-ôsharah sa-madhûka-chûta-vana-
 vâtikâ-trîna-yûti-gôchara-paryantah s ô-

¹ Read *bhîr=Bamdhula gôtrâya Bamdhul-*

² Read *yacach=chhâsa*

³ Read *-hiranya*

⁴ Here and after the word *śloka* || of this line there are ornamental stops, the centre part of which looks like the *akshara chha*

⁵ Here follow the eight verses commencing *Bhûmim yah pratigrîhñati, Sarvân=êtan=bhâvînah Bahubhîra carudhâ, Gâm=êkâm, Tadâgânâm sahasrêna, Sta datîm para datîm vâ, Shashîm carsha sahasrân, and Fât-dhîra tîbhramam=idam*

⁶ This name is written quite clearly in the original. See below, U 1 23

⁷ Up to this, the text of this inscription is essentially like that of A.

⁸ The two signs of punctuation in this line are superfluous

⁹ Read *Kachchhōha-*

- 15 rddh[^{v*}]-o(â)dhas=chatur-âghata-visu(śu)ddhah sva sîmâ-paryamtah ||¹ samvat²
1211 Bhâdrapada-vadî 15 Bhaumê³ | ady=êha śrîmad-Vārānasyām
Gangâyām snâtvâ vidhivan=mamtra-dêva-mnni-manuja-bhûta-
16 pitri-ganîm=tarpyitrî timira-patala-patana-patn-mahasam=Ushnarôchisham=upasthâ-
Anshadhipati-sakala śikharam samabhjarchya tribhuvanaatrâtur=Vâsudêvasya pûjâm
vidhâya pra-
17 chura-pîsha(ya)śîna havishâ havirbhnjam hutvâ mâtâpitrôr=âtmanaś=cha punya-
yaso-bhviriddhayê |⁴ gokarna-kuśalatâ-pûta-karatal odaka pûrvvam=asmâbhih⁵
Vam(bam)dhula-gotrâya | Vam(bam)-
18 dhul-Âghamarshana Visvâmitra-tribhavarâjya⁶ | dikshita-śrî-Vilhâ-pautrâya |
dikshita-śrî-Jagû-putrâya | rûta-śrî Paharâjasa(śa)rmmanê vrâ(biâ)hmanâya⁷ |
â-chamdr-ârkkam yâvach=chhâśa(sa)ni-
19 kripa(tya) priddatô matvâ yathadiyamâna-bhâgabhogakara-pravanikara-huanya-
turusLkâdanda-kumaragadîanaka-prabhrîti-niyataśnyat-âdayân=âyâ(jña)vidhi(dbe)yî-
bhûya dusya-
20 tha itî⁸ || chha || Bhavamî ch=îtra pauramîkah ślôkah ||⁹ . . .
26 Likhitam ch=îdam tamvra-pattakam¹⁰ sri Śrîpatinâ
itî¹¹ ||¹² || chha ||

O — PLATE OF VIJAYACHANDRA AND THE YUVARÂJA JAYACHCHANDRA
OF [VIKRAMA-JSAMVAT 1224

This also is a single plate, which measures about 1' 5½" broad by 1' 1" high, and is engraved on one face only. In the upper part it has a ring-hole, about ⅝" in diameter, and at the end of the text there is the figure of a conch-shell. The lower proper left corner of the plate is broken away, and by this one or two *aksharas* (of no importance) have been lost, otherwise the 31 lines of writing which the plate contains are well preserved. The size of the letters is between ¼ and ⅓". The characters are Nâgarî, and the language is Sanskrit. The writer (or engraver) has done his work in a very careless manner, so that the text is full of minor errors of all kinds. Besides, some of the signs employed are so badly formed that one is left to guess what letters are meant to be denoted by them — The inscription opens with eleven verses, the first nine of which it has in common with the preceding grants of Govindachandra, while verses 10 and 11, which eulogize Govindachandra's son Vijayachandra, are already known from the published inscription of this king and from the inscriptions of his son Jayaehchandra,¹³ and towards the end our inscription has twelve benedictive and imprecatory verses. The formal part of the grant, from line 10 to line 23, is in prose, and is worded like the corresponding part of the published grant of Vijayachandra and the Yuvârâja Jayaehchandra.

The inscription is one of the *Paramabhâṣāraka Mahârâjâdhirâja Paramêśvara Vijayachandradêva*, the successor of the *P M P Gôvîndachandradêva*, who was the successor

¹ The two signs of punctuation in this line are superfluous

² Read *sarvat*

³ The signs of punctuation in ll 17 and 18 are superfluous

⁴ Read °bhîr=

⁵ Read °nâ=â

⁶ Here follow the eleven verses commencing *Bhûmîm yah pratigrîhnti, Śankham bhadrâsanam, Sarvon-
tân=bhâṣinâh, Bhûbhîr=varudhâ, Gâm=ekâm, Tadâganâm sahasrêna, Sva dattâm para dattam va, Phala-
krihîdân mahîm dadydt, Shashîm varsha sahasrânî, Vârî hîndêh=aranyêshu, and Na visham visham*

⁷ Read *tâmra*

⁸ Here the original has an ornamental stop, the centre part of which looks like the sign *chha*

⁹ See *Ind Ant* Vol XV pp 7 and 11, and Vol XVIII p 137

¹⁰ Read *Bhaumê=dy=*

¹¹ Read *tripra*

¹² Read *th=êti*

¹³ Read °in=êti

of the *PMP* Madanapâladêva, who again was the successor of the *PMP* Chandradêva, 'who by his arm had acquired the sovereignty over Kanyakubja (Kanauj)' The king records in it that, with his consent, the *Mahârâjaputra* (or *Mahârâja's* son) Jayachchandrâdêva, installed in the dignity of *Yuvarâja* and endowed with all royal prerogatives, on Sunday, the tenth tithi of the bright half of the month Âshâdha of the year 1224 (given in words and partly in decimal figures), on the occasion of being initiated as a worshipper of the god Krishna (Vishnu), after bathing in the Ganges at Benares, and in the presence of the god Âdikêśava (Vishnu), granted the village of Haripura in the *Jiâvai pattalâ* to the preceptor of the performance of the Vaishnava worship, the *Mahâpurôhita* Praharâjaśarman, son of the *Mahâpurôhita* Dikshita Jâgû, son's son of the *Dikshita* Vilhâ, and son of the son's son of the *Dikshita* Puriâsa, a Brâhman of the Bandhula *gôtra*, whose three *pravaras* were Bandhula, Aghamarshana and Viśvâmitra — The taxes specified here (in lines 22 and 23) are the *bhâgabhôgakara*, *pravannâkara*, *jâtakara*, *gôhara*, *turushkadanda* and *humaragadânaka* The grant was written by the *Thakkura* Kusumapâla

The date regularly corresponds, for the *Kârttikâdi* Vikrama-Samvat 1224 expired, to Sunday, the 16th June A D 1168, when the 10th tithi of the bright half of Âshâdha¹ ended 22 h 5 m after mean sunrise

The localities I am unable to identify The *Jiâvai pattalâ* apparently is the *Jiâvati pattalâ* of two inscriptions of the *Mahârâjaputra* Gôvindachandria of the years 1161 and 1162, *Ind Ant* Vol XIV p 103, l 10, and *Ep Ind* Vol. II p. 360, l 8²

EXTRACTS FROM THE TEXT

- 1 ³Akumthôtka-mtha-Vaikumtha-kamka(tha)thi(pi)tha-lathat-karah | samrambhah surat-ârambhê sa Śriyah śrêyasê=stu vah || [1*] ⁴[Â]bhi(śi)d=Asi(śi)tadyuti-vamśa-jâta-[kshu]pâla-mâlâsu divam gatâsu | sâkshâd=Vivasvân=iva
- 2 [bhû]ri-dhâmnâ nâmnâ Yasôvîgraha ity=udârah || [2*] ⁵Tat-[su]tô=bhûn=Mahicham[dra]ś=[cha]mdra-dhâma-nibham nujam [1*] yên=âpâra[m=a]kva(kû)pâra-pârê vyâ[pâ*]ritam bha(ya)śah || [3*] ⁶Tasy=âbhût=tanayô nay-ai[ka]-rasikah krînathi-7
- 3 shan-mamdâlô vi[dhva]st-ôdya(ddha)ta-vîra-yôdha-timira[h*] śrî-Chamdradêvô nrîpah | yên=ôdâratara-pratâ[pa*]-sa(śa)mit-âśêsha-prajôpadravam śrîmad-Gâdhîpur-âdhigâ(râ)jyam=asamam dôr-vikramên=ârjyam || [4*] Tîrthânî⁸ Kâ-
- 4 śi-Kusik-Â(ô)ttarakôśal-[Êm*]drasthâ[ni]yakânî parîpâlayat=âvi(dhi)gamyâ [1*] hêm=âtma-tulyam=anîśâm(śam) dadatâ dvij[ê*]bhîyô yên=âmkitâ vabhu(su)manî(tî) sa(śa)tasâlu(s=tu)lâbhîh || [5*]⁹
- 5 Tasy=âtma-jâ(jô) Madanapâla iti kshîtî[m]dra-chôdâma[ni*]r=vvijayatê nija-gôtra-chamdrah | yasy=â[bh]ishêka-kalas-ôllasitah payôbhîh [pra]kshâlîtam [ka]h-rajah-patalam dharitryâh || [6*] ¹⁰Yas[y*]=â-
- 6 sîd=viyaya-prayâna-samay[ê] tnmg-âchal-ôchchâi[ś-cha]lan-mâdyat-kumbhi-pada-[kra]m-â[sa]ma-bhara-bhra[śya]n-mahîmamdalê | chûdâratna-vibhinnâ-tâlu-ma(ga)lîta-styân-âsrig-ndbhâsitah Śêshah ¹¹pêsha-vasâd=iva [ksha]-

¹ This is a *Manvâdi*, on the following day was the *Vishnufayan-ôtsava*

² The village *Haripura* may possibly be identical with *Vishnupura*, mentioned in line 6 of the second inscription, referred to above

³ Metre Ślôka (Anushtubh)

⁴ Metre Ślôka (Anushtubh)

⁵ Read *kramta* etc.

⁶ Metre Indravajrâ

⁷ Metre Sârdûlavikrîdita

⁸ Metre of verses 5 and 6 Vasantatilakâ

⁹ After this, at the end of this line, the original has *Ta(na) katha* — —, the commencement of verse 9, but these *aksharas* appear to have been struck out again

¹⁰ Metre Sârdûlavikrîdita

¹¹ Read *śaśha*

- 7 nam=rasā(sau) kród[č*] nīlu-ānanah || [7*] ¹Ta[sm]ād=ajāyapa(ta) nīj-āyata-
v(bā)huvallī-vam(bam)dh-ava[rn]ddha-nava-rājyagajō narē[m]drah | sām[dr]-
āmrita-drava-muram(cham) prabhavō gavām yō Gōvīmdachamdra itī
cha[m*]dra iv=āmru(bu)rasah(sēh) || [8*]
- 8 [Na]ḥ latham=apy=alabhamta ³talakumāms=tisripu(shu) dīkshu gajān=a[tha]
Vaj[r*]ināh | [ka]kabhī babhramur=Abhramuvallabha-pratibhatā iva ya[sya]
ghatā-gajah || [9*] [A]janī⁴ Vijayachamdrō nāma tasmān=nar[ē*]mdra[h*]
enrāpa-
- 9 tir=iva bhūbhrit-pāśha-vichchhīda-dakshah | bhuvana-dalana-hīlā-barmya-Hammira-
nari-nayana-jalada-dhā[r]jā-sāmta-bhūlōka-tāshah(pah) || [10*]
⁵Yasmim[ē=cha]laty=ndadhini-mahi-jayāya mādyat-karīmdra-guru-bhāra-ni-
- 10 pīlu(dī)ṭ=ēva [i*] yāti Tta(pr)jāpati-padam śarau-ārthini [bhū]s=tva[m*]gat-
turamga-nivah-ū(ō)ttha-rajās chhalīna || [11*] Sō=yam samasta-rāja-la(cha)kra-
sams[ē*]dhi(vi)na(ta) charanah | Sa va(cha) paramabhattachāka-mahārājādhirāja-
paramēśvāri-paramamāh[ē*]s[v*]jara-nijabhuj[o]pārjita-Kanyaku(vjā(bjā))dhipa-
tya-śrīChamdrad[e*]va-pīdīnudhyāta-parama bhātāra ka-mahārājādhirāja-
paramēśvāri-paramamāh[ē*]s[v*]jara-śrī[Ma]danapālādēva-
- 12 pādīnudhyāta-paramabhātīrā-mahārājadhīraja-paramēśvara-paramamāh[ē*]śvā-
rīśvādhi(paj)igajapati-narapatirajatrāyādhipati-vividhavidyāvichāraVāchaspati-śrīGōvī-
mdachamdradēva-
- 13 pādīnudhyāta-paramabhattachāka-mahārājādhirāja-paramēśvara-paramamāh[ē*]śvā-
rīśvāpūgajapati-narapatirajatrāyādhipati-vividhavidyādhi(vi)chāraVāchaspati-śrīmad-
Vijayachamdra-
- 14 dēvā(vō) vijayī ||⁶ Jīvaī-pattalāyām | Haripura-grāmā-ni[vā]sina(no)
nishi(khi)la-janapādān=upagatan=api cha rāja-rā[jū]mantri-purōhita-pratibhāra-
senapati-[bbandī]-
- 15 gār[ī] akshīpatīlīka-bhishaka(g)-nāmīttik-īmtahpurī[ka]-[dū]ta-karituragapattanākara-
sthānagokulīdhīkari-purā[sh]n=ajūā]payati vō(bō)dhayati(ty=)ādīśati [cha] yathā
- 16 ⁷vidīvy=astu bhavāntam va(ya)ś(th)=ōpani[h]khita-grāmāh sa-jala-[sthala]h sa-
[loha]-la-al(n)-akarah sa-garīt oya(sha)rah | [sa]-matsy-ākarah s-āmva(mra)-
[madhūka]h⁸ pī(vi)tapā-[vā]tī[kā]-salītah⁹ |
- 17 trina-da(yū)ti-gōchāra-pa[r]jantah s-ī(o)rdhy-ādhaś=chatur āghāta-vīsu(śu)ddhah
[sva-sī]mā-paryantah¹⁰ | [cha]turvī[m]śatyadhī[ka]-[dvā]daśasa(sa)ta
sa[m]va[tsa]rō s[m]ke=pi sam 1224 [Ā]śhādha-nā(mā)sa(sī) [śukla ?]-
pa[kshē]¹¹ daśamyām
- 18 [ti]thau Ravi-dīne s[dy=ī]ha śrīmad [Vā]rānasy[ām*] Gangāyā[m*] snātvā
d[ē*]va-śrī(śry)-Ādikēśava-sannīdhau vidhivan-mantra-dē[va]-muni-manuja-bhūta-
p[ī*]trī gamān[s=ta]rppayitvā timira-patala-pātana-pata-
- 19 mahāsim=Ushnar (ro)vi(chi)sham=upa[sth]āy=Aushadhīpati-śakala-lē(sē)shā(kha)ram
samabhyarçhya trīva(bhu)vana-trātur=[bha]gavatah Krishnasya pūjām
vidhāya¹² pa(ē)tasya=iva dīkshā-grahana-prastākē(vē) mātāpitrōr=ātmanāś=cha
pu-

¹ Metre Vasantatilakā.² Metre Drutavilambita³ Read rana kshamāms=⁴ Metre Mālīni — Of the following six inscriptions, P and U read *Hamīra*, and Q and R *Hamīra*, and instead of *śāmta* P, S, T and U have *dhautā*, and Q and R *dhūta*⁵ Metre Vasantatilakā — Instead of *jayāya* P, S, T and U have *jayārtham*⁶ This sign of punctuation and all the others up to line 22 are superfluous⁷ Read *vidīyam*⁸ Read *ka rī*⁹ Read *tas=trī*¹⁰ Read *śālā=cha*¹¹ I believe *śūla* to be the intended reading, but in the original the sign of the first *akshara* is really no letter at all, and the second *akshara* looks somewhat like *pīā*¹² Read *dhāy=astā*

The date regularly corresponds, for the *Kārttikādi* Vikrama-Samvat 1226 expired, to Sunday, the 21st June A D 1170, when the 6th *tithi* of the bright half of Āshādha ended 15 h 56 m after mean sunrise

The localities I am unable to identify ¹

EXTRACTS FROM THE TEXT

- 18 ²-śrīmaḥ Jayachchamdradē-
 19 vō vijayī || ||³ Vri(bri)hadgrīhōkamisāra-pattalāyām⁴ | Ōsia-grāma-nivāsina
 nikhilī-janapadān=upagatān=apī cha rāja-rājñī-yuvarāja-mamtri-purohita-pratīhāra-
 20 sēnapati-bhāmdāgarik-ākshapatalika-bhūshag-naimittik-āmtahpurika-dūta-ka r i t u r a g a -
 pattanākarasthānagōkulādhikāri-purushān=ajñāpayati vo(bō)dha[ya*]ty=ādīśati cha [i*]
 Vidi-
 21 tam=astu bhavatām yath=ōparīkṣita grāmah sa-jala sthalah sa-lōha-lavan-ākarah
 sa-matsy-ākarah sa-gartt oshatah sa-giri gahana-nidhānah sa-madhūk-āmra-vana-
 vatikā-vitapa-
 22 trina-yūti-gōchhara-paryantah s-ōrddh[v*]-ādhas=chatur-āghāta-viśuddhah sva-sīmā-
 paryantah samvatsarānām shadvim(dvim)sa(śa)ty-adhikēshu dvādasa(śa)-
 śatēshu(shv)=Āshādhē māsi śukla-pakshē shashthyām tithau Bavi-dinē
 23 ankatō=pi⁵ samvat 1226 Āshādha-sudi 6 Ravau(vāv=)ady=ēha śi-
 Vadaviha-grama-samāvāsita-vijayakatakē⁷ abhishēkē mantra snānēna snātvā
 vidhivan=mamtra-dēva-muni-manuja-bhūta-pitri-
 24 gānāms=taippayitvā timira-patala-pātana patu-mahasam=Ushnarōchisham=upasthay=
 Aushadhipati-śikala-śēl-haram samabhyarchchya tribhuvana-tratur=Vāsudēvasya
 pūjām vidhāya prachura-pāyasē-
 25 na havishā havirbhujam [h]utvā mātāpitror=ātmanas=va(cha) punya-yaśo-
 bhividdhaye⁸ asmabhīr=ggōkarnna-kūśalatā-pūta karatal-ōdaka-pūrvvakam
 Vam(bam)dhula-gotrāya Vam(bam)dhula ⁹Aghamarshana-Visvā(śvā)-
 26 mitr=ēti tri-pravarāya dīkshita-śrī-Chē(vē)daśarmma pautrāya dīkshita-
 mahāpurohita-śrī-Jāgū-putrāya Yajurvēda-sā(śa)khinē rāja-guravē mahāpurohita-
 śrī-Pratā(hlā)daśarmmanē vrā(brā)-
 27 hmanaya chamdr-āikkam yāvach=chbāsanīkritya pradattō matvā yathādiyamāna-
 bhagabhōgakara-pravanīkara-prabhriti-niyatāniyata-samast-ādāyān=ajñāvid hē y i b h ū y a
 dayyath=ēti
 28 || || Bhavanti ch=ātra ślōkāh ||¹⁰
 34 Likhitam ch=ēdam tāmra-
 pattakam mahākshapatalika-thakkura-śrī Śrīpatibhīr=ati || ||

Q — PLATE OF JAYACHCHANDRA OF [VIKRAMA]-SAMVAT 1228

This also is a single plate, which measures about 1' 7½" broad by 1' 2" high, and is engraved on one face only In the middle of the upper part it has a ring-hole, about ¾" in diameter,

¹ With the name of the *pattalā* compare the name of the *pattalā* in C 1 13

² Up to this, the text of this inscription, excepting some differences of spelling and one or two unimportant various readings, entirely agrees with that of the grant of Jayachchandra published in *Ind Ant* Vol XVIII p 130 ff In verse 14 the readings of the inscriptions P to U vary between *pratyācristita* and *-pratyācristitam*

³ These signs of punctuation are superfluous

⁴ Between *Rari* and *dine* the original has a sign of punctuation

⁵ Read *°kē-bhi°*

⁶ Read *°yē-smā°*

⁷ Read *°yām=Ōsia*

⁸ Read *°nkato=pi samvat*

⁹ Read *°l Agha°*

¹⁰ Here follow the eleven verses commencing *Bhūmim yāh pratigrihñāti, Sankham bhadr āsanam, Gām=ēkim Vārī kīnēshr=aranyēshu, Na visham visham, Sva dattām para dattam va, Shashṭim varsha-sahasrāni, Bahubhīr=varudhā, Todāgandm sahasrēna, Yan=tha dattāni, and Sartan=ētan=bhatināh*

and at the upper proper right corner a very small piece of the plate is broken away. The plate contains 35 lines of writing which is in an excellent state of preservation. The size of the letters is between $\frac{1}{4}$ and $\frac{5}{16}$ ". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*, the dental sibilant is often employed instead of the palatal, and the word *prakhālitam* is written *prahyālitam*, in line 5, *āmra āmura*, in line 20, *yūti jūti*, in line 21, and *śīl'hara śēshara*, in line 23.

This also is an inscription of the *Paramabhāṭāraka Mahārājādhirāja Paramēśvara Jayachchandradēva*, who records that, on Tuesday, the 7th tithi of the bright half (called *mahā-saptamī*) of the month *Māgha* of the year 1228 (given both in words and in decimal figures), after bathing on the *Manvantarādī* at the confluence of the rivers at *Prayāga*, in the presence of the god *Gangāditya*, he granted the village of *Kusuphatā* in the *Mahasō pattalā*, with its *pātakas*, to the *Mahāpurōhita* *Prabharjasaśman*, son of the *Mahāpurōhita* *Dikshita Jāgū*, and son's son of the *Dikshita* *Vilhā*, a *Brāhman* of the *Bandhula gōtra*, whose three *pravaras* were *Bandhula*, *Aghamarshana* and *Viśvāmītra*, and student of the *Yajurveda*.—The taxes specified (in line 27) are the *bhāgabhogakara*, *pratanihara* and *hiranya*. The grant was written by the *Thakkura Śrīpati*.

The date is regular, for, the 7th tithi of the bright half of *Māgha* (usually called *rathasaptamī*, and one of the *Manvādīs*) of *Vikrama-Samvat* 1228 expired ended 10 h 38 m after mean sunrise of Tuesday, the 4th January A D 1172.

As regards the localities, *Prayāga* is *Allahābād*, at the confluence of the *Gangā* and *Yamunā* with the subterranean *Sarasvatī*, which appears to be denoted by the word *rēnī* of the text, the village granted and the *pattalā* in which it was situated I am unable to identify.

EXTRACTS FROM THE TEXT

- 18 ¹śrīmaṇ-Jayachchandradēvō vijayī ||² Mahasō-pattalāyām³ ||
sapātaka-Kusuphatā-grāma-nivāsīnō mikhila-
- 19 janapadān=upagatān=apī cha rāja-rājñī-yuvarāja-mamtri-purōhita-pratihāra-sināpati-
bhāndāgarik-ākshapatalika-bhushag-naimittik-ān t a h p u r i k a - d ū t a - k a r i t u r a g a -
pattanākarasthānagōku-
- 20 lādhikāri-purushān=ājñāpayati vo(bō)dhayaty=ādīśati cha [I*] Vīditam=astu
bhavatām yath=ōparīkṣita grāmah [I*] sa-jala sthalah sa-lōha-lavan-ākarah
sa-matsy-ākarah ⁶s āmura-madhūka-vi(va)na-
- 21 vātikā-vitapa⁷-trina-jū(yū)ti-gōchāra-paryantah s ōrddh[v*]-ādihah⁷
chatur-āghātā(ta)-visu(su)ddhah sva-simā-paryantah || samvata⁸
ashtāvi[m*]sa(śa)tyadhika-dvādaśa-śata-samvatsarē Māgha-māsē su(su)kla-
pakshē mahā-saptamyām ti-
- 22 thō(thau) Bhauma-dinē⁹ ankatō=pi || samvat | 1228 Māgha-sudī 7
Bhauma-dinē¹⁰ || [a]dy=ēha śrīmat-Prayāgē¹¹ Manvantarādau Vēnyām
snātvā dēva-śrī-Gangāditya-sannidhau | vidhivan=mamtra-dēva-muni-mannja-
bhūta-pitri-

¹ Up to this, the text is essentially like that of the grant of Jayachandra published in *Ind Ant* Vol XVIII p 130 ff

² The two signs of punctuation in this line are superfluous

³ Read 'ladyām

⁴ This sign of punctuation and all those in lines 21-26 are superfluous

⁵ Read s āmra

⁶ Originally -vīpapaḥ was engraved

⁷ Read ādihāt=

⁸ Samvat is intended, but the word should have been omitted

⁹ Read -dinē=nikā

¹⁰ Read Bhauma dinē, or rather Bhaumē=dy-

¹¹ Originally 'ydgō was engraved.

- 23 ganâms=tarppayitvâ | timira-patala-pâtana-patu-mahasam=Uśla(shna)rôchisham=
upasthây=Aushadhipati-sa(śa)kala-sêsha(kha)ram samabhyarchya tribhuvana-trâtur=
bhagavatô Vâsundêvasya pûjâm vidhâya prachura-pâya-
- 24 sêna havishâ havirbhujam hntvâ mâtapitrôr=âtmanas=cha punya(nya)-yaśô-
bhuvriddhayê || gôkarnna-kuśalatâ-pûta-karatal-ôdaka-pûrvvam=asmâbhuh¹ ||
Vam(bam)dhula gôtrâya Vam(bam)dhul-Âghamarshana-Visvâ(śvâ)mitra-
- 25 tripravarâya Yajurvêdasya(śâ)khinê || dikshita śrî-Vilhâ-pantrâya mahâpurôhita-
dikshita-śrî-Jâgû-pntrâya || ²sôvâchâra-si(śi)la-naya-vinaya-samanvitâya³ |
asêsha-vêdavidy-âlamkri-
- 26 ta-sarirâya⁴ | anêka śâstra-pavitrikrita-mânasâya | mahâpurôhita-śrî-
Prahârâjasa(śa)rmmanê vrâ(brâ)hmanâya⁵ | â-chamdr-ârkam yâvat⁶
śâsanikritya pradattô matvâ yathâdîyamâna-
- 27 bhâgabhogakara-pravanî(ni)kara-hiranâ(nya)-prabhriti-nyatânyat-âdâyân=âjñâv id h e y i-
bhûya dâsyath=êti ||⁷ || Bhavanti ch=âtra dharm-ânusa[m](śâ)sinê(na)h
pûrchcha-ślôkâh⁸ || ||⁹
- 35 Likhitam ch=êdam thakkura-śrî-Śripatin=êti || .

R — PLATE OF JAYACHCHANDRA OF [VIKRAMA]-SAMVAT 1230

This also is a single plate, which measures about 1' 6" broad by 1' 2½" high, and is engraved on one face only. In the upper part it has a ring-hole, about ⅝" in diameter. The plate contains 37 lines of writing which is in an excellent state of preservation. The size of the letters is between ¼ and ⅙". The characters are Nâgarî, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*, the dental sibilant is often employed instead of the palatal, and the word *amra* is written *amvra*, in line 23, and *śêkhara* *sêshara*, in line 25.

This also is an inscription of the *Paramabhaktâraka Mahârâjâdhrâya Paramêsvara* Jayachchandrâdêva, who records that, on Wednesday, the 15th of the bright half of Mârga-śirsha of the year 1230 (given in decimal figures only), after bathing in the Ganges at Benares, in the presence of the god Âdikêśava (Vishnu), he granted the villages of Ahênti, Sarasâ and Athasû in the *Unâvisa pattalâ*, with their *pâtakas*, to the *Mahâpurôhita* Prahârâjâsarman, the donee of the preceding grant — The taxes specified (in lines 28 and 29) are the *bhâgabhogakara*, *pravanihara*, *hiranya*, *kumaragadâna* and *nidhivikshêpa*. The grant was written by the *Thakkura Śripati*.

The date regularly corresponds, for Vikrama-Samvat 1230 expired, to Wednesday, the 21st November A D 1173, when the full-moon *tithi* of Mârgaśirsha ended 7 h. 9 m. after mean sunrise.

The localities I am unable to identify

¹ Read °bhîr=

⁴ Read °râdy=ânêka

² Read *sauch dâhâra*-

⁵ Read °ndy=â

³ Read °dy=âtêsha-

⁶ Read *yâvach=chhâ*

⁷ Here is an ornamental stop, the centre part of which looks like the sign *chhâ*, the same stop we have also after -*ślôkâh* || in this line

⁸ Read *pûrvva*-, compare K 1 24, B 1 29

⁹ Here follow, differently arranged, the eleven verses which we have towards the end of P, and besides, the verse commencing *Vâtabhra-vibhramam=idaṁ vasudhâdâhapatyam*, and the verse *Sauvarnâ yatra prâdâdâ vasôrdhârâti=cha kâmadâh | Gandhârâ âparasâ yatra tatra gachchhâti bhûmidaḥ* ||

EXTRACTS FROM THE TEXT.

- 20 1-śrīmaṇ-Jayachchandra-dēvō vijayī ||² Unavisa-
pattalāyām || sapātaka-Ahēmti-grāma-Sarasū-grāma-Athasū-grāma-nivā-
21 sinō nikhila janapadān=upagatān=apī cha rāja-rājñī-yuvarāja-mamtri-purohita-
pratīhāra-sēnāpati-bhāmdāgārik-ākshapatalika-bhushag-naimitti-āntahpurika-
22 dūta-kauturagapō(pn)ttanākarasthānagōkūlāvi (dh)k 11-purusān-ājñāpāyati
vō(bō)dhayaty=ādīsa(śa)ti cha | Vīditam=astu bhavatām³ | yath=ōparīkṣita-
grāmāh
23 sa jala sthālāh sa-lā(lō)ha-lavan ākaiāh sa-matsy-ākaiāh sa-gariti-ōsharāh |
s-ā[m]vra-madhūka-vana-vātikā-vitapa-trma-yūti gōchara-paryantāh | s-ōrddh[ī*]-
ō(ā)dhah⁴ chatur-āghā-
24 tā(ta)-visu(śa)ddhāh⁵ sva sīmā-paryantāh⁶ || samvat 1230 Mārgga-sudī 16
Vu(bu)dha-dinō | śrīmad-Vārānasyām⁶ || Gaṁgāyām sātīā dīva-śrī.⁷
Ādikēsa(śa)va-sannidhau⁸ vidhiva⁹
25 n=mamtra-dēva-muni manuja-bhūta pitri-gaṇāms=tarppayitvā timira-patala-pātana pātu-
mahasam=Ushnarōchusham=upasthāy=Aushadhīpati-sa(śa)kalā-sēsha(khā)man
samabhyarcīya tribhuvana-trā-
26 tur=bhagavatō Vāsudēvasya pūjām vidhāya prachura-pūjasēna havishā havibhujam
hutvā mātāpitrōr=ātmanas=cha punya(nya)-yaso-bhuvriddhayāt || gokarna-
kūśalātā pūta-ka-
27 ratal odaka pūrvam=asmābhīh¹⁰ || Vam(bam)dhula-gōtrāya Vam(bam)dhul-
Āghamarshana-Vīsvā(svā)mitra-tripravarāja | Ya[ju]rvēda sū(śā)kṣinō¹¹ dikshita-
śrī-Vīlā-patrāya | mahāpurōhita dī-
28 kshita-śrī-Jāgū-patrāya | mahāpūā(rō)hita-śrī-Praharājasa(śa)rmīnanī
vrā(brā)hmanāy=ā-chandr-ārkkam yāvat¹² śāsānīkṛitya pradattāh¹³ | matva
yathādīyamāna bhāgabhogakara-prava-
29 nikāra hiranya-kumaragadīna-nidhīnīkshōpa-niyatāniyat-ādīyān=ājñāvi dh[ī]yibhūyā
dāsyath=ēti ||¹⁴ || Bhavanti ch=[ā*]tra dharm-ānusam(śā)sinah pūrvva-sloka
|| chha ||¹⁵
37 Lakhitam ch=ēdam thakkura-śrī-Śrīpatin=ēti ||

S — PLATE OF JAYACHCHANDRA OF [VIKRAMA]-SAMVAT 1231

This also is a single plate, which measures about 1' 7 $\frac{1}{2}$ " broad by 1' 2 $\frac{1}{4}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about $\frac{1}{8}$ " in diameter. The plate contains 32 lines of writing which is in an excellent state of preservation. The size of the letters is between $\frac{1}{4}$ " and $\frac{1}{8}$ ". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is denoted by the sign for *v* everywhere except in the word

¹ Up to this, the text is essentially like that of the grant of Jayachchandra published in *Ind. Ant.* Vol. XVIII p. 130 ff.

² The two signs of punctuation in this line are superfluous, the rules of *samdhā* have not been observed in this line.

³ Read *bhavatām*, all the signs of punctuation in lines 23-28 are superfluous.

⁴ Read *dhah=chatur*.

⁵ Read *syām*.

⁶ Originally a sign of punctuation was engraved here.

⁷ Read *bhīr*.

⁸ Read *yāvac=chhā*.

⁹ Here is an ornamental stop, the centre part of which looks like *chha*.

¹⁰ Here follow all the verses which Q has, excepting the verse commencing *Sauvarṇa yatra*.

¹¹ Originally *dhah* and *ntah* were engraved.

¹² Read *śrī*.

¹³ Originally *vidhiva* was engraved.

¹⁴ Originally *khinō dikshita* was engraved.

¹⁵ Read *dhā*.

babhramur, l 7, the dental sibilant is occasionally employed instead of the palatal, and the palatal frequently instead of the dental, and the word *āmra* is written *āmvra*, in line 19, *tāmra* *tāmra*, in line 31, *tāmra* *tāmra*, in line 32, and *śekhara* *śekhara*, in line 21

This also is an inscription of the *Paramabhatṭāśaka Mahāājādhyāja Paramēstara Jayachchandradēva*, who records that, on Thursday, the full-moon tithi of the month Kārttika of the year 1231 (given both in words and in decimal figures), after bathing in the Ganges at Kāśī (or Benares), and when he had made the great gift of *tulāpuruṣa*¹ in the presence of the god Kṛitavāsas (Śiva), he granted the village of Khāmbhamausa in the Vajaimhāchchhāsathī *pattalā* to nine Brāhmins, in such a manner that half of it became the property of (his) spiritual instructor, the *Purōhita* Praharāja, while the other half was shared by the eight priests, the *Duvēda*² Viśvāmītra, the *Duvēda* Mādhava, the *Duvēda* Rāmū, the *Dikshita* Śrīharsha, the *Tripāthī*³ Kuladhara, the *Tripāthī* Vamśadhara, the *Dikshita* Sahārana's son Sevāditya, and the *Duvēda* Mahēśvara — The taxes specified (in line 24) are the *bhāgabhogakara* and *prastantara* The grant (*tāmra-pattaka*) was written by the *Akshapatalika*, the *Thakura* Vivika — Line 32 contains a postscript,⁴ which I understand to mean that the grant was written on the plate on Friday, the 9th of the dark half of Phālguna of the year 1235, at Bhahundāpūrva (?) ; and that it was engraved by the blacksmith (*lōhāra*) Sōmēka

The date on which the grant is stated to have been made is irregular, for, the full-moon tithi of Kārttika ended, in Vikrama-Samvat 1231 current, on Monday, the 22nd October A D 1173, and in Vikrama-Samvat 1231 expired, on Saturday, the 12th October A D 1174 [In Vikrama-Samvat 1232 expired the same tithi commenced 9 h 34 m after mean sunrise of Thursday, the 30th October A D 1175] The date of the postscript regularly corresponds, for Vikrama-Samvat 1235 expired and the *pūrnimānta* Phālguna, to Friday, the 2nd February A D 1179, when the 9th tithi of the dark half ended 7 h 26 m after mean sunrise

The localities I am unable to identify

EXTRACTS FROM THE TEXT

- 17⁵śrīmaj-Jayachchandradēvō vijayī || ||⁶
 Vajaimhāchchhāsathī-pattalāyām Khāmbhamausa-grāma-nivāsinō śkhila-
 janapadān=upagatān=api cha rāja-rājñi-yuvarāja-mamtri-purōhita-pratihāra-
 śō(śē)nāpati-bhāmdāgā-
 18 rik-ākshapatalika-bhishak(g-) naimittik-āntahpurika-dūta karituragapattanākarasthāna-
 gōkulādihikāri-purushān=ājñāpayaty=ādīsatī vō(bō)dhayati cha yathā viditam=astu
 bhavatām yath=ōparilikhita-
 19 grāmah sa-jala-sthala[h*] sa-lōha-lavan-ākara[h*] sa-gaṭt-ōshara[h*] sa-matsy-
 ākara[h*] sa-madhūk-āmva(mra)-vana-vitapa-vatikā-trina-yūti-gōchara-paryyāntah
 sa-giri-gahana-nidhānah s-orddh[v*]-ādhaś=chatur-āghāta-viśuddhah sva-śi(śi)-
 20 mā-paryyāntah samvatsarēshu dvādaśa-śātēshu(shv=)ēkatrimsad-adhikēshu
 Kārttikē māsi śukla-pakshē paurṇamāsyām tithau Guru-dinē⁷ anke=pi
 samvat 1231 Kārttika-śudī 15 Gurau Kāśyām Gamgayām snātva
 vidhivan=mam-

¹ i.e. a gift of gold or valuables to an amount equivalent to the weight of the donor

² i.e. a student of two Vedas

³ i.e. one who is familiar with three *pathas* of the Veda

⁴ The next inscription, T, contains a similar postscript of the same date

⁵ Up to this, the text is essentially like that of the grant of Jayachchandra published in *Ind Ant* Vol XVIII p 130 ff In verse 6 the present inscription has *Madanachandra* instead of *Madanapāla*

⁶ These signs of punctuation are superfluous

⁷ Read *dine=nlc=*

- 21 tra-dēva-muni-manuja-bhūta-pitri-ganāms=larppayitvā timira-patala-pātana-patu-
mahasam=Ushnarōchisham=upasthāy=Aushadhipatī-sakala-sēsha(kha)ram
samabhyarchchya tribhuvana-tātur=bhagavatō Vāsudēvasya pūjām vidhāya
prachura-pāya-
- 22 sēna havishā haviṛbhujam hutvā mātāpitṛōr=ātmanaś=cha puuya-yaśō-
bhivṛddhayē gōkarnna-kuśalatā-pūta-karatal-ōdakam=asmābhīh(bhīr=) dēva-śrī-
Kṛittavāsasah sannidhau datta-tulāpnursha-mahādānē kṛita śchāryya-purō-
- 23 hita śrī-Praharājasya grām-ārddham dviveda-Viśyā(śvā)mitra¹ | dvivēda-Mādhava
| dvivēda-Rā[mū] | dīkshita-Śrīharsha | tripāthī Kuladhara | tripāthi-
Vamsadhara | dīkshita-Sahārana-putra-Sēvāditya | dvivēda-Mahēśvara
ya(ē)vam² ritvig-ja-
- 24 na 8 grāmasy=ārddham³ ubhayam navabhyō vrā(brā)hmanōbhyaḥ⁴ ā-chamdi-
ārkkam yāvat⁵ śāsanīkṛitya pradattō matvā yathādiyamāna-bhāgabhogakara-
pravani-kara-prabhṛiti-samast-ādāyān=ājñā vivē(dhē)jā dāsyath=ēti ||
- 25 Bhavanta ch=ātra dharmm-ānuśam(śā)sinah ślōkāh ||⁶
- 31 Likhitam ch=ēdam tāmra-pattakam⁷ akshapatali-
- 32 ka thakkura-śrī-Vivikēna [*] Likhita-tāmvrakasya⁸ lkhana-karmma-tithy-ādīkam
yathā samvat 1235 Phālgua(na)-vadi 9 Śukrē
Bha[hum]dāpūrvva-samāvāsō [*] Utkīrnnam[*] cha lōhāra-Sōmēkēn=ēti || Śrīh ||

T — PLATE OF JAYACHCHANDRA OF [VIKRAMA]-SAMVAT 1232

This also is a single plate, which measures about 1' 5½" broad by 1' 1¼" high, and is engraved on one face only. In the upper part it has a ring-hole, about ¾" in diameter. The plate contains 32 lines of well preserved writing. The size of the letters is between ¼ and ⅝". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is denoted by the sign for *v* everywhere except in the words *babhramur*, l 8, and *brāhmanāya*, l 23, the dental sibilant is sometimes employed instead of the palatal, and the palatal sometimes instead of the dental and the word *āmra* is written *āmvra*, in line 19, *tāmra* *tāmbra*, in line 31, and *Yājñavalkya* apparently *Yādnāvalka*, in line 23.

This also is an inscription of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Jayachchandrādēva*, who records that, on Sunday, the 8th tithi of the dark half of Bhādrapada of the year 1232 (given both in words and in decimal figures), after bathing in the Ganges at Kāśī (or Benares), at the *jātakarman* (or birth-ceremony when the navel-string is divided) of (his) the king's son Harīschandrādēva, he granted the village of Vadēsara in the Kangalī *pattalā* to the *Purōhita* Praharājaśarmau, son of the *Mahādīkshita Purōhita* Yājñavalkya, and son's son of the *Mahādīkshita* Vishnuśarmau, a Brāhmaṇ of the *Bandhula gōtra*, whose three *pravara*s were Bandhula, Aghamarshana and Viśvāmītra — The taxes specified (in line 24) are, as in S, the *bhāgabhogakara* and *pravani-kara*, and, like S, this grant was written by the *Akshapatalika*, the *Thakkura Vivika*. Moreover, this inscription contains the same postscript which we have in S, only slightly differently worded — As the donee clearly is the same Praharājaśarmaṇ who is mentioned in preceding inscriptions, the person here called Yājñavalkya must be the Jāgū of the other grants, and Vishnuśarmaṇ the man called generally Vilhā, and once, in P, Vēdaśarmaṇ.

¹ Here and in the following names the case terminations have been omitted, the signs of punctuation in this line are superfluous

² Read 'vam=ritvig-', after the following -jana the case-termination has been omitted

³ Read 'rddham=abhayam

⁴ Read 'ōhya

⁵ Read yāvach=chhāsa"

⁶ Here follow the verses contained in the preceding inscription R, excepting the verse commencing Na visham visham.

⁷ Read tāmra pattakam=

⁸ Read tāmvrakasya

As regards the date, in the *Chaitrādī* Vikrama-Samvat 1232 expired the 8th *tithi* of the dark half of the *pūrnimānta* Bhādrapada commenced 11 h 58 m. after mean sunrise of Sunday, the 10th August A.D. 1175, and in the *Kārttikādī* Vikrama-Samvat 1232 expired the same *tithi* of the *amānta* Bhādrapada ended about 10 h 12 m after mean sunrise of Sunday, the 29th August A.D. 1176, and such being the case, one would at first sight incline to look upon Sunday, the 29th August A.D. 1176, as the true equivalent of the date. But the date of this grant, which was made at the *jātakarman* of the prince Hariśchandra, must be earlier than the date of the grant published in the *Indian Antiquary*, Vol XVIII p 130 ff, which was made at the time of giving a name to the same Hariśchandra. And since that other date, *Samvat 1232 Bhādra-sudi 13 Ravau*, undoubtedly corresponds to Sunday, the 31st August A.D. 1175, the proper equivalent of the date of the present inscription must be taken to be Sunday, the 10th August A.D. 1175, although the 8th *tithi* of the dark half only commenced about 12 hours after sunrise of that day. This result shows that the 8th *tithi* of the dark half of (the *pūrnimānta*) Bhādrapada of the date was taken as the *Kṛishnajanm-āshṭamī*, which must be joined with the day of which the *tithi* occupies the time of midnight,¹ and which in the present case could not have been coupled with any other day than Sunday, the 10th August A.D. 1175.

The localities I am unable to identify

EXTRACTS FROM THE TEXT

- 17² śrīmaṇ-Jayachchamdradēvō vijayī || ||³ Kamgaḷi-
pattalāyām Vadēsara-grāma-nivāsīnō śkhila-jaṇapadān=ṇpagatān=apī cha rāja-
rājūi-yvvarāja-mamtri-purō-
- 18 hita-pratihāra-sēnāpati-bhāmdāgārik-ākshapatalika-bhushak(g-)naimittik-āutahpurnka-dūta-
karituragapattanākarasthānagōkulādhikāri-purushān=ājūāpayaty=ādīsati vō(bō)dhayati
cha yathā
- 19 viditam=astu bhavatām yath=ōparīkṣita-grāmah sa-jala sthala[h*] sa-lōha-lavan-
ākara[h*] sa-gartt-ōshara[h*] sa-matsy-ākara[h*] sa-madhūk-āmvrā(mra)-vana-
vitapa-vātikā-trina-yūti-gōchāra-paryyantah sa-giri-gahana-nidhānah
- 20 ⁴s-ōddhvāmvrā[s=cha*]tur-āghāta-vīsuddhah sva-sī(sī)mā-paryyantah samvatsarēshu
dvādaśa-śatēshu dvātrīṃśad-adhikēshu Bhādrē māsi⁵ ashtamyām tithau
[Ra]vi-dinē⁶ ankē=pi samvat 1232 Bhādra-vadi 8 Ravau Kā[śy]ām
rājaputra-śrī-Ha-
- 21 ⁷richamdradēva-jātakarmanṇi Gamgāyām snātvā vivī(dhū)van=mamtra-dēva-muni-
mannja-bhūta-pitri-ganāms=tarppayitvā tūmīra-patala-pātana-patu-mahasam=
Ushnarōchisham=upasthāy=Aushadhīpati-śakala-sēkharam sama-
- 22 bhyarchchya tribhuvana-trātur=bhagavatō Vāsu(su)dēvasya pūjām vidhāya
prachnra-pāyasēna havishā havirbhñjam hntvā mātāpitrōr=ātmanas=cha punya-
yasō-bhuvirddhayē gōkarnna-kuśalatā-pūta-karatal-ōdakam=a-
- 23 smābhūh(bhur=) Vam(bam)dhulā-gōtrāya Vam(bam)dhul-Āghamarshana-
Visvā(śvā)mitra-trihpravarāya⁸ mahādīkshita-śrī-[V]ishnusa(śa)rmma-pantrāya
mahādīkshita-purōhita-śrī-Yā[dnā]valka-pntrāya⁹ pnrōhita-śrī-Praharājasa(śa)rmmanē
brā-

¹ Compare a similar date in *Ind Ant* Vol XXIV p 2, No 126

² Up to this, the text is essentially like that of the grant of Jayachchandra published in *Ind Ant* Vol XVIII p 130 ff. In verse 6 this inscription also has *Madanachandra* instead of *Madanapāla*

³ These signs of punctuation are superfluous

⁴ Read *s-ōrdht adhaś=*

⁵ Here *kṛishna pakshā* has been omitted.

⁶ Read *-dinē=nkē=*

⁷ Read *Hariśchandra*, compare *Ind Ant* Vol XVIII p 131, l. 28

⁸ Read *-trīpra*

⁹ Read *Yājñavalkya*

- 24 hmanāya¹ ā-chandī-ārīkam yāvat² śāsanikrītya piadattō matvā yathādiyamāna-
bhāgabhogakara-pravanikara-prabhṛiti-samast-ādāyān=ājūāvidhīyī[bhū]ya dasyath=
ēti || Bhavanti ch=ātra dharmm-ānuśam(śā)sinah
- 25 ślê(ślô)kâh ||³
- 31 Likhitam ch=ēdam tambrā-pattakam⁴ alshapatalīka-
thakkura-[śr]i-Vivikēna [i*] Likhana-karmma-tithi-prabhṛitīkam ya-
- 32 thā sam 1235 Phālguna-vadī 9 Śukrô [Bhahum?]⁵dāpūrvva-samāvāśt [i*]
Utkinnam cha lô[hāra]-Sômācān=ēti ||

U — PLATE OF JAYACHCHANDRA OF [VIKRAMA]-SAMVAT 1233

This also is a single plate, which measures about 1' 3½" broad by 1' ½" high, and is engraved on one face only. In the upper part it has a ring-hole, about ⅛" in diameter. The plate contains 37 lines of writing which in a few places has suffered slightly from corrosion. The size of the letters is between ⅛" and ¼". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*, the dental sibilant is a few times employed instead of the palatal, and the palatal once or twice instead of the dental, and the word *āmra* is written *āmura*, in line 21, *tāmra* *tāmura*, in line 37, and *Vaiśākha* *Vaiśāsha*, twice in line 22.

This inscription also is one of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Jayachchandrādēva*, who records that, on Sunday, the 3rd tithi of the bright half of *Vaiśākha* of the year 1233 (given both in words and in decimal figures), after bathing in the Ganges at Benares, he granted the village of *Mātāpura* in the *Kachchhōha pattalā* to (the temple of) the god *Lōlārka* (a form of the sun), and to the *Purōhita* *Paharāja*⁶ of the *Bandhula gotra*, the *Pandita* *Rasika* of the *Śarkarāksha gotra*, the *Pandita* *Mitūka* of the same *gotra*, the *Pandita* *Pāga* of the same *gotra*, the *Thakkura* *Viśvāmītra* of the *Bandhula gotra*, the *Pandita* *Narasimha* of the *Krishnātrīya gotra*, the *Pandita* *Sēta* of the *Bandhula gotra*, the *Duvēda* *Madhusūdana* of the same *gotra*, the *Pandita* *Lālūka* of the *Sāmkrītya gotra*, the *Pandita* *Dēvanāga* of the *Vatsa gotra*, and the *Pandita* *Kānūka*,—assigning to each of the donees one share (*pada*), and having made a *jayantapura* for them.—The taxes specified (in lines 28 and 29) are the *bhāgabhogakara*, *pravanikara* and *yamalīkambalī*. The grant (*tāmura*) was written by the *Mahāshapatalīka Śrīpati*.—The word *jayantapura* (in line 28 of the text) I have not met with elsewhere, and I can only suggest that it may be equivalent to the ordinary *brahmapurī*, 'an establishment for pious and learned Brāhmins,' and that such an establishment probably was founded by the king in connection with the temple of the god *Lōlārka*, to which also a share is assigned by this grant.

The date regularly corresponds, for the *Kārttilādī* *Vikrama-Samvat* 1233 expired, to Sunday, the 3rd April A.D. 1177, when the 3rd tithi of the bright half of *Vaiśākha*⁷ ended 15 h 18 m after mean sunrise.

The localities I am unable to identify. The *Kachchhōha pattalā* is also mentioned in the inscription N.

¹ Read °nāy=ā

² Read yavach=chhāsa°

³ Here follow the same verses as contained in the preceding inscription, only differently arranged.

⁴ Read *tāmra* *paṭṭakam*.

⁵ The two *ai* *sharas* in brackets at first sight look like *śāśm*, but the first of the two, *śē*, appears to be altered to *śha*, and the second probably is *ham* which is clearly so in the preceding inscription.

⁶ So this name is also spelt in the inscription N.

⁷ This is the *Akshaya-tritīya*, also the *Trīlayugādī* and a *Kalpadi*.

EXTRACTS FROM THE TEXT

- 18¹-śrīmaṇ-Jayachchandra-dēvō
 19 vijayī || ||² Kachchhōha-pattalāyām Mātāpura-grāma-nivāsīnō nikhila-janapadān=
 npagatān=api cha rāja-rājñi-yuvārāja-ma[m*]tri-purōhita-pratīhāra-sēnāpati-
 bhāndagā-
 20 rik-akshapatalika-bhushan-naimittik-āntahpurika-dūta-kar i t n r a g a p a t t a n ā k a r a -
 sthanagokulādīkārī-purushān=ājñāpayati vō(bō)dhayaty=ādīśati cha yathā viditam=astu
 bhavatī[m*] ya-
 21 th=ōparīkṣita-grāmah sa-jala-sthalah sa-lōha-lavan-ākarah sa-matsy-ākarah sa-garīt-
 ōsharah sa-giri-gahana-midhānah sa-madhūk-amvra(mra)-vana-vātīkā-vitapa-
 trina-yūti-gōchāra-paryantah
 22 s-ōrddh[v*]-ādhaś=chatur-āghāta-vīsu(śu)ddhah sva-sīmā-paryantas=tritrimsatyadhika-³
 dvādaśasa(śa)ta-samvatsarē Vaiśāshē(khē) māsi su(śu)kla-pakshē tritīyāyām
 tithau Ravi-dinē⁴ ankatō=pi samvat 1233 Vaiśāsha(kha)-
 23 sudī 3 Ravau(vāv=) ady=ēha śrīmad-Vārānasyām Gamgāyām snātvā
 vidhivan=mantra-dēva-muni-manuja-bhūta-pitri ganāms=tarppayitvā tūmra-patala-
 pātana-patu-mahasam=Ushnarōchisham=upasthā-
 24 y=Anshadhipati-śakala-se(śē)kharam samabhyarchhya tribhuvana-trātur=
 Vvāsudēvasya pūjām vidhāya prachura-pāyasēna havishā havirbhujam
 hutvā mātāpitrōr=ātmanāś=cha punya(nya)-yaśo-bhivṛddhaya⁵
 25 asmābhīr=gokarnna-kuśalatā-pūta-karatal-ōḍaka-pūrvvakam dēva-śrī-Lōlārkkāya
 pada[m]⁶ l Va(ba)ndhula-gōtrāya purōhita-śrī-Paharājaya pada[m] l
 Śr(śa)rkharāksha-gōtrāya pandita-śrī-
 26 Rānikāya pada[m] l Sa(śa)rkharāksha-gōtrāya pam⁷ | śrī-Mitūkāya pada[m] l
 Sa(śa)rkharāksha-gōtrāya pam | śrī-Pāgāya pada[m] l Va(ba)ndhula-gōtrāya
 tha⁸ | śrī-Vīsvā(śva)mitrāya pada[m] l Kṛishnātrīya-gōtrāya
 27 pam⁹ | śrī-Narasī[m*]hāya pada[m] l Va(ba)ndhula-gotrāya pam śrī-Sētāya
 pada[m] l Va(ba)ndhula-gotrāya dvivēda-Madhusūdanāya pada[m] l Sāmkritya-
 gōtrāya pam śrī-Lālūkāya pada[m] l Vatsa-gōtrāya pam śrī-Dē-
 28 vanāgaya pada[m] l¹⁰ śrī-Kānūkaya pada[m] l pa(ē)vam=
 ēve(tē)bhyo jaya[m]ta-puram kṛit[v]=ā-[cha]ndr-ārkkā[m] yāvach=chhāsānīkritya
 pradatto matvā yathādiyamāna-bhāgabhogakara-pravanīkara-
 29 yamālī amva(mba)h-prabhriti-miyatānyata-samast-ādāyān=ājñāvidhēyibhūya dāsyath=
 ō(ē)ti || Bhavanti ch=ātra slo(ślō)kāh [||*]¹¹
 37 Likhitam ch=ēdam tāmvrā(mra)kam mahākshapatalika-
 śrī-Śripatibhūh || Su(śu)bham bhavatu || Mamgalam=astu || ||

¹ Up to this, the text is essentially like that of the grant of Jayachchandra published in *Ind Ant Vol XVIII* p 130 ff

² These signs of punctuation are superfluous

³ Read *trayastṛimśad adhika-*

⁴ Read *-dinē=nikā*

⁵ Read *ōddhāyē=smā*

⁶ Here and below it is difficult to decide whether the sign of *anusvara* of *padam* is actually engraved in the original

⁷ i.e. here and below, *pandita*

⁸ i.e. *thalūra*

⁹ Originally *pam* was engraved

¹⁰ Here there is a vacant space in the original, and before the following *śrī* is the remainder of an *akṣhara* which may have been *pam* l

¹¹ Here follow the same verses which are contained in the preceding inscription, only differently arranged

No 12 — KAMAULI COPPER PLATE OF THE SINGARA VATSARAJA,

[VIKRAMA-]SAMVAT 1191.

By F. KIELHORN, PH.D, LL.D., C.I.E., GOTTINGEN

This is one of the twenty-five copper-plate inscriptions (the only one of which no account has yet been published) which are said to have been found in October 1892 at the village of Kamauli near Benares, and which are now deposited in the Provincial Museum at Lucknow.¹ I edit it from excellent impressions, kindly supplied by Dr. A. Führer.

The inscription is on a single plate, which is engraved on one face only, and measures about 1' 4" broad by 1' 1/4" high. In the upper part the plate has a ring-hole, about 1 1/8" in diameter, and it contains 25 lines of writing which is in an excellent state of preservation. The size of the letters is about 1/16". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, it will suffice to state that the writer (or engraver) has employed ten times a sign which may have been meant by him to be the sign for *b*, but which in some places looks like the sign for *y* and in others like that for *p*, and is used seven times to denote *v* and three times to denote *b*, and that in general, especially towards the end, he has done his work in so slovenly a manner that the text abounds in errors of all kinds. The inscription is composed on the model of the inscriptions of Gōvīndachandra, published above, p. 99 ff., and the formal (prose) part of it, from line 14 to line 21, and the passage referring to Gōvīndachandra in lines 5-8, are nearly identical with the corresponding parts of Gōvīndachandra's own grants. From these grants the author has taken also three verses (vv. 1, 3 and 4) in the introductory part of the inscription.² To these he has added six verses of his own (vv. 2 and 5-9), one of which (v. 9) cannot be properly contained, while nearly all of them contain offences against the rules of grammar.

The inscription, opening with verse 1 of Gōvīndachandra's inscriptions, which invokes the blessing of the goddess Śrī (or Lakṣmī), in verses 2-4 gives the well-known genealogy of Gōvīndachandra of Kanauj, and in lines 5-8 refers itself to the reign of that king, in terms with which we are familiar from his own grants. The author then, in verses 5-9, gives the genealogy of the donor, who must be understood to have been a subordinate or feudatory chief of Gōvīndachandra. A certain Kamalapāla, who had come from Śringarōṭa, by his intelligence and bravery acquired for himself a *rāja-paṭṭī*,³ i. e. 'a royal fillet or tiara,' (probably bestowed on him by one of Gōvīndachandra's predecessors). His son was Sūlhana or Alhana (?). He had a son named Kumāra, 'a jewel at the head of the illustrious Singara family, always an object of reverence for princes,' who apparently was alive when the inscription was composed. And his son was Lohadadēva, also called Vatsarāja, a warrior chief who humbled enemies and gave delight to friends and relatives. In lines 14-21, this Mahārājaputra (or Mahārāja's son) Vatsarājadēva, of the Singara family and the Śāṇḍilya gōtra, records that, at the Kanyāsamkrānti, on Tuesday, the 8th tithi of the bright half of Bhādrapada of the year 1191 (given both in words and in decimal figures), after bathing in the Ganges at the Avimukta kṣhētra of Benares, he granted the village of Āmbavara in the Rāpadi (or Rāvadi) district to the Thakkura Dalhūsarman, a son of Brāhman and son's son of Vāja, of the Gāda family, a Brāhman of the Vatsabhārgava gōtra with the five pravaraś Bhārgava, Chyāvana, Āpnavāna, Auṣva and Jāmadagna, and he orders the people concerned to pay to the donee the bhāga-bhōga-kāra, kṛtaka and other customary taxes. The grant then, in lines 21-25, quotes six of the ordinary benedictive and imprecatory verses, and ends with the words 'This copper-plate

¹ See *Ep. Ind.* Vol. II p. 347, and above, p. 97.

² The commencement of verse 8, also, has been taken from a verse in Gōvīndachandra's grants.

³ Compare the similar term *rāja-paṭṭa* in *Ep. Ind.* Vol. II p. 344.

grant (*tāmraḥa*) has been written by the *Thakkura Nārāyaṇa*, it is authoritative. This is (my) own signature'. But the plate itself contains no signature.

The date of this grant regularly corresponds, for the *Chaitrādī* Vikrama-Samvat 1191 expired, to Tuesday, the 28th August A.D. 1134, when the 8th *tithi* of the bright half of Bhādrapada ended 22 h 56 m after mean sunrise. The day was the proper day for any rites connected with the *Kanyā-samkrānti*, which had taken place 2 h 50 m before mean sunrise.

The localities I am unable to identify

TEXT 1

- 1 Ōm² || Svasti || ³Akumthōtkamtha-Vaikumtha-kamthapitha-luthat-karah ||(1)
samrambhah surat-ārambhē sa Śrīyah śrēyasē=stu vah || [1*]
Niramdbhrō⁴ dṛḍha-mūla-
- 2 bhrīd=dvijagana-śrī-Kalpaśākhāśrayah pushyat-patṛi(ttra)-parigrahaḥ
sthīrataraśchha(chchhā?)yā-phalō=py=akshayah | vamaśah sambhṛita-parvva-
śam(sam)tatir=iha kshō-
- 3 nīsuji⁵ sūr[ddha?]nī prō[t*]tunga[h*] kshata-kamtakō vijayatē śrī-Vam(cham)-
dradēpō(vō) nripah || [2*] ⁶Tasy=ātma-jō Madanapāla itī kshītīndrah?
chūdāmanir=vijayatē nija-gōtra-
- 4 chamdrah | yasy=ābhishēka-kalāś-ōllasitah pra(pa)yōbhuh prakṛyā(kshā)hītam
kalī-rajah-ya(pa)talam dhamvyā(tryā)h || [3*] Tasmād=ajāyata nīj-āyata-
yā(bā)huvallī-va(bam)dh-ātī(va)rupya(ddha)-
- 5 nava-rujyagajō narēmdrah || [1*] lām(sām)dr-āmṛita-drava-much[ām] prabhavo
gavām yō Gō[v]imdachamdra itī chamdra iy(v)=ām[v]u(bu)rāsē(sē)h || [4*]
Parana(ma)bhattāraka-sa(ma)hārājādhirāja-paramē-
- 6 śvara-⁸śr[ī]Kanyakuvjō(bjā)dhīpatya-śrīma[chCham]⁹ d r a d ē v a - p ā d ā n u d h y ā t a -
paramabhadya(ttā)ra-ka-mahārājādhipā(rā)ja-parasē(mē)mya(śva)ra-paramamāhēś v a r a -
śrīMadanapāla-
- 7 dēva-pādānudyāta-pa[ra]mabhattāraka-mahārājādhirāja-paramēśvara-paramamā h ē ś v a r -
āsvapatigajapatinarapatirājatrāyādhipati-vivi-
- 8 dhavīdyāvichara-Vāchaspati-śrīma[dGō]¹⁰vīmdachamdradēva-vijaya-rā[jy]ē || Aṇi
cha || ¹¹Śṛīngarōtāt=samāgatya rāja-pattī¹² nīpārjītā | śrīmat-Kamalapālē-
- 9 na pu(bu)dyā(ddhyā) vā(bā)hu-va(bā)lēna cha || [5*] Tasya śla(sū)nu¹³
bhavē[d=dh]imān mahā-va(ba)laparākramah | ¹⁴Stralhan=ētai(tī) smṛito nāmna
¹⁵varddhayēt=sva-kulodbhavān || [6*] Jāta¹⁶ sampratī valla-

¹ From impressions supplied by Dr Führer.

² Expressed by a symbol

³ Metre Ślōka (Anushtubh)

⁴ Metre Śārdūlavikṛīḍita

⁵ Read *nībhūdyā mīrddhān*: The verse, as it stands, contains two sentences 'there is a family (and) in this (family) there is victorious the King Chandradeva, high at the head of the rulers of the earth'

⁶ Metre of verses 3 and 4 Vasantatilakā

⁷ Read *ōndra-chā*: The *akshara* *ts* of *ts* was originally omitted, and has been inserted afterwards

⁸ Here *nībhūdyōpārjīta*, which is absolutely necessary, has been omitted

⁹ The *akshara* in brackets is really rather *tvam* or *nvam*

¹⁰ The *akshara* in brackets is really not *dgō*, but *pnō*

¹¹ Metre of verses 5 and 6 Ślōka (Anushtubh)

¹² Here the rules of *samdhā* have not been observed, -*paṭṭi* would be correct, by Pāṇini, vi 1, 127

¹³ Read *sūnur=bhātēd*, for *sūnur=abhatad*, or *sunur=abhūd*

¹⁴ Read *Sulhan* or *Alhan* (?)

¹⁵ Read *varddhayan*=

¹⁶ Metre of verses 7 and 8 Śārdūlavikṛīḍita.

- 10 bhô¹ kshiti-talô putrah Ku[m]ârô² iti yah gva(sa)tyôna
Yudhi[shthi]ô(=shthi)ram tulitavâms=tyâgô[na] Karinô³ pitah | Bhîmam
dhairyaṅgun ôdayôna mahatâ kântya=anushadhihâli mva(sa)ṅgam
11 śrîmat-Simgaravamsa-mûrddhani manir=ivamudyah ruda bhûbbhujam || [7*]
Tasy=âbhût=tannjô nay-nika-rasikal⁴ dhairmimo ratal sarvadâ |⁵ śrî(ô)ru(r)hi
sâhasikal kalamka-ratilah
12 khyâtah satâm vallabhah | sat[r*]ânâm bhayadâmbhûshita-laro
[kha?]dgôvvi[n]âbhair=bhîśam śrîmal-Lohadadôva⁷ clupr kushalo
vîrasīramnamditah⁸ || [8*] ⁹Udyatpratapa-tarani-
13 r=iva malinapa(ya)ti kumudavana-satirûn¹⁰ umôdatô cha sujanaṅana-kamalavanam-
i[va] vikasitânam | yasya prabhu[va]-janta-nijal ulajata(na)-sarnadhi-a-bhakti-
14 sâ[m]d[r]am ||¹¹ śrî-Vatsarâja iti Lshitipati lathita sa jayati prathivyâm || [9*]
Sâm(sâm)dilya-gôtram(trô) Simgar-ânayô maharâjaputra-
śrîVatsarâjadêya(va)h ||¹² Râpa(?)di-¹³
15 vishaya [Â]mva(ba)vara-[gr]âma-nivâsinâ(nô)-[kh]ila-jannapadân=api va(cha) ||¹⁴ [ko]-
va(?) râja-râjûi-mamtri-purâ(rô)luta-prathîhâr-âkshapatali a-bhishak(g-)nî(nai)mit i k-
âmtahpurika-
16 dâta-karituragapattanâkarasthânasvma[sta]gôkuludlukâmbhubbashân=¹⁵va(bô)dhayaty=
âdisati cha yathâ ||¹⁶ viditam=attu(sta) bhavâtâm yath=ôparalikhita-grâmô=jam
17 sa-jala-sthala[h*] sa-lavanâkara[h*] sa-matsyâkara[h*] sa-garit-ôpa(sha)ra[h*] sa-
na(ma)dhûk-ampura¹⁷vana-vâtikâ-vitapa-tri[na]-pû(yû)ti-gôchara-paryamtah a-
ô[ddh]âmmdhas=¹⁸va(cha)tur-â[gl]âti-vîsu(ô)dra(ddha)h â(sva)-simâ-
18 parya[m]tah ||¹⁹ samvatsara-sahasraikô(ka) Ūkata(na)vatyadhika-sat-ânvitô
Bhâdrapata(da)-su(ô)klapaksha²⁰ ashtamyâm Bhô(bhau)ma-vârê²¹ samvat
1191 Bhâdrapada-sudi 8 Bhaumô Katyâ(nyâ)-samkrântô(tau) śrî-Vârâ-
19 la(na)syâm²² svimukta-kshêtrê śrî-Gamgûyâm [sn]atvâ vidhiyan=mamtra-dêva-
rshu-bhûta-ma[nushya]-pitri ganâms=cha ta[r*]payitvâ sûrya[m] sampû[jya]
Śivasya pûjâm vidhîya matâpitro²³ | âtmama(na)-

¹ This may have been altered in the original to *bhah*, which it should be

² This, of course, is a mistake of the author for *Kumâra* which would offend against the metre

³ This was meant to be engraved, but the *akshara* intended for *rnô* has probably been altered to *rnna* in the original. The following word *pitah* is quite clear, and does not seem to have been altered. If we were to read *Karinnam cha yah*, the construction would be correct

⁴ Read *rasikô*, the commencement of this verso has been taken from verse 4 of the inscriptions of Gôvinda-chandra, see *eg* above, p 100

⁵ This sign of punctuation is superfluous

⁶ Read *bhayadô vîbhûshita karah khadga tran ânî air=bhîśa-rî (?)*

⁷ Here the case termination, which would have spoiled the metre, has been omitted

⁸ Read *vîra śrîy=ânanditah*

⁹ Metre, a kind of *Âkṛiti*, but the third and fourth Pâdas are incorrect, and the grammar of the whole verse is faulty. The general meaning of the verso, which admits of no proper construction, I understand to be that the person, called Lohadadêva in the preceding verse, also bore the name Vatsaraja, that he humbled his enemies and gladdened his friends, and that his might caused him to be greatly beloved by his relatives

¹⁰ Read *trun=un*

¹¹ This sign of punctuation is superfluous

¹² This sign of punctuation is superfluous, read *ôdêrô*

¹³ This may be intended for *Râvad*

¹⁴ This sign of punctuation is superfluous. The following *akshara* is very doubtful, and I can only suggest reading *guvarâja*

¹⁵ Read *karipurushân=*

¹⁶ This sign of punctuation is superfluous

¹⁷ Read *s ôrdhvo ddhas=*

¹⁸ This sign of punctuation is superfluous

¹⁹ Here one misses the words *ankê=pi*

²⁰ Read *syâm=Acî*

²¹ Read *-âmra*

²² Read *palishê=shîa*

²³ Read *pitro=âtma*

[illegible]

- 20 ś=va(cha) punya-yaśā(śo)-bhuvindū(ddha)y[é] ||¹ Bhārga-a-Chyavan-Āpnavana-
Aurvva-Jāmadagny=ēti² pamchārsha(rshe)ya-pracha(va)rāya Vachchha(tsa)-
bhārgava-gōtrāya Gād-ānvayāya vrā(brā)hmana Vāja-pantrāya Pra(bra)hma-
21 ptrāya va(tha)kkura-śrī-Dalbūsa(śa)rmmana(ne) śaśa(sa)nā(nī)kritya pradattah³ |
matvā yathādiyamāna-[bh]āgabhōgakara-kūdna(ta)ka(k-ā)dika[m*] dasyath=
ēti || Bhavamti v(ch)=ātra [śl]ōkah ||⁴ Bhūmi[m] yah prati-
22 grīhṇāti yaś=cha bhūm[im] praya[chchha]ti | usau(bhau) tan punya-karmmanau
ti(ni)yatam svargga-gamitō(nan) || Śa[m*]kha[m*] bhadr-āśa(sa)nam chchhatra⁵
var-ānvam(śvā) ta(va)ra-yā(vā)han[ā*]h | bhūmi-dāna[sya] di(chi)hnan.
[phala⁷]-
23 m=a(ē)tat=Puramdara ||⁶ Yasya yanya(sya) yadā bhūmi[s=*] ta[sya] tasya
tadā da(pha)lam |(l)|⁷ Svarnamaka gasakam bh[ū]tér=apy=ēkam=agula |(l)|
hara[n=na]rakam=āpnōti yāya(va)d-āhūtasamplava[m*] |(l)|
24 Sva-dattā[m*] para-dattā[m*] vā yā(yō) harēta vasu[m]dharām |⁸ sha[sh]t[ir]=
vvarpa(rsha)-sahaprā(srā)ni ti(vi)[shth]āyā[m*] jāyatē krimih |(l)| Tadagānām
sahabhraśa⁹ aśva[m]ēdha-śatēna va(cha) | gayā(vām) kōti-
25 pradāna(nē)na bh[ū]mi-haryā(rta) na su(śu)dhya || Likhitam tāmtrakam=¹⁰
idam tadjura¹¹ | [śr]ī-Nārāyanēna pramānam=ētē¹² || Svahattāya ||

No 13 — THREE BUDDHIST INSCRIPTIONS IN SWAT

By G BÜHLER, PH D, LL D, C I E

The subjoined edition of three Buddhist inscriptions in Swāt has been prepared according to inked estampages, furnished to Dr Hultzsch by their discoverer, Major H A Deane, Deputy Commissioner of Peshawar. According to Major Deane's notes, A is "an inscription on a rock on a low hill, 300 yards to the south of a small place named Shakōri. Shakōri is a hamlet of Manglaur in Swāt, Manglaur itself being about a mile off to the north. The stone on which the inscription exists, is known as 'Khazana Ghat,' as some treasure was at one time found near it. Manglaur is pretty well accepted as the site of the old capital of Udyāna. But, as extensive ruins exist near the inscription, the ruins are probably those of the old capital itself. B is an inscription on a cliff known as 'Oba Ghat,'—there being a spring below it,¹³ and C is an inscription on the same cliff, about 30 feet to the left of B. The cliff is on a hill above the low hill or spur on which A exists. Near B and C is a large temple and a large rock-cut figure (idol) on the cliff, some 50 or 60 paces off, facing west."

All three are deeply and boldly incised on rough stones. The letters, which vary between two and four inches in height, resemble in many respects the so-called North-Western Gupta characters. *Sa* shows the looped form, while *sha* retains its old square shape. *Na* has two verticals, to each of which clings one half of the original upper bar, and they are attached

¹ This sign of punctuation is superfluous² The *Āśvaśāyana Śrauta sūtra* has *Bhārgava Chyāvan Āpnavān Aurva Jāmadagn=ēti*³ The grants of Gōvindhachandra generally have "dattō matvā"⁵ Read *chhatram*⁴ Metre here and below Ślōka (Anushtubh)⁶ The first half of this verse has been omitted⁷ Read *Svarnam=ēkam gām=ēkāni bhūmēr=apy=ēkani=angulam*⁸ Read *śhaśhīm va*⁹ Read *śahasrēna*¹⁰ Read *tāmtrakam*, for *tamrakam*=¹¹ Read *tākkura iri*¹² Read *it* || *Svāhastō=yam* ||¹³ "Oba is 'water' in Pushtu, and *ghat* is 'rock'."

to the ends of the base line *Ma* has on the left the knob which does duty for the ancient circle or triangle, but this knob is placed a little higher up than in the letter of the Gupta inscriptions. The dental *na* is more archaic than the looped Gupta letter and exactly resembles that of the Mathurā inscriptions of the Kushana period. *Ra*, too, differs from the character of the Gupta inscriptions and shows at the lower end a curve to the left, which in northern inscriptions is peculiar to the older inscriptions of the Kshatrapas Rajubala and Śodāsa, as well as to some other documents presumably belonging to the same period, the end of the first century B C and the first half of the first century A D. Three letters differ from the characters known hitherto, viz (1) *a*, which has a peculiar cursive loop in the lower half of the left portion, (2) *ya*, which shows a curve to the left of the first vertical instead of to its right, and (3) *śa*, which retains the old round-backed form with three lines, going downwards, but shows a prolongation of the third, and in addition a horizontal bar across the whole breadth of the sign. Presumably this bar is due to the prolongation of *scrifs* or short lines marking the ends of the first two down-strokes.

The language is Sanskrit, which, with the exception of a few mistakes caused by negligent pronunciation, is much more correct than that usually found in the compositions of the Northern Buddhists. The author, or rather translator, must have been a Pandit who, like Aśvaghoṣa, knew Sanskrit and its poetry very well. With respect to orthography, it may be noted that *ddhya* is used for *dhya* in A 1 2, and C 1 3, as well as *ppra* for *pra* in C 1 4. Though these inscriptions furnish no historical information, they yet possess some interest, as they show that the Northern Buddhists had Sanskrit versions of several famous *gāthās* which hitherto have not been traced in the *Sūtras* from Nepāl.

TEXT¹ OF A.

- 1 अनित्या² वत सस्कारा उत्पादव्यय-
- 2 धर्मिणः [I*]
- उत्पद्य ही³ निरुद्ध्यन्ते तेषा⁴
- 3 व्युपशमसुखम् [II*]

TRANSLATION OF A

"Alas! Transient are the aggregate constituents (of beings), whose nature is birth and decay! For, being produced they are dissolved,— their complete cessation is bliss."

REMARK.

This is the famous verse,⁵ spoken according to the *Mahā-Parinibbāna-Sutta*, vi 16, by Indra at the time of Śakyamuni's death, or proclaimed by Buddha himself according to the *Mahā-Sūdasana-Jātaka* (*Sacred Books of the East*, Vol XI pp 117, 238 ff). The Pāli text runs as follows —

अनिच्चा वत सस्कारा उत्पादवयधम्मिनी ।
उपपज्जित्वा निरुद्ध्यन्ति तेष वूपसमी सुख ॥

¹ From Major Derne's inked estampages

² Read अनित्या

³ Read हि निरुद्ध्यन्ते

⁴ Read तेषा The last *akṣara* is possibly mutilated

⁵ I owe this identification to Dr E Neumann, who at once recognised it when I exhibited the impressions in the Oriental Institute at Vienna

TEXT OF B

- 1 [सर्व]पापस्याकरण कु[शल*]-
 2 स्यो[प]सपदा [!*]
 स्वचित्त[व्य]व[दा]न
 3 च एतद्बु[द्धानु]शासनम्¹ [!*]

TRANSLATION OF B

"Not to commit any sin, to acquire merit, to purify one's mind,—that is the teaching of Buddha"

REMARK

This is a Sanskrit rendering of *Dhammapada*, verse 183 —

सर्वपापस्य अकरण कुशलस्य उपसम्पदा ।
 स्वचित्तपरियोदपन एत बुद्धान सासन ॥

The *hiatus* at the end of the third Pāda of the Sanskrit version is permissible and common enough in epic and gnomic poetry

TEXT OF C

- 1 वाचानुरक्ती मनसा सु-
 2 सवृत कायेन² चैवा[कुश]लन्न कुर्व[न्] [!*]
 ए-
 3 तास्तृयिन्कर्मपथा[न्वि]शोद्ध्य³ [आ]राधये-
 4 न्मार्गमृषिप्प्रवेदितम् [!*]

TRANSLATION OF C

"(Let him be one) who guards his speech, is well restrained in mind, and commits no evil with his body Keeping these three roads of action clear, one may gain the path taught by the Sages"

REMARK

This is a rather free Sanskrit rendering of *Dhammapada*, verse 281 —

वाचानुरक्ती मनसा सुसवृती कायेन च अकुशल न कयिरा ।
 एते तयो कम्मपथे विसीधये आराधये मग्ग इसिप्पवेदित ॥

The translator has made it an Upajâti of *Indravamśa* and *Indravajra*. In the note on the above passage of the *Dhammapada*, Professor M Müller refers to Mr Beal's *Catena*, p 159, where the translation of a Chinese rendering of the verse is found, and where it is stated to be an utterance of the mythical Buddha Kâśyapa

¹ The bracketed letters are all badly damaged, but just recognisable

² Read कायेन

³ This may be meant for एतास्तृयान्कर्म⁰ The medial : is detached from the not completely preserved ya

No 14 — JAINA ROCK-INSRIPTIONS AT PANCHAPANDAVAMALAI.

By V VINEAYTA, M A

About 4 miles to the south-west of the town of Arcot is a rocky hill which popular belief connects with the five Pândavas, and which is hence known as Pañchapândavamalai,¹ i.e. 'the hill of the five Pândavas'. There are of course no monuments on the hill to justify this connection. But the fact that these sculptures are ascribed to the Pândavas, who are held to have been the authors of many ancient buildings all over India, suggests their comparative antiquity. Another local name of the hill, Tiruppâmalaï, is evidently derived from the original name Tiruppânmalaï, 'the sacred milk hill,' which occurs in the second of the subjoined inscriptions.

The largest of the excavations on the hill is an artificial cave near the base of the eastern face of it, which slopes down precipitously. This cave consists of seven cells, containing six pairs of pillars. Neither the cave itself nor the pillars bear any sculptures or inscriptions. A short distance above the cells is a rock-cut Jaina image, which resembles another that will be noticed below, but is more roughly executed. On the southern side of the rock, half-way up, is a natural cave which contains a pool of water. Within the cave is cut, in high relief, a seated female figure with a *chauri* in her left hand, attended by a smaller male figure on her proper right. In front of the seat on which the female figure rests, are three small figures, a man standing, another on horse-back, and a third, standing figure, apparently female.² On the front face of the rock which overhangs the cave, is engraved the inscription A. Farther to the left, but higher up on the same face of the rock is a seated Jaina figure with a *chauri* on each side of its head.³ This is the figure which has been already mentioned as resembling the one above the seven cells. On the western face of the same rock, which slopes inwards, is engraved the inscription B. Underneath this inscription is a rough and weather-worn naked male figure, and below it, to its proper left, a standing quadruped,—dog or tiger,—which faces the proper right. The sculptures and, as will be seen in the sequel, the inscriptions as well, prove that the hill and its neighbourhood originally belonged to the Jainas. "The place has now been taken possession of by the Musalmâns, who have several tombs in and around the cave, besides a small *masjid*" near the inscription B.⁴

A — INSCRIPTION OF NANDIPPOTTARASAR.

This short inscription is written in very archaic Tamil characters⁵ and consists of a single sentence in the Tamil language, which records that an inhabitant of the village of Pugalâlamangalam caused to be engraved an image of Ponnīyakkīyâr, attended by the preceptor Nâganandin.⁶ Ponnīyakkīyâr is the honorific plural of Ponnīyakki, which consists

¹ Compare Mr Sewell's *Lists of Antiquities*, Vol I p 166, and Dr Hultzsch's *Progress Report* for February to April 1890, p 1.

² A photograph of the group in the cave is given on the Plate facing this page.

³ See the Plate referred to in the preceding footnote.

⁴ See the *Manual of the North Arcot District*, second edition, Vol II p 310.

⁵ A facsimile of it is given on the Plate facing p 142.

⁶ A preceptor of the same name is mentioned in a Vattēluttu inscription at Kalugamalai in the Tinnevely district (No 58 of the Government Epigraphist's collection for 1894). With the permission of Dr Hultzsch I subjoin the text and translation of this short inscription.

1 Srî [n*] [Ā]jnanu(nû)r Śingann
2 di kkurav aḍigal mā-
3 nakkar Nâganandi-kkurav n
4 [di]gal ōe[y]vitta ti[ru]mēni [n*]

"Prosperity" (This) image was caused to be made by the holy preceptor (*gurava*) Naganandin, the pupil of the holy preceptor Śimhanandin of Ānandîr."

ROCK SCULPTURES AT PANCHAPANDAVAMALAI NEAR ARCOT

Photo etching Survey of India Offices Calcutta July 1895

P. Hultsch, Photo

of the Tamil word *pon*, 'gold,' and *iyal*, the Tamil form of the Sanskrit *yakshi*. There is hardly any doubt that, of the group of five figures which are engraved in the cave below the inscription, the sitting female figure represents Ponnuyakki. The male figure standing close to her is perhaps intended for Nāganandin. The village of Pugalāimangalam I am unable to identify.

The inscription is dated in the 50th year of Nandippōttarasar, which is a Tamil form of Nandipōtarāja. This king must have been a Pallava, as his name contains the characteristic epithet *pōttu* or *pōta*,¹ and as the name Nandipōtavarman was actually borne by one of the Pallava kings.² As the mention of the 50th year would imply an unusually long reign, it might be assumed *prima facie* that Nandipōtarāja was dead at the time of the inscription, and that public documents continued to be dated from his accession even after his death. On the other hand we have instances of long reigns in the case of the Chālukya-Chōla Kulōttunga I (49 years), the Western Chālukya Vikramāditya VI (50 years), and the Rāshtrakūta Amoghavarsha I (62 years).

TEXT 3

1. Nandippōttarasa[r]kku ay[m]badāvadū Nāga[na]ndi-gura[var]
2. [iru]kka Ponnīya[k]kayā[r] padimam , kottuvittā[n]
3. Pu[ga]lāimanga[la]ttu Maruttavar magan Nārana-
4. n [||*]

TRANSLATION.

In the fiftieth (year) of Nandippōttarasar, — Nārana (Nārāyaṇa), the son of Maruttavar⁴ of Pugalāimangalam, caused to be engraved an image of Ponnuyakkiyar, along with⁵ the preceptor (gūraṇa)⁶ Nāganandi (Nāganāndin).

B — INSCRIPTION OF VIRA-CHOLA.

This inscription consists of 11 lines of Tamil prose and is in a fair state of preservation, though a few syllables at the beginning of the last line are so much damaged that they cannot be made out. As the rock is uneven, the mason ruled it before engraving the record, in order to keep the lines of the inscription straight, and then engraved each line between two rules.

The second line of the inscription opens with the date, — the 8th year of the reign of Rājarāja-Kēsarivarman. In inscriptions later than the 10th year of the reign, the same form of the name, viz. with the two-fold repetition of the word *rāja*, is always preceded by a reference to the conquest of Kāṇḍalūr-śālai, or of that place and Vēṅgāi-nādu etc. In a few inscriptions with the same beginning, the king's name appears under the form Rājarāja-Rājakēsarivarman. The full name of the king, viz. Rājarājakēsarivarman — alias Rājarājadēva, occurs first in inscriptions of the 19th year. Though the present inscription does not refer to any conquests because it is dated two years before the 10th year, there can be no reasonable doubt that it belongs to the reign of the same king whose inscriptions record the conquest of Kāṇḍalūr-śālai etc., of the great Chōla king Rājarāja, who ascended the throne in A.D. 984-85.⁷ As the

¹ See above, Vol. III p. 277, note 3.

² See *South-Indian Inscriptions*, Vol. I p. 146.

³ The word *maruttuvan* means 'a physician'. In the present case it seems to be the proper name of a person.

⁴ Literally 'while there is present'.

⁵ On this word, which appears to be derived from the honorific plural of *guru*, see *South-Indian Inscriptions*, Vol. II p. 251, note 3.

⁷ See above, page 68.

inscription belongs to a Chôla king, it follows that the quadruped which, as stated on page 136, is engraved below the inscription, is meant for a tiger, the emblem of the Chôlas

The inscription contains an edict (*śāsana*, l 8) of Lâtaraġa Vira-Chôla, who must have been a tributary of the Chôla king Râjarâja, in whose reign his inscription is dated. He was the son of Pugalvippavar-Ganda. The name Vira-Chôla is known to have been borne by other chiefs. The first of them is mentioned in the Vêlûr rock-inscription of Kannaradeva.¹ Another of them was a feudatory of a Chôla king Parakésavarman,² and the third was the father of Vira-Champa.³ The name Pugalvippavar-Ganda, i.e. 'the disgrace of vainglorious (kings)',⁴ was also an epithet of the Bâna king Vijayaditya II.⁵ The expression Lâtaraġa, which is applied to Vira-Chôla (l 4) and to his ancestors (l 3), suggests that these chiefs may have immigrated from Lâta (Gujarât).⁶

The inscription records that, at the request of his queen, Vira-Chôla assigned to the god of Tiruppânmalai (l 4),—which belonged to Perun-Timiri-nâdu, a subdivision of Paduvûr-kôttam (l 2),—certain income from the village of Kûraganpâdi (l 3). This village is probably identical with the modern Kûrâmbâdi, 2 miles east from Pañchapândavamalai. Tiruppânmalai is the ancient name of the hill itself, as I have already stated on page 136. Perun-Timiri-nâdu⁷ was called after Timiri, a village 5½ miles south from Arcot. According to other inscriptions, Paduvûr-kôttam also included Vellore, Tiruvallam and Udayêndiram, and must have thus comprised portions of the modern talukâs of Arcot, Vellore and Gudiyâtam in the North Arcot district.

Though the shrine to which the inscription refers, is only designated as 'the god of Tiruppânmalai' (l 4), the expression *pallichchandam*⁸ (ll 3, 9 and 10) proves that this shrine must have been a Jaina one. This might already be concluded from the inscription A, which refers to the image of a Yakshî and to the preceptor Nâganandin. The Yakshis appear to have been worshipped only by the Buddhists and Jainas,⁹ and Nâganandin is a Jaina name.¹⁰

The income of the *pallichchandam* at Kûraganpâdi, which belonged to the shrine at Tiruppânmalai, consisted of two items, viz *karpûravilar* and *anniyâyavâvadandavîrai*. *Karpûra-vilar* means 'cost of camphor'. This may imply either that a royalty was levied on camphor and the proceeds were made over to the shrine, or, the cost of camphor, which was probably an expensive article, but indispensable to the shrine, had to be borne by the inhabitants of the neighbouring village of Kûraganpâdi. *Annîyâyavâvadandavîrai* apparently consists of *anyâya*, 'unlawful,' + *vâpadanda*, 'the weavers' loom,' + *vîrai*, 'a tax'. It would thus mean 'the tax on unauthorised looms'. In the Kûram plates of Paramêśvaravarman I the looms (*taṟi*) are included among the property owned by the village in common.¹¹ It would thus appear that a fixed number of looms were worked for the common benefit of the whole village by the weavers, who were probably maintained out of the village funds. Any other looms than the communal ones would be unlicensed or unauthorised. These may have been required to pay a tax which,

¹ See above, page 82

² See above, Vol III p 80

³ See *ibid* page 71

⁴ Literally 'the disgrace of those who cause (themselves) to be praised (undeservedly)'

⁵ See above, Vol III p 75

⁶ The word Lâta forms part of the names of two villages in the North Arcot district, viz Lâdavaram, 4 miles south south east of Arcot, and Lâdambâdi, 4 miles east of Arni (Âranî). An inscription of Saka Samvat 1347 proves that Lâta Brâhmanas were settled in the district (*râjya*) of Padaividu, see *South Indian Inscriptions*, Vol I p 82

⁷ According to three inscriptions at Kaniyanûr (7 miles south of Arcot), this village also belonged to Perun-Timiri nâdu, a subdivision of Paduvûr kôttam, see Dr Hultzsch's *Progress Report* for February to April 1890, p. 1

⁸ See below, page 139, note 6

⁹ See the inscriptions of the Bharhut Stûpa, *Ind Ant* Vol XXI p 242, and two Jaina inscriptions at Tirumalai, *South Indian Inscriptions*, Vol I Nos 73 and 75

¹⁰ See above, page 136, note 6

¹¹ *South Indian Inscriptions*, Vol I p 155

in the present case, was made over to the Jaina shrine ¹ The village of Vilāppākkam, which is 1 mile south-east of the hill of Pañchapāudavamalai, has still a brisk trade in country cloths, for the manufacture of which several looms exist It may be that this local industry is not of recent origin, but dates from the time before the reign of the Chōla king Rājārāja-Kēsarivarman

TEXT ²

- 1 Svasti śrī³ [I*]
- 2 [Kô]v=Irājarāja-[K]ē[sar]iva[n]maṅku yāndu 8ā[va]du Paduvūrkk[ō]ttattu=
[P]perun-Timirināttu=Ttupp[ā]nmalai=p[pō]-
- 3 gam=[ā]giya Kūraga[n]pādi [i]rai-yi pa[l]hchchanda[t]tai ki[l]-p[pa]ga[l=ān]da
[l]lādar[ā]jargal karpūra-vilai ko[n]du i-ddha[r]man=[k]e-
- 4 ttu=p[p]ōgi[u]rad=en[ru u]daiyār=Ilā[da]rājar Pu[ga]lviṇṇavar-[Ga]ndar maga[nā]r
[Vi]ra-Śōlar Tiru[ppān]malai-[d]e[va]rai=t[tiruv-a]-
- 5 [d]=tto[l]u[d=e]un[d=a]ru[l]i i[r]ukka i[va]r dēv[iy]ār Ilādamah[ā*]dēvi[y]ar
karpūra-vilayum=anṇiyā[ya]-vāvadanda[v-i]r[i]ai[yu]=m[o]-
- 6 lūd=a[rula v]ēndum=enru vinnappañ-jey[ya u]daiyār [Vi]ra-Śōlar ka[r]pūra-
vilayum=anṇiyā[ya]-vāvadanda[v-i]rai-
- 7 [y]u=mo[l]iū[j]om=enr=aru[ch]cheyya⁴ Aru[y]ūr kila[vañ]=āgi[ya Vi]ra-Śōlav-
Ilāda-ppēra[r]aiya[n=u]daiyār [ka]n[m]i[y]ē[y=ā]-
- 8 natt[i]y=āgav=i[du]⁵ ka[r]pūra-vilayum=anṇiyāya-[vā]vadanda[v]-iraiyu=m[o]lūn
śāsanañ=cheyda-padi [I*] Idu[v=a]-
- 9 lla[d]u karpūra-vi[l]ayum=anṇiyāya-vāvadandav-iraiyu=i-ppa[l]hchchandattai=
kkol[v]āñ Ga[n]gai[y]=i-
- 10 dai=[K]kumariy]=[d]ai=chch[e]ydār śe[y]da pā[va]n=kolvār=l[d]uv=al[la]d=i-
ppalichcha[u]dattai keduppār val[la]va[r]ai
- 11 . [n]ru[va] [I*] [l]-ddha[r]mat[tai [ra]kshippān p[ā]da-[dh]ū[l]iy=
en-[ralai] mē[la]na [I*] "Ara=[ma]rava[r]ka aṇam=alla tu[n]aiy=i[l]ai ||

TRANSLATION.

(Line 1) Hail! Prosperity!

(L 2) In the 8th year (of the reign) of king Rājārāja-Kēsarivarman

The Lātārājas who reigned in former days, had taken away the 'cost of camphor' from the tax-free *pallichchandam*⁶ (in) Kūraganpādi, which was enjoyed by (the shrine of) Tiruppānmalai in Perun-Timiri-nādu, (a subdivision) of Paduvūr-kōttam

(L 3) While the lord, the Lātārāja Vira-Chōla, the son of Pugalviṇṇavar-Ganda, was pleased to worship the holy feet of the god of Tiruppānmalai, his queen Lātamahādēvi, thinking 'this charity (*dharma*)⁷ gets ruined,' made (the following) request — "(You) must assign the cost of camphor and the tax on unauthorised looms (to the shrine)''

(L 6) Thereon the lord Vira-Chōla was pleased to order — "We assign the cost of camphor and the tax on unauthorised looms (to the shrine)''

¹ Another explanation of the term *anṇiyāvadandavira* is also possible It may be analysed into *anaya* + *ata* + *danda* + *ira*; *āram* means 'a quiver for arrows' A fine (*danda*) might have been imposed on those who made use of bows and arrows without previously obtaining a license

² From an inked estampage, prepared in 1890

³ These three *aksharas* are engraved to the left of the inscription proper, between lines 6 and 7

⁴ Read *aru* *cheyya*

⁵ Read *inda*?

⁶ This word means 'land belonging to a Jaina temple,' see *South Indian Inscriptions*, Vol. II. p. 52 note 2

⁷ This expression appears to refer to the word *pallichchandam* in line 3 of the text, compare the words *-ppalichchandattai keduppār* in line 10

(L 7.) Thereon Vira-Chôla-Lâta-pôraraiyan,¹ who was the headman of Ariyûr,—with the priest of the lord as executor (*âjñapti*),²—assigned the cost of camphor and the tax on unauthorised looms (to the shrine) and drew up this edict (*śāsana*)

(L 8) "Any one who, in spite of this, takes away the cost of camphor and the tax on unauthorised looms from this *pallichchandam*, shall incur the sins of those who commit (sins) between the Gangâ and Kumari"³

(L 10) "Those who, in spite of this, injure this *pallichchandam*,

(L 11) "The dust of the feet of one who protects this charity, shall be on my head"

"Do not forget charity; there is no (other) help but charity."⁴

No 15 — JAINA ROCK-INSRIPTIONS AT VALLIMALAI

By E. HOLTZSCH, PH D

Vallimalai is a village near Mēlpādi in the Chittûr tālukā of the North Arcot district. Mēlpādi itself is situated on the western bank of the Ponni river, 6 miles north from Tiruvallam in the Gudiyātam tālukā of the same district. Close to Vallimalai rises a rocky hill. A natural cave on its eastern slope contains two groups of Jaina images, which are cut out of the rock. On the Plate facing this page, the group to the right is figured at the top, and the group to the left at the bottom. Below the first group are engraved four Kanarêse inscriptions, of which the first and third are in the Grantha alphabet, and the second and fourth in Kanarêse characters. The first inscription (A) is engraved below the inscription D, it informs us that the founder of the Jaina cave was (the Ganga king) Râjamalla. The inscriptions B and C are engraved below the second image from the left, and the inscription D below the first image from the right.⁷ These three inscriptions are labels which give the names of two Jaina preceptors whom the two images are meant to represent, and of the founder of the two images, the Jaina preceptor Âryanandin.

A.—INSCRIPTION OF RAJAMALLA⁸

This inscription is written in the Grantha alphabet, but in the Kanarêse language. It consists of two verses in the Kanda metre, and records the foundation of the Jaina shrine (*vasati*) in which it is engraved, by king Râjamalla, the son of Banavikrama, grandson of Śripurusha, and great-grandson of Śivamâra. The record is not dated, nor does it state the dynasty to which Râjamalla belonged. As, however, the copper-plate inscriptions of the

¹ "the great king of the Lâta (servants) of Vira Chôla." Similar titles of officials are frequently mentioned in the Tanjore and other inscriptions.

² See, e.g., *South Indian Inscriptions*, Vol. I p. 154, note 2.

³ The expression *Gangaiy-idaï-Kkumariy-idaï*, 'between the Gangâ (and) between Kumari,' evidently stands for *Gangai-Kkumariy-idaï*, 'between the Gangâ and Kumari,' compare above, p. 82 f.

⁴ See above, Vol. III p. 280, and Vol. IV p. 83.

⁵ An inscription of Râjendra Chôla at Kandiyûr near Tanjore (No. 22 of the Government Epigraphist's collection, for the year 1895) has the different reading *ara-marayakka aram=alladu Paṣ tārādē* "Do not forget charity, what is not charity, will not protect (you)."

⁶ See Mr. Sewell's *Lists of Antiquities*, Vol. I p. 156.

⁷ I have inked estampages of a fifth inscription, of the exact position of which I omitted to make a note, but which, as far as I remember, is engraved below the left portion of the second group of images. This inscription is in the Kanarêse alphabet and language. It opens with the two words *svasti śri*, and records that an image was caused to be made (*madisida pratime*) by a person whose name is indistinct, and who was the son (*maga*) of another person whose name is equally doubtful.

⁸ A facsimile of this inscription is given on the Plate opposite p. 142.

ROCK SCULPTURES AT VALLIMALAI NEAR TIRUVALLAM

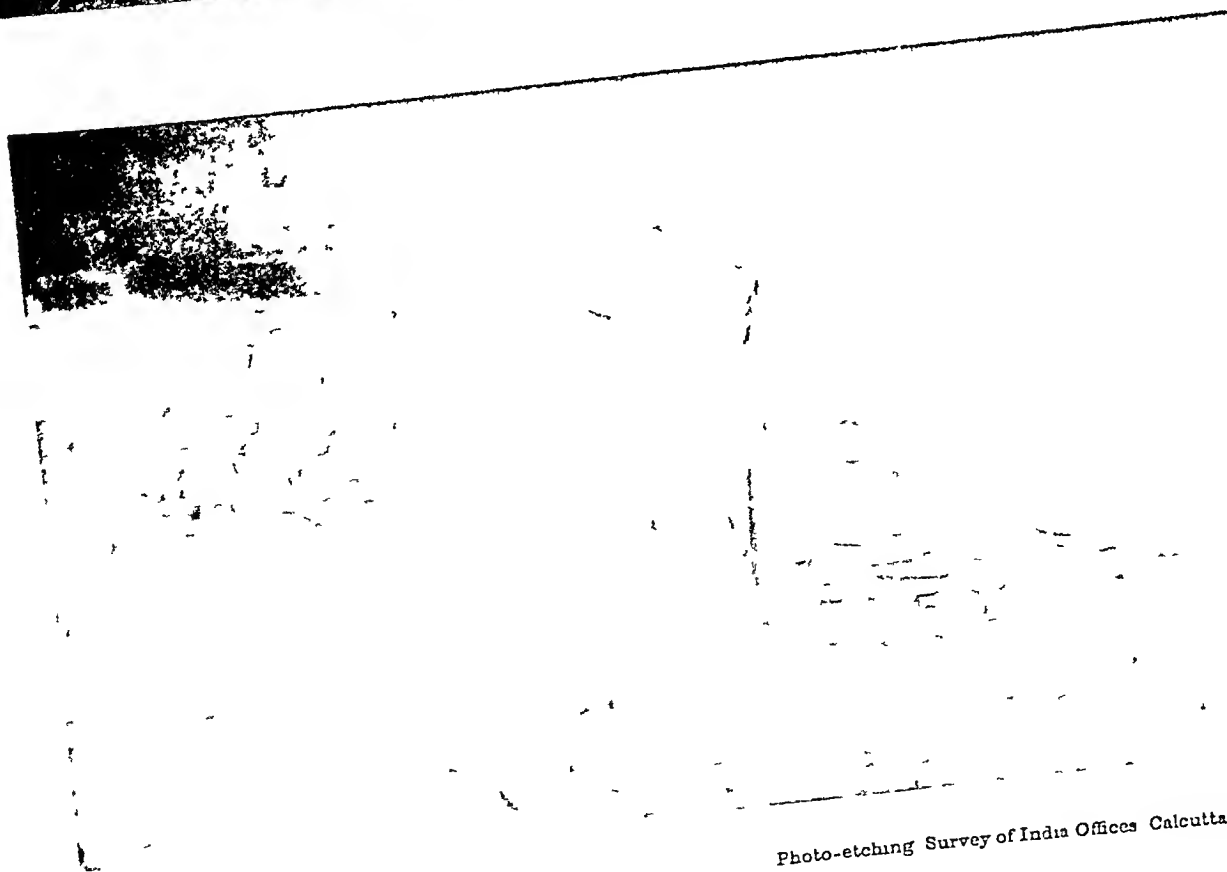
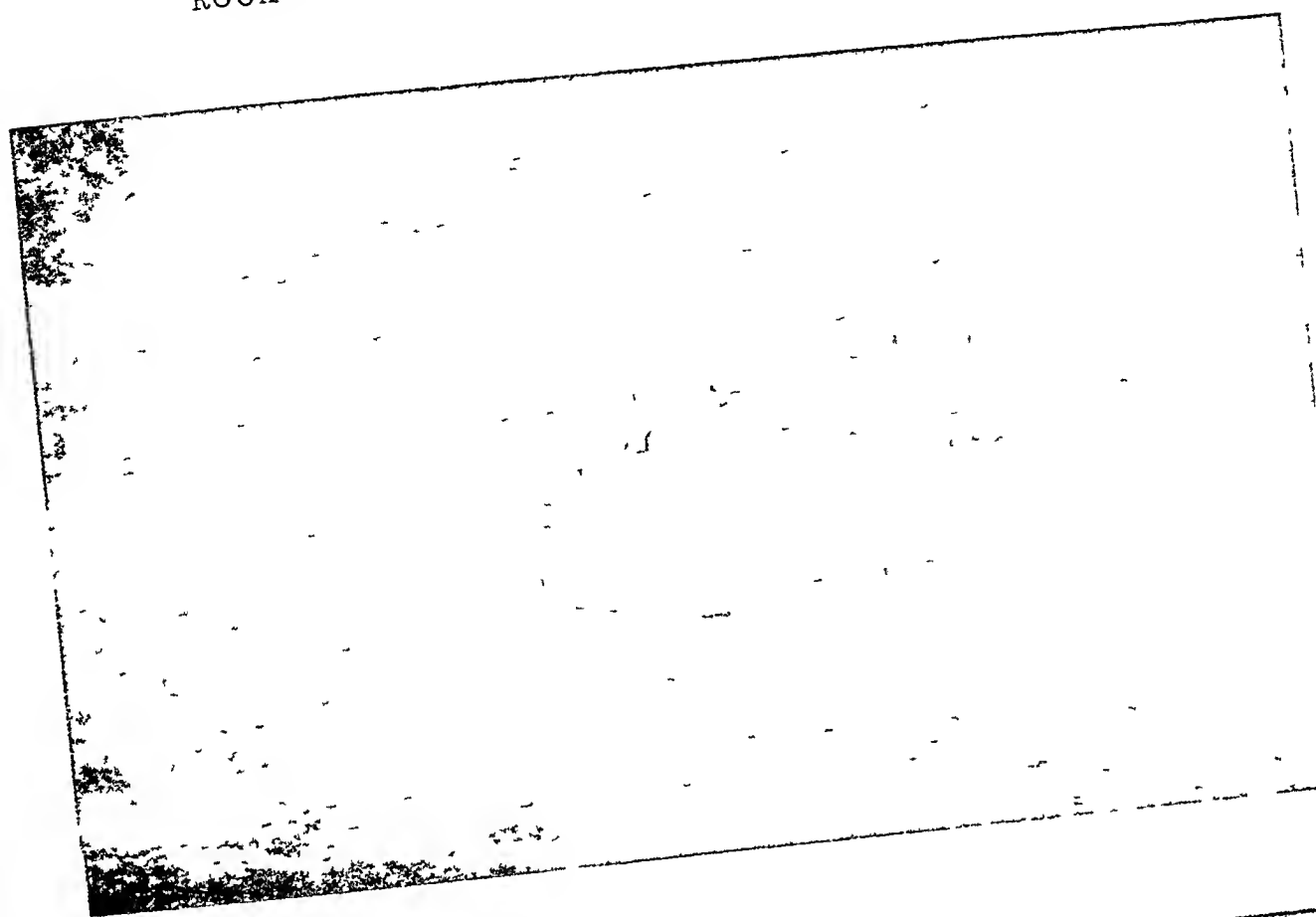


Photo-etching Survey of India Offices Calcutta

E Hultzsch Photo

Western Gangas mention a Ganga king Śivamāra, his son Śrīpurusha, and his great-grandson Rājamallā,¹ it may be assumed that the Rājamallā of the subjoined inscription was a member of the Ganga family. Mr Kittel has published a stone inscription of a Ganga king named Rāchamallā,² which is dated in Śaka-Samvat 899.³ According to the Âtakûr inscription of Śaka-Samvat 872, an earlier Rāchamallā, the son of Ereyapa, was killed by Bûtga.⁴ Mr Rice gives Śaka-Samvat 792 as the date of a still earlier Rājamallā.⁵

TEXT⁶

- 1 Svasti śrī[h] [||*] Śivamār-âtma-jā(ja)-varan=â pravara-Śrīpurusha-nâma-
 2 n=âtana tanayam | bhuvanîśam Banavikraman=avana maka(ga)n=Râ-
 3 jamallan=amalinacharitan [|| 1*] Kandn gur[1]varaman=â bhûma-
 4 ndalapati Rājamallan=abhayan=udâram [||*] panditajana-
 5 priyam kaay-kondân kond=ante vasatīyam=mâdi-
 6 sidân || [2*]

TRANSLATION

Hail! Prosperity!

(Verse 1) The best of the sons of Śivamāra (*was*) that distinguished (*prince*) named Śrīpurusha. His son (*was*) the lord of the world Banavikrama. His son (*was*) Rājamallā, whose conduct was spotless.

(V 2) Having perceived (*this*) best of mountains,—that lord of the circle of the earth, the fearless (*and*) noble Rājamallā, who was beloved by scholars, took possession (*of it*), and, having taken (*it*), he caused to be made a *vasatī*.⁷

B — INSCRIPTION BELOW THE SECOND IMAGE FROM THE LEFT⁸

This short inscription in the Kanarese alphabet and language records that the image, below which it is engraved, was founded by the Jama preceptor Âryanandin.

TEXT.

Śrī [||*] Ajjanandi-bhatârar. pra[h]m[e] m[â]d[i]dâ[r] [||*]

TRANSLATION.

Prosperity! The lord Ajjanandi (Âryanandin) made (*this*) image

C — INSCRIPTION MENTIONING BANARAYA.⁹

Like the inscription A, this one is written in the Grantha alphabet, but in the Kanarese language.¹⁰ It informs us that the image, below which B and C are engraved, represents a

¹ Above, Vol. III p 177.

² *Ind Ant.*, Vol. VI p 102.

³ *ibid* Vol. XIV. p 76.

⁴ *Ep Ind* Vol II. p 168.

⁵ *Inscriptions in the Mysore District*, Part I. Introduction, p 3 f.

⁶ From inked estampages, prepared in 1895.

⁷ In the Kanarese language, the Sanskrit word *vasatī* and its tadbhavas *osati*, *basati*, *basadi*, and *basiti* have the meaning of 'a Jaina monastery or temple,' see Mr Kittel's *Dictionary*, p 1883.

⁸ A facsimile of this inscription is given on the Plate opposite p 142, along with the facsimile of the inscription C.

⁹ A facsimile of this inscription is given on the Plate opposite p 142.

¹⁰ The last word of the inscription, however, is the Sanskrit word *pratimā*, which in Kanarese ought to be *pratime*.

pupil of the spiritual preceptor of Bânarâya. The actual name of the Bânarâya or 'king of the Bâna family' is not given. Regarding the Bâna dynasty, see above, Vol III p 74f, *Indian Antiquary*, Vol X p 36f, and *South-Indian Inscriptions*, Vol II p 381

TEXT.

- | | | | | |
|---|--------------|--------------|-------|-----------------|
| 1 | Svasti | śrī | [\|\|*] | Bânarâyara |
| 2 | gurugal=appa | | | Bhavanandi-bha- |
| 3 | târara | śishyar=appa | | Dēvasēna- |
| 4 | bhatârara | pratimâ | [\|\|*] |  |

TRANSLATION

Hail! Prosperity! (*This is*) the image of the lord Dēvasēna, who is the pupil of the lord Bhavanandi (Bhavanandin), who is the preceptor (*guru*) of Bânarâya

D — INSCRIPTION BELOW THE FIRST IMAGE FROM THE RIGHT¹

This inscription is written in the Kanarese alphabet and language, and records that the image, below which it is engraved, represents the Jaina preceptor Gôvardhana and was founded by the preceptor Âryanandin, evidently the same person who is mentioned in the inscription B

TEXT.

- | | | | | |
|---|-----------------------------|---------|-------|-----------------------|
| 1 | Svasti | śrī | [\|\|*] | Bâlachandra-bhatârara |
| 2 | śishyar | | | Ajjanandi-bhatârara |
| 3 | mâdisida | pratime | | Gôvarddha- |
| 4 | na-bhatârara=ond-odam=avare |  | [\|\|*] |  |

TRANSLATION.

Hail! Prosperity! (*This*) image was caused to be made by the lord Ajjanandi (Âryanandin), the pupil of the lord Bâlachandra; and if you say "the lord Gôvardhana," (*it is*) verily he²

No 16 — KOMARTI PLATES OF CHANDAVARMAN OF KALINGA

By E HULTZSCH, PH D

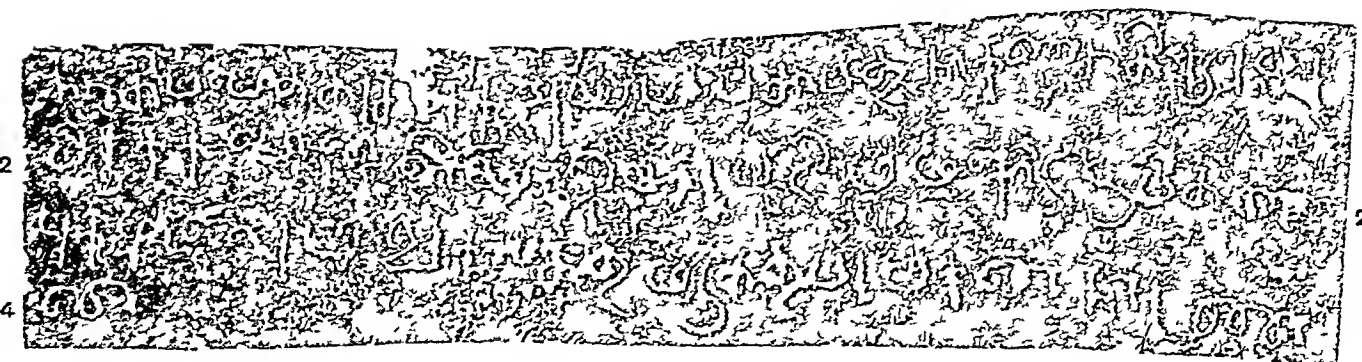
These three copper-plates were lately found in the village of Kômarti, 2 miles south-west of Narasannapêta, the head-quarters of a tâlukâ of the Gañjâm district, and were kindly sent to me by the Collector, Mr C J Weir, I C S. Each of the three plates measures $7\frac{1}{2}$ to $7\frac{5}{8}$ inches by $2\frac{1}{4}$ to $2\frac{3}{8}$ inches. Their edges are not raised into rims, but the writing on them is in a state of nearly perfect preservation. The ring on which the three plates were strung, and which had

¹ This inscription has come out on the photograph opposite p 140, because the letters of the original were filled with colour by a Jaina lalsîdar of Chittûr, who has also commemorated his visit to the locality by a Tamil inscription on the rock.

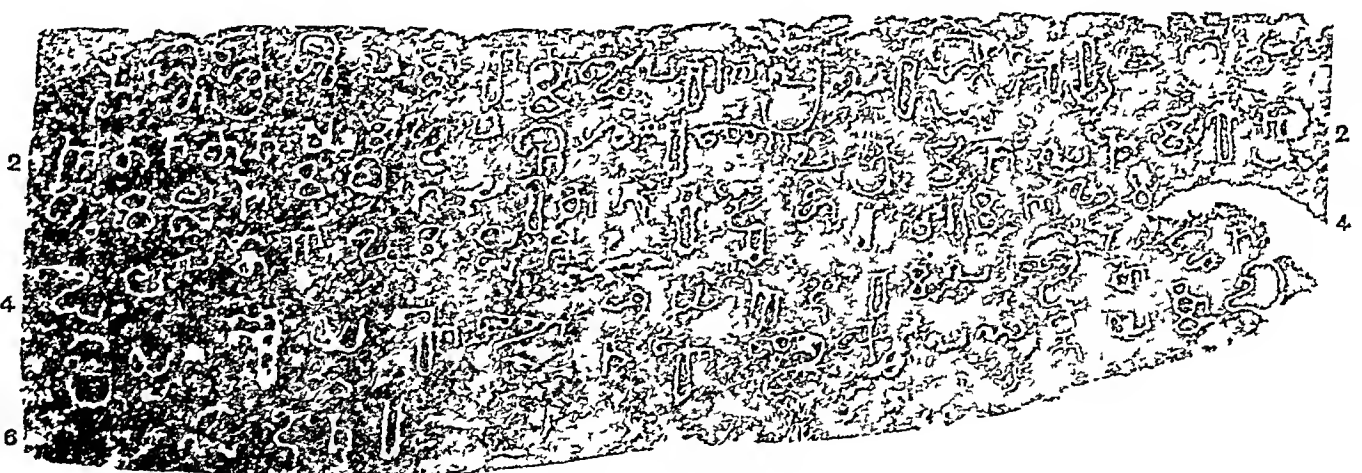
² i.e. 'this image represents the preceptor Gôvardhana.' I owe the correct reading and explanation of line 4 of the inscription to the kindness of Mr Kittel.

Rock Inscriptions in the North Arcot District

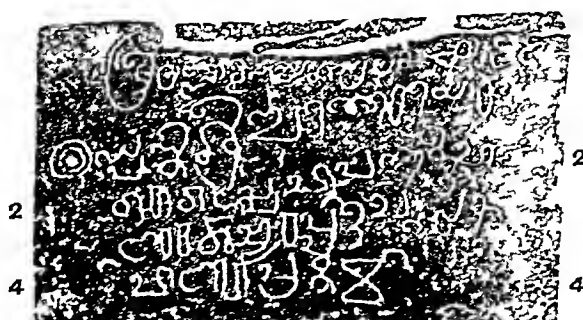
Panchapandavavalai Inscription of Nandippottarasar, the fiftieth year



Vallimalai Inscription of Rajamalla.



Vallimalai Inscription mentioning Banaraya.



not yet been cut when I received them, is about $\frac{3}{8}$ inch thick and about $3\frac{3}{8}$ inches in diameter. The two ends of the ring are secured in an elliptical seal, which measures about $1\frac{1}{2}$ by $1\frac{1}{2}$ inches in diameter and bears, on a countersunk surface, in raised letters, the legend *Pitṛi-bhaktah*, i.e. 'he who is devoted to (his) father'. The weight of the plates is 1 lb 6 oz, and that of the ring and seal 10 oz, total, 2 lb.

The alphabet of the inscription resembles the alphabets of the plates of Vijayanandivarman¹ and of the Chicacole plates of Nandaprabhañjanavarman,² the latter of which, however, exhibit a somewhat different appearance on account of the sloping style in which they are engraved. The characters of the Achyutapuram plates of Indravarman I³—the oldest dated inscription of the Eastern Gangas—are decidedly more modern than those of the Kōmarti plates. In line 20, the inscription furnishes an instance of the numerical symbol for 'six'. The language is nearly correct Sanskrit. With the exception of three imprecatory verses (ll 13 to 19), the inscription is written in prose.

The plates record the grant of the village of Kōhētūra (l 2) to a Brāhmana of the Vajrasaneyā school (l 6 f). The grant was made at Simhapura (l 1) by the *Mahārāja* Chandavarman, the ruler of Kalinga (l 2), in the sixth year (of his reign), on the fifth *tithi* of the bright fortnight of the month of Chaitra (l 20).

The phraseology of the grant resembles that of the copper-plate grants of the Gāngas of Kalinga, but still much more closely that of the Chicacole plates of Nandaprabhañjanavarman.⁴ Another point in which the last mentioned plates agree with the Kōmarti plates, is that, in both of them, the title *Kaling-āḥipati*, i.e. 'lord (of the country) of Kalinga,' is applied to the reigning prince. There remains a third point which proves that both Chandavarman and Nandaprabhañjanavarman must have belonged to the same dynasty. An examination of the original seal of the Chicacole plates, which Mr. Thurston, Superintendent of the Madras Museum, kindly sent me at my request, revealed the fact that the legend on the seal is *Pi[trī-bhaktah]*, just as on the seal of the Kōmarti plates.

In two other respects a connection may be established with the plates of the Śāṅkayāna *Mahārāja* Vijayanandivarman,⁵ who (1), like Chandavarman,⁶ professes to have been 'devoted to the feet of the lord, (his) father' (*bappa-bhātāraka-pāda-bhaktā*),⁷ and who (2) was the eldest son of the *Mahārāja* Chandavarman. The close resemblance between the alphabets of the plates of Vijayanandivarman and of the Kōmarti plates suggests that Chandavarman, the father of Vijayanandivarman, may have been identical with the *Mahārāja* Chandavarman who issued the Kōmarti plates. At any rate, the two Chandavarmans must have belonged to the same period. An examination of the seal, which, according to Sir W. Elliot, is defaced,⁸ would probably show if it reads *Pitṛi-bhaktah* and if, consequently, the plates of Vijayanandivarman may be assigned with certainty to the same dynasty as the Kōmarti and Chicacole plates.

The village granted, Kōhētūra, I am unable to identify. The city of Simhapura, whence Chandavarman issued the grant, is perhaps identical with the modern Singupuram⁹ between Chicacole and Narasannapēta.

¹ *Ind. Ant.* Vol. V p. 176. The plates were found in the Kolleru lake, see Dr. Burnell's *South-Indian Palaeography*, p. 135 note 1. They will now probably be in the British Museum.

² *Ind. Ant.* Vol. XIII p. 48.

³ Above, Vol. III p. 128.

⁴ See note 2.

⁵ See note 1.

⁶ See line 1 of the text of the Kōmarti plates.

⁷ Compare *Ind. Ant.* Vol. XV p. 274, and *South Indian Inscriptions*, Vol. II p. 358, note 2. The ruins of the temple of Chitrarathasvāmin, whose devotee Vijayanandivarman professes to have been, still exist at Vengī, see the *Madras Journal of Literature and Science*, Vol. XIX p. 237, note 2.

⁸ *Madras Journal of Literature and Science*, Vol. XI p. 302.

⁹ Mr. Weir kindly informed me that this is the present Telugu spelling of the name. In Mr. Sewell's *Lists of Antiquities*, Vol. I p. 9, it is spelt *Singāpuram*.

TEXT.

First Plate

1 ओ³ स्वस्ति [I*] विजयसिंहपुरात्परमदेवतः³ वृषभट्टारकपादभक्तः

2 कलिङ्गाधिपतिः⁴ श्रीमहाराजः⁵ चण्डवर्मा⁶ कोहेतुरे⁷ सर्वस-

3 मवेताल्फुड्विनः⁸ समाज्ञापयत्यस्येपे⁹ ग्रामीन्नाभिः¹⁰

4 आत्मनः¹¹ पुण्यायुर्थ्यशसामभिहृदये¹² आसह-

5 साशुशशितारकाप्रतिष्ठमग्र(र)हार¹³ कला¹⁴ सर्वकर-

Second Plate, First Side

6 परिहारैश्च¹⁵ परिहृत्य¹⁶ भारद्वाजसगोत्राय¹⁷ वाजिस-¹⁸

7 तियसन्नज्ञचारिणे¹⁹ ब्राह्मणदेवशर्मणे²⁰ प्रत्तः²¹ [I*]

8 तदेवं²² विदित्वा²³ पूर्वोचितमर्थे²⁴ [I*] दयोपस्थानं²⁵ कत्त-

9 व्य²⁶ मेयहिरण्यादि²⁷ चोपतेयं²⁸ [I*] भविष्यतश्च²⁹ राज्ञः³⁰

10 विज्ञापयति³¹ [I*] धर्मक्रमविक्रमाभ्याम्³²

Second Plate, Second Side

11 अन्यतमयोगादवाप्य³³ च³⁴ महीमनुशासता³⁵ प्रवृत्तक-

12 सिदं³⁶ दानं³⁷ सद्धर्ममनुपश्यद्भिरीयहारोनुपाल्यः³⁸ [I*]

13 अपि³⁹ चाग्र⁴⁰ व्यास(र)गीतात्सोक्तानुदाहरन्ति⁴¹ [I*] बहुभिर्वस-

14 धा⁴² दत्ता वसुधा⁴³ वसुधाधिपे⁴⁴ [I*] यस्य⁴⁵ यस्य⁴⁶ यदा⁴⁷ भूमि-

15 तस्य⁴⁸ तस्य⁴⁹ तदा⁵⁰ फलम्⁵¹ [II*]

Third Plate

16 खदत्ता⁵² परे⁵³ दत्ता⁵⁴ वा⁵⁵ यत्न⁵⁶ [I*] द्रव्य⁵⁷ युधिष्ठिर⁵⁸ [I*] महीमहि-

17 मतां⁵⁹ श्रेष्ठो⁶⁰ दाताच्छ्रेयोनुपालनं⁶¹ [II*] अष्ट⁶² वर्ष-

18 सहस्राणि⁶³ स्वर्गे⁶⁴ मोदति⁶⁵ भूमिदं⁶⁶ [I*] आज्ञेसा⁶⁷

19 चानुमत्ता⁶⁸ च⁶⁹ तान्येव⁷⁰ नरके⁷¹ वसेमिति⁷² [I*] स्वसुखांज्ञा⁷³ [I*]

20 संवत्सरः⁷⁴ षष्ठः⁷⁵ चैत्रमासशुक्लपंचमिदिवसः⁷⁶ [I*]

1 From the original plates.

4 Read 'राजशय'.

7 Read 'वसु'.

10 Read 'राज्ञे'.

12 Read 'शसाम्', as above, Vol. III p. 133, textline 20.

15 Read 'स्वधर्म', as Ind. Ant. Vol. XIII p. 49, textline 11.

18 Read 'चाव'.

20 The plates of Nandaprabhajanavarman read 'राज्ञे' (vocative) instead of 'वसुधा'.

27 Read 'भूमिसंय'.

30 Read 'मन्ता'.

33 Read 'मन्मथी'.

2 Expressed by a symbol.

5 Read 'तान्फुड्विनः'.

8 Read 'वाजसनेय'.

11 Read 'विक्रमाभ्याम्'.

14 Read 'गीतात्सोक्ता'.

17 Read 'परदत्ता'.

22 Read 'वसेमिति'.

25 Read 'स्वसुखांज्ञा'.

28 Read 'श्रेष्ठो'.

31 Read 'अष्ट'.

32 Read 'वसुधा'.

3 Read 'देवतो'.

6 Read 'ग्रामीन्नाभि'.

9 Read 'चोपनेयम्'.

13 Read 'वसुधा'.

16 Read 'युधिष्ठिर'.

19 Read 'महीमहि'.

21 Read 'महीमहि'.

24 Read 'महीमहि'.

26 Read 'महीमहि'.

29 Read 'महीमहि'.

30 Read 'महीमहि'.



[illegible][illegible]

TRANSLATION

(Line 1) Ōm Hail! From the victorious (city of) Simhapura,— the lord of Kalinga, the glorious *Mahārāja* Chandavarman, who is a devout worshipper of the gods (and) is devoted to the feet of the lord, (his) father, addresses (the following) order to the ryots and all (other inhabitants) of Kôhêtûra .—

(L 3) “This village has been given by Us, for the increase of (Our) own religious merit, life and fame, having converted (it) into an *agrahâra* which is to last as long as the sun, the moon and the stars, and having endowed (it) with exemption from all taxes, to the Brâhmana Dêvasârman, who is a member of the Bhâradvâja *gôtra* (and) a student of the Vâjasanêya (*śâlîhâ*) Knowing this (to be) thus, service should be done (to him), and what is to be measured (viz grain), gold, etc should be delivered (to him), in accordance with the rules customary from old ”

(L 9) And (the king) addresses (the following) request to future kings — “Having obtained possession of the earth by means of right, or inheritance, or conquest, (and) ruling (it), (you) should preserve this *agrahâra*, considering this present grant (equal to your) own charities ”

(L 13) And with reference to this (subject) they quote (the following) verses composed by Vyâsa —

[Three of the customary verses]

(L 19) (This edict was written at) the command of (the king's) own mouth¹ The sixth—6—year; the day of the fifth *tithi* of the bright (fortnight) of the month of Chaitra

No 17 — ARULALA-PERUMAL INSCRIPTION OF RAVIVARMAN OF KERALA.

By F KIELHOEN, PH D, LL D, C.I.E., GOTTINGEN

This inscription,² which I edit from an inked estampage supplied to me by Dr Hultzsch, is on the east wall of the so-called ‘mountain’ (*malai*) in the Arulâla-Perumâl (Vishnu) temple at Kâñchipuram Its contents have already been noticed by Mr Sewell in his *Lists of Antiquities*, Vol I p 186, No 226, and by Dr Hultzsch in his *Progress Report* for February to April 1890, p 2

The inscription is defective at the end So far as it goes, it contains 7 lines of well preserved writing which covers a space of about 27' long by 1' 9" high The average size of the letters is about 2" Up to the word -*śrīKulasékhara*dêva in line 6 the language is Sanskrit and the characters are Grantha, closely resembling those of the Rauganâtha inscription of Sundara-Pândya, published with a photo-lithograph above, Vol III p 11 ff, the remainder of the inscription is in the Tamil language and characters Lines 1—4 of the text are in verse, lines 5—7 in prose. As regards the orthography of the Sanskrit portion, the final *m* of three words in line 2 has been retained where it should have been changed to *anusvâra*, the letter *t* is used instead of *d* in the words *Patmanâbha*, l 5, and *satguna*, l 6, and the *dh* of the conjunct *dho* is doubled in *Garudaddhvaja*, l 5

The object of the inscription is, to record certain donations, the particulars of which have been only partly preserved, made to the temple of Arulâla-Perumâl at Tiruvattiyûr,³ a

¹ Compare above, Vol III p 130, and *Ind Ant* Vol XVIII p 146

² No 34 of the Government Epigraphist's collection for the year 1890

³ [This name of ‘Little Conjeeveram’ is derived in inscriptions from *attî*, a Tamil *tadbhava* of the Sanskrit *hastin*, ‘an elephant,’ see my *Annual Report* for 1892 93, p 5, and above, Vol III p 71 — E H]

quarter of Kāñchipuram, by the *Mahārāja* Ravivarman, *alias* Samgrāmadhira or Kulasekharadēva Tribhuvanachakravartin Kōnērinmaikondān, of whom the following account is given in the verses with which the inscription opens —

Ravivarman was a son of the king¹ Jayasimha,² who belonged to the family of Yadu and the lunar race and ruled in the Kērala country, and his wife Umādēvi, and was born in the Śaka year 1188 = A D 1266-67. After defeating his adversaries, he married a Pāndya princess and, when 33 years of age (*i e* about A D 1299-1300), took possession of Kērala (which he ruled as he did his town of Kōlamba). He defeated a certain Vira-Pāndya, made the Pāndyas and Chōlas subject to the Kēralas, and, at the age of 46 (*i e* about A D 1312-13), was crowned on the banks of the Vēgavati. He then apparently again made war against Vira-Pāndya, defeated him and drove him into the Konkana and from there into the forests, and conquered the northern country. It was in the fourth year of his reign (*i e* about A.D 1315-16) that he was at Kāñchi.

The verses which contain this information, are followed by a long string of *birudas* of Ravivarman, three of which describe him as 'the regent of the excellent city of Kōlamba,' 'the Kūpaka universal monarch,' and 'the result of the religious merit of the Kērala country.' As *Kūpa-dēśa* or *Kūpa-rājya*, the country of the Kūpakas, so far as I can make out, was one of the divisions of Kērala,³ these epithets, together with what has been stated above, would indicate that Ravivarman originally ruled only over part of Kērala, with Kōlamba (or Kollam) for his capital, and that from there he extended his dominion over the whole of Kērala and over the adjoining countries.⁴

The Vēgavati on the banks of which Ravivarman is stated to have been crowned is, as Dr Hultzsch informs me, a small river which flows into the Pālāru near Kāñchipuram.⁵

TEXT⁶

- 1 Svasti⁷ śrī-Jayasimha ity=abhihitas=Sōmānvay-ōttamsakō rāj=āsīd=iha Kēralēshu viśhayē nāthō Yadu-kṣmābhritām ८ jātō=smād=Ravivarmma-bhūpatir=Umādēvyām kumāras=śivād=dēhavyāpya-Śakābda-bhāṣi samayē dēh=iva vīrō rasah ८ [1*]
- 2 ⁸Kshayan=nītvā sō=yam kaḥi-balam=iv=ārāti-nivahañ=jayaśrīvat kritvā nija-sahacharīm Pāndya-tanayām ८ trayastrimsad-varshō yaśa iva yayan Kērala-

¹ In line 6 he is called *Mahārājādhirāja Paramēstara*

² [In the *Indian Antiquary*, Vol II p 360 f, H H Bama Varma of Travancore has published an inscription, dated in the Kōlamba (Kollam) year 644, of Ādityavarman, who calls himself an 'ornament of the race (*antaya*) of Jayasimha' An inscription at Kollam (Quilon), dated in the Kōlamba (Kollam) year 671 (No 258 of the Government Epigraphist's collection for 1895), opens with the following Sanskrit verse — *Scasty=astu Jayasimhasya Vira Kēraṭavarmanah* [1*] *ta[tā] i tadvamśajānīn=cha rājyasya nagarasya cha* [1*] — E H]

³ Mr P Sundaram Pillai, *Some Early Sovereigns of Travancore*, pp. 34-35, would regard *Kūpa dēśa* or *Kūpa rājya* as the country around Ārtingal which is about 22 miles to the north of Trivandrum, and states that 'an inscription of Rājārāja Chōla, dated in the 30th year of his reign, claims for him a decisive victory over the king of the Kūpakas,' and that the *Kalingattu-Param* enumerates the Kūpakas amongst the subject races that paid tribute to Kulōttunga Chōla (On *Kūpa rājya* see also *Ind Ant* Vol VII p 275, and Mr Sewell's *Lists of Antiquities*, Vol II p 196) If Mr Sundaram is right, the town Kōlamba of our text is almost certainly the modern Quilon in the Quilon district of the Travancore State

⁴ The prince Vira-Pāndya, mentioned in the text as an opponent of Ravivarman, I am unable to identify with any certainty, but I would point out that Mr Sundaram, *loc cit* p 59 ff, has published an inscription of a prince Mārtāṇḍavarman *alias* Vira Pāndyadeva of Vēṇād, the fourth year of whose reign, like the fourth year of Ravivarman's own reign, fell in A D 1315-16

⁵ [See *South Ind Inscr* Vol II pp 345 and 362]

⁶ From an inked estampage, supplied by Dr Hultzsch

⁷ Metre Śārdulavikrīḍita

⁸ Metre Śikharinī

- padam raraksha svam rāshtran=nagaram=iva Kōlambam=adhipah ௨ [2*] Jitvā¹
 Samgrāmādhīrō nripatir=adhīranam² vidvisham Vira-Pāndyam
- 3 kritv=āsan Pāndya-Chōlān=naya iva tanumān Kēralēbhyaō=py=adhīnān ௨
 shatchatvārmśad-abdas=tata bhuvi makutan=dhārayan=Vēgavatyāh kridām
 simhāsana-sthaś=chiram=akṛita mahī-kīrtti-vānī-ramābhūh ௨ [3*] Kritvā³ Kērala-
 Pāndya-Chōla-vijayam k[1]ptābhishēkotsavas=samgram-āpajayēna Ko[m]-
- 4 kana-gatan=tam Vira-Pāndyam nīpum ௨ nītvā sphita-balan=tatō=pi vipinān=jitvā
 diśum=uttaram Kāñchyām=atra chaturttham=ābdam=alikhat Samgrāmādhīrō
 nripah ௨ [4*] Ā⁴ Mīror=ā Malayād=ā pūrvad=ā cha paśchimād=achalāt ௨
 Yadukula-sēkhara ēsha kshōnim Kulaśēkhara[h] svayam bubhujē ௨ [5*]
- 5 Svasti [1*] Śrah [1*] Chandrakula-mamgalapradīpa ௨ Yādava-Nārāyana ௨ Kēraladēśa-
 punyaparināma ௨ nāmāntara-Karnna ௨ Kūpaka-sārvvabhauma ௨ kulaśīkharī-
 pratīstthāpita-Garudaddhvaja ௨ Kōlambapuravar-ādhisvara ௨ śrīPatma(dma)nābha-
 padakamala-paramāradhaka ௨ pranatarāja-pratīstthāchāryya ௨ vimatarāja-
 bandikara ௨
- 6 dharmmataru-mūlakānda ௨ satgu(dgu)n-ālamkāra ௨ chatuśshashtikalā-vallabhā ௨
 Dakshina-Bhōjarāja ௨ Samgrāmādhira ௨ mahārājādhirājaparamēśvaraJayasimha-
 dēva-nandana-Ravivarmmamahārāja-śrīKulaśēkharadēva ௨ ⁵Tribhuvanachakra-
 vattī Konēṇmai-kondaṇ Kāñchipurattīl Tiruvattiyūrl nīr=aruliya Arulāla-
 Pperumāl
- 7 koyil=ttiruppadī Śrīvaishnavargalukku [11*] Perumāl Arulāla-Pperumālukkū
 nam pēral=kkattina Kulaśēgaran-sandikkū amudupadī śāttuppadī ullitta pala
 vēñjaṇattukkum Āvanī-mādattu eḷund=arula nam pēral kanda tirunālukkum
 tīngat-ttirunalukkum amudupadī śāttuppadī ullitta vēñjaṇattukkum
 tirukkodī

TRANSLATION

(Verse 1) Hail! There was here, in the Kērala country, a king, an ornament of the Moon's family, named Jayasimha, a lord of the Yādu rulers. As Kumāra was born to Śiva from the goddess Umā, so was born to that prosperous one from Umādēvi, at the time when the Śaka year was (denoted by the chronogram) dēhavyāpya (1 e 1188), the king Ravivarmān, like the sentiment of heroism embodied

(V 2) This prince, having crushed the host of his adversaries as he did the power of the Kali age, and having taken for his consort, like the fortune of victory, a daughter of the Pāndya, when thirty-three years of age took possession⁷ of Kērala as he had done of fame, and ruled his territory like the town of Kōlamba

(V 3) This king Samgrāmādhira, having vanquished in battle the enemy Vira-Pāndya, and having, like polity embodied, made the Pāndyas and Chōlas subject to the Kēralas, when forty-six years of age, assumed the crown on the banks of the Vēgavatī, and, seated on the throne, sported for a long time with the earth, fame, eloquence and fortune⁸

(V 4) Having celebrated his coronation festival when he had vanquished the Kēralas, Pāndyas and Chōlas, having driven that enemy Vira-Pāndya, who after his defeat in battle

¹ Metre Sragdharā.

² Read *°ranam vidvisham Vira Pandyam*

³ Metre Sardūla-akṛita

⁴ Metre Gīti

⁵ From here the transcript of the text and the translation have been furnished by Dr Hultzsch

⁶ The original has, literally, 'at the time sharing in the Śaka year *dēhavyāpya*'

⁷ The phrase *padam yā* appears to be used in the sense of *padam kṛi*, *padā* by itself is synonymous with *sthāna* or *pradeśa*

⁸ The original might also be taken to mean 'with his mistresses who were the earth, fame, and the goddess of eloquence,' but I would rather take *vānī-ramā* in the sense of 'the goddesses of eloquence (or learning) and fortune,' the union with both of whom is often mentioned as something unusual and as a token of particular excellence

had gone to the Konkana, from there even, together with his large army, into the forests, and having conquered the northern region, king Samgrāmadhira here at Kāñchi wrote his fourth year

(V 5.) As far as the Môru, as far as the Malaya, as far as the eastern and the western mountains, this head-ornament of Yādu's race, Kulaśēkhara, alone took possession of the earth

(Line 5) Hail! Fortune! The auspicious light of the Moon's race, the Nārāyana among the Yādavas, the result of the religious merit of the Kērala country, the Karna under another name,¹ the Kūpaka² universal monarch, the establisher of his Garuda-banner on the (seven) principal mountains, the regent of the excellent city of Kōlamba, the devout worshipper of the lotus-feet of the holy Padmanābha,³ the preceptor of preeminence to kings who bow down before him, the prisoner of kings adverse to him, the root of the tree of religion, the ornament of the virtuous, the favourite of the sixty-four arts, the king Bhōja of the South, Samgrāmadhira (i.e. the one firm in battle), the son of the Mahārājādhirāja Paramēśvara Jayasimhadēva, Ravivarman the Mahārāja, the glorious Kulaśēkharadēva, the emperor of the three worlds, who has assumed the title 'the unequalled among kings,'⁴ (addresses the following order) to the Śrīvaishnavas of the sacred shrine in the temple of Arulāla-Perumāl, established at Tiruvattiyūr, (a quarter) of Kāñchipuram —

(L 7) [We have given] to the lord Arulāla-Perumāl for the various requirements, including offerings and ornaments, at the daily worship (*samāhi*)⁵ of Kulaśēkhara which we have founded (and called) after our name, for the requirements, including offerings and ornaments, on the festival day which we have founded (and called) after our name (and which is) to be celebrated in the month of Āvani, and on the day of the monthly festival, [for the requirements on the day of the hoisting of] the sacred banner⁶

NO. 18 — RANGANATHA INSCRIPTION OF RAVIVARMAN OF KERALA

By F. KIELHORN, PH.D., LL.D., C.I.E., GOTTINGEN

This inscription,⁷ which also I edit from an inked estampage supplied to me by Dr. Hultzsch, is on the north wall of the second *prākāra* of the temple of Ranganātha (Vishnu) on the island of Śrirangam. It contains 14 lines of writing which covers a space of about 26' 6" long and, excluding line 14 which consists only of the word *Kavibhūshanasya*, 2' 9½" high, and is nearly throughout in a perfect state of preservation. The size of the letters is between 1¼" and 2". The characters are Grantha. The language is Sanskrit, and, with the exception of a number of *virudas* in lines 3 and 4, the whole inscription is in verse. As regards orthography, final *m* has been retained, where it should have been changed to *anusvāra*, in *vidviṣham*, l. 2, and *pratiśhīham*, l. 7, the *dh* of the conjuncts *dhj* and *dhv* is doubled in *buddhyasā*, l. 11, and *Garudaddhvaja*, l. 3, and the letters *t* and *ṭ* are employed instead of *d* and *ḍ* in the words *Patmanābha*, l. 3, *satguna*, l. 4, *atbhutam*, l. 6, *utbhava*, l. 8, *satbhya*, l. 11, and *khaṭṭgō*, l. 11.

¹ *Nāmāntara* Karna apparently is equivalent to *nāmāntara yuktō Karnah*

² See above, p. 144, note 3

³ [The temple at Trivandrum, the capital of Travancore, is dedicated to Padmanābha (Vishnu), and the Travancore sovereigns bear the title *Śrī Padmanābha dāsa*. The gold coins which the rulers of Travancore distribute to Brāhmanas at the *tulābhāra* ceremony, have on the obverse a conch, and on the reverse the Malayālam legend *Śrī Patma(dma)nābha*, see the *Madras Journal of Literature and Science* for 1899-94, p. 54 f. — E. H.]

⁴ See *South Ind. Inscr.* Vol. II pp. 110 and 246

⁵ Compare above, Vol. III p. 93

⁶ Compare *South Ind. Inscr.* Vol. II pp. 126 and 133

⁷ No. 46 of the Government Epigraphist's collection for the year 1891.

This is another inscription of the king Ravivarman, *alias* Samgrāmadhira or Kulasēkharadēva, and up to the word *-śrīKulasēkharadēva* in line 4 its text is identical with that of the preceding inscription (No 17), except that verse 4 of that inscription, which refers to the king's stay at Kāñchi, has here been omitted. Verses 5—8, which were composed by Kavibhūshana, then record that the king, after subduing his opponents, worshipped his tutelary deity Vishnu at Ranga, where the inscription is, founded there a temple (or set up an image) and celebrated the festival of lights in his honour, and provided for the payment, on a fixed day of every year, of 100 *panas* each to 50 learned men.

In lines 8—13 the inscription contains a separate poem of 18 verses in praise of Ravivarman, also composed by Kavibhūshana, which does not contain anything to which special attention need be drawn here.

TEXT 1

- 1 Svasti² śrī Jayasimha ity=abhihitas=Sōmānvay-ōttamsakō rāj=āsīd=īha Kēralēshu
vishayē nathō Yadu-kshmābhritām ८ jatō=smād=Ravivarmma-bhūpatir=
Umādévyām kumāraś=śivād=dēhavyāpya-Śakābda-bhāṇi samayē dēh=īva
virō rasah ८ [1*] ³Kshayan=niṭva sō=yam kalh-balam=iv=ārāti-nivahañ=
jayaśrīvat kritva nija-sahacharim Pāndya-tanayām ८ trayastrimśad-varshō
- 2 jaśa iva jayan Kērala-padam raraksha svam rashtran=nagaram=iva
Kōlambam=adhipah ८ [2*] Jitvā⁴ Samgrāmadhirō nripatir=adhuranam
vidvisham⁵ Vira-Pāndyam kritv=āsan Pāndya-Chōlān=naya iva tanumān
Kēralēbhīyō=py=adhinān ८ shatchatvārimśad-abdas=tata-bhuvī mukutan=dhārayan=
Vēgavatyaḥ kridām smhāsana-sṥhaś=chiram=akrita mahi-kirtti vāni ramābhūh ८
[3*] Ā⁶ Mērōr=ā Ma-
- 3 layād=ā pūrvvād=ā cha paśchimād=achalāt ८ Yadukula-sēkhara ēsha
kshōnim Kulasēkhara[h] svayam bnbh[u]jē ८ [4*]
Svasti [1*] Śrī[h [1*] Chandrakula-mamgalapradīpa⁷ | Yādava-Nārāyana |
Kēraladēśa-punyaparinama | nāmāntara-Karna | Kūpaka-sārsvabhauma |
kulasīkharī-pratishthāpita-Garudaddhvaja | Kōlambapuravar ādhīśvara |
śrīPatma(dma)nābha-padakamala-paramārādhaka | pra-
- 4 natarāja pratishthāchāryya | vimatarāja-bandikāra | dharmmatara-mūlakanda |
satgu(dgu)n-ālamkāra | chatushshashtikalā-vallabha | Dakshina-Bhōjarāja |
Samgrāmadhira | mahārājādhrājaparamēśvaraJayasimhadēvanandana-
Ravivarmmamahārāja śrīKulasēkharadēva ८ Kritvā⁸ durnnaya-vairi-
nairrita-samam samskōra-samsōdhitē ni[drā]nām=adhidēvatān=nirupa-
- 5 mair=abhyarchchya manly ādibhūh ८ dharmmair=antar=adhushthitē sabrūdayais=
Samgrāmadhirah kriti Ramgē=smīn sumanō-dhivāsam=akarōl=lāvyē niyujya
trayīm ८ [5*] Labdhā sagaranēmi-bhūmi-vishayā rantum pratishthā yatas=
tasmai śrī-Kulasēkharō Yadu-patis=trikshatra-chūdāmanih ८ Ramgē=smīn
Kamalā-sakhāya Harayē ramyām pratishthān=dadau
- 6 santah pratyupakurvātē hy=upakritāh sarvvē kim=atr=ātbbu(dbhu)tam ८ [6*]
Bhūpālaur=Ila-Kārttavīryya-Sagaraur=yyah pūrvvam=āsīt kritah paśchāt
prandhatamō-haram Yadu-patis=tam bhadra-dīpōtsavam ८ chakrē Śakra iv=

¹ From an inked estampage, supplied by Dr Hultzsch

² Metre Śārdūlavikrīḍita

³ Metre Sūkharinī

⁴ Metre Sragdharā

⁵ Read vidvisham

⁶ Metre Giti

⁷ The words from *Chandrakula mamgalapradīpa* up to *śrīKulasēkharadēva* must be regarded as one compound, which should stand in the nominative case, qualifying the subject of verses 5—8

⁸ Metre of verses 5—8 Śārdūlavikrīḍita.

- âsrayas=sumanasâm samrât trayidharmma-vid=Ramgê=smin=ruchirâmka-
samâsrita-Ramâ-rôchishnavê Vishnavê | [7*]
- 7 Samrâjâm=iva yas=satâm samudabhût=tais=tair=ggunair=mmâtṛ[kâ] saisha¹ śrī-
Kulaśēkharaś=śatabhishak-târê sa-kanyâ-ravau ८ bhattābhyah puratô=tra
Ramga-nripatêh pañchâsatê sâkshinah pratyekam pratihyanam pana-śatan=
dâ[t]um pratishthâm² vyadhât ८ [8*] Kavibhūshanasya ८
- 8 Svasta³ [ku]rmmas=trayidharmma-[va]rmmānê Ravivarmmanê | ranakarmma-
[sth]it-âdharmma- rmma [râti]-śarmmanê ८ [9*] [Du]rbalasya balam
râj=ēty=ēshâ satyâ sarasvatî | Samgrāmādhirô dharmmasya durbalasya
balam kal[au] ८ [10*] Raviś=cha Ravivarmmâ cha d[v]âv=imau tjasân=
mdhî | êkasy=ânhi(hni) p[r]atâpa-śrîr=aparasya tv=aharnnisam ८ [11*]
Krishnaś=cha Ravivarmmâ cha Yaduvamś-ôttbha(âbha)vâv=ubhau |
- 9 êkô gôpavadhû-jâras=svadâr-aikaparô=parah | [12*] Râjyâ[bh]ishê[kâ]-kâmânâm
Râvivarmma-mahipatê ८ pushp-âbhishêkô bhûpânân=tvat-[pa]dâmbhōja-
dhâranam | [13*] Guru-kalpādrum-Ēndi-âdhyân=dyâm larôshi Ravê
mahim ८ jñâtâ dâtâ satâm pâtâ mahatâm kin=nu dushkaram | [14*]
Samgrāmādhira tvad-râjyê chôrô n=ât=iti
- 10 vâv=mrishâ ८ champaka-dyutisarvvasva-chôras=tê vighras=svayam | [15*]
Drishtvâ Dakshina-Bhōja tvâm parê bibhyati tad=varam ८ para dârân=api
drashtum bibhêshi tvam hi sarvpadâ | [16*] Êkas=svâdu na bhujjît=ēty=
ētat kin=na śrûtam vachah ८ êkas=svâdu ja[ga]t sarvnam bhukshê
Yâdava-bhûpatê | [17*] Kathan=Dakshina-Bhōja tvâm bruvatê
- 11 buddhimad-varam ८ dattam satbhya(âbhya)s=sadâ paschād=vitam yat=ta[n=na]
buddhyasê | [18*] Râpû[n]=êkô jayâm=iti ranê mâ dripy Yâdava ८
bâhuh khatgô(âgô) manô vâjî sahâyâh kin=na santi têt | [19*] Piâyô na
dosha stri hatyâ râjûām Râma-sadharmanâm ८ sa[tâ]m sahacharim hamsi
Ravivarmman=daridratâm | [20*] Dhanam sarvvan=dadâm=iti kathana=tê
Yâdava
- 12 viatam ८ brahmânda-bhândâgârê=smin sañch[ī]nôsh[ī] yaśo dha[na]m |
[21*] ⁴[S]c̣vyas=tais=tair=ggunair=ēva sēvitum yad=dadâs[ī] nah | êshâ
Yadu-patê satyam=ikshubhakshana-dakshinâ | [22*] Kulaśēkhara-bhûpâla[h]
simhâsa[na]ū=jushatv=aya[m] | simhâsana-jushô lôkê sthâvarâ ēva
bhûbbritah | [23*] Samgrāmādhira ity=ētam=ma-
- 13 ntram pañch-âksharam budhâh | [ja]pantô durggatî=jutvâ prâpnuvanti param
[s]ivam | [24*] Iti Yâdavakirttîndôh kalâsh=shôdâśa sūktayah |
ullâsayantu ku-mudam Bhūshanê parvnam sphutâh [25*] ⁵Atasî-champaka-
varnau tulasî-kirtti-surabhikrita-svâmgau | Yadu-nâthau nâthau nah kritam=
aparais=chittadêva-naradêvah ८ [26*]
- 14 Kavibhūshanasya ८

TRANSLATION

[Up to the word -śrīKulaśēkharadēva in line 4 the text is identical with that of the preceding inscription (No 17), except that verse 4 of that inscription is here omitted]

(Verse 5) Having subdued those demons, his ill-conducted adversaries, and having worshipped with matchless diadems and other (gifts) his tutelary deity who sleeps here at

¹ See Kāśīkā on Pāṇini, vi 1, 134

² Read pratishthām

³ Metre of verses 9—25 Ślōka (Anushtubh)

In the fourth Pāda of verse 9 two aksharas are quite effaced

⁴ Originally dētyas= was engraved, but the d of the first akshara is effaced, and in the place of it s seems to have been engraved

⁵ Metre Giti

Ranga, which is purified with holy rites and is full of pleasing works of piety, the wise Samgrāmadhira made here an abode of the god, having appointed the three Vēdas for the dance (?)¹

(V 6) From whom he had received, to delight in, a residence extending over the ocean-encircled earth, to that (god) Hari, accompanied by Kamalā (Lakshmi), the glorious Yadu lord Kulasekhara, the crest jewel of three lines of kings,² gave a delightful residence here at Ranga. As the good ever requite favours shown to them, what is there to wonder at in this?

(V 7) The auspicious festival of lights which disperses the most profound darkness, which in former days was celebrated by the kings Ila, Kārtavīrya and Sagara, that the Yadu lord, who is the asylum of the well disposed as Śakra (Indra) is of the gods, the universal monarch who knows the duties enjoined by the three Vēdas, afterwards celebrated here at Ranga for Vishnu, resplendent with Lakshmi resting on his radiant lap

(V 8) He who with his various excellent qualities became a mother of the good as he was of sovereign lords, this glorious Kulasekhara settled, here before the king of Ranga as witness, to give every year, on the asterism Śatabhishaj when the sun is in Kanyā, one hundred *panas* each to fifty learned men — By Kavibhushana

(V 9) We invoke blessings on Ravivarman, the bulwark of the duties enjoined by the three Vēdas, the refuge of enemies (r)

(V 10) That a king is the strength of the weak, is a true saying, Samgrāmadhira is the strength of religion which is weak in the Kali age

(V 11) The sun (*ravi*) and Ravivarman are both stores of light, the one abounds in splendour in day-time, but the other day and night

(V 12) Both Krishna and Ravivarman were born in Yadu's family, the one is the paramour of herdsmen's wives, the other solely devoted to his own wife

(V 13) O king Ravivarman! For rulers who long to be inaugurated as kings, to lay hold of your lotus feet is the inauguration with flowers

(V 14) O Ravi! Wise, liberal, and a protector of the good, you transform the earth into heaven, possessed of Jupiter,³ the tree of paradise, and Indra. What is there difficult for the great?

(V 15) O Samgrāmadhira! It is false to say that there is no robber in your kingdom, your own body robs the *champa* flower of all its lustre

(V 16) O you Bhōja of the South! It is well that your opponents are frightened when they see you, for you are ever afraid to look at others' wives even

(V 17) Have you not heard the saying that one should not enjoy a sweet thing alone?⁴ Alone you enjoy the whole earth, O Yādava king!

(V 18) How is it, O you Bhōja of the South, that men call you the foremost of the thoughtful? When you have given riches to the good, you never think of it afterwards

(V 19) Do not boast, O Yādava, that you unaided vanquish your enemies in battle! Have you not your arm, your sword, your courage and your steed for your allies?

(V 20) Surely, kings who behave like Rāma, incur no guilt by killing women,⁵ (aware of this), O Ravivarman, you put an end to the poverty associated with the good

¹ I do not see the exact meaning of the three last words of the verse, *lasye nyujya trayām*. The word *adhivāsa* (in *suranādhivāsa*) is said to be synonymous also with *adhivāsana*, 'the act of causing a divinity to take up its abode in an image'

² Compare above, Vol III p 17, verse 30, and note 5

Jupiter was the teacher of the gods

⁴ See Bohtlingk's *Ind Sprüche*, 2nd ed., No 1391. *Ekah evādu na bhuñjīta ekai=ch=arthā=na chintayēt*

Ekō na gachchhēd=adhivāsanam n=aiakah supīśhu jōgrīyāt ||

⁵ See *Raghuvamśa*, xi 17 ||

(V 21) How is it, O Yādava, with your vow to give away all wealth? You pile up a wealth of fame here in the store-house of the universe

(V 22) That you, O Yadu lord, who can be served with many excellent qualities only, permit us to serve (*you*), that verily is (*to us*) a donation of a meal of sugar

(V 23) May this king Kulaśékhara delight in his throne! Rulers who take delight in their throne, are indeed stable in the world

(V 24) The wise who repeat the spell of five syllables *Samgrāmadhīra*,¹ overcome misery and attain supreme bliss

(V 25) As the sixteen digits of the moon, displayed at full-moon time, cause the lotus to expand, so may these sixteen verses of the Yādava's fame, composed by Bhūshana, call forth the joy of the earth!

(V 26) The two Yadu lords² who have the hue of the *atasī* and *champaka* flowers, and whose bodies are rendered fragrant by holy basil and by fame, they are our lords, no need have we of other divine and human lords

By Kavibhūshana

No 19 — MAHENDRAVADI INSCRIPTION OF GUNABHARA

By E HULTZSCH, PH D

Mahēndravādī is a village 3 miles east south-east of the Sholinghur Railway Station³ on the line from Arkonam Junction to Arcot. According to the *Manual of the North Arcot District* (second edition, Vol II p 438 f), it has "a fine tank, the date of the construction of which is unknown. It was once a large town, and 3 miles east of it is Kīlvidi, so called because it originally formed the eastern street of Mahēndravādī. Not far from the tank are the traces of fort walls, and within the enclosure a small temple excavated out of a large boulder. It bears an inscription which has not been deciphered." "The tank must originally have been larger than that of Kāvēripāk, and served lands some 7 or 8 miles distant. The band was enormously high, and might be restored to its original height, in which case a great extent of land could be brought under irrigation."

According to Mr Krishnasvami Sastri, who visited Mahēndravādī on his last tour, the rock-cut temple faces the east, and consists of a front veranda which is supported by two rows of four plain pillars each, and of a niche which is flanked by rock cut figures of two door-keepers, and which is now occupied by a painted image of Narasimha. The inscription is engraved on the north face of the first pillar from the left in the outer row of pillars. A short distance to the south of the temple, an image of Ganēśa is cut on one side of a separate boulder.

The inscription is written in the same archaic Pallava alphabet as the two cave inscriptions of Gunabhara on the Trichinopoly rock,⁴ and consists of a single Sanskrit verse in the Kōkīlaka metre, each *pāda* of which occupies a separate line. The verse records that Gunabhara caused to be cut out of the rock the temple on which the inscription is engraved, that it was a temple of Vishnu and bore the name Mahēndra-Vishnugriha, i.e. 'the Vishnu temple of Mahēndra.'

¹ [Compare above, Vol III p 35, verse 42, and Vol IV p 51, verse 44 — E H.]

² i.e. the god Vishnu Krishna and the king Ravivarman. The words *chittadeva naraśūra*, translated by 'divine and human lords,' mean really 'gods of intellect and gods of men.'

³ See Mr Sewall's *Lists of Antiquities*, Vol I p 162.

⁴ *South Indian Inscriptions*, Vol I Nos 33 and 34, and Vol II Plate x.

Mahendravadi Inscription of Gunabhara

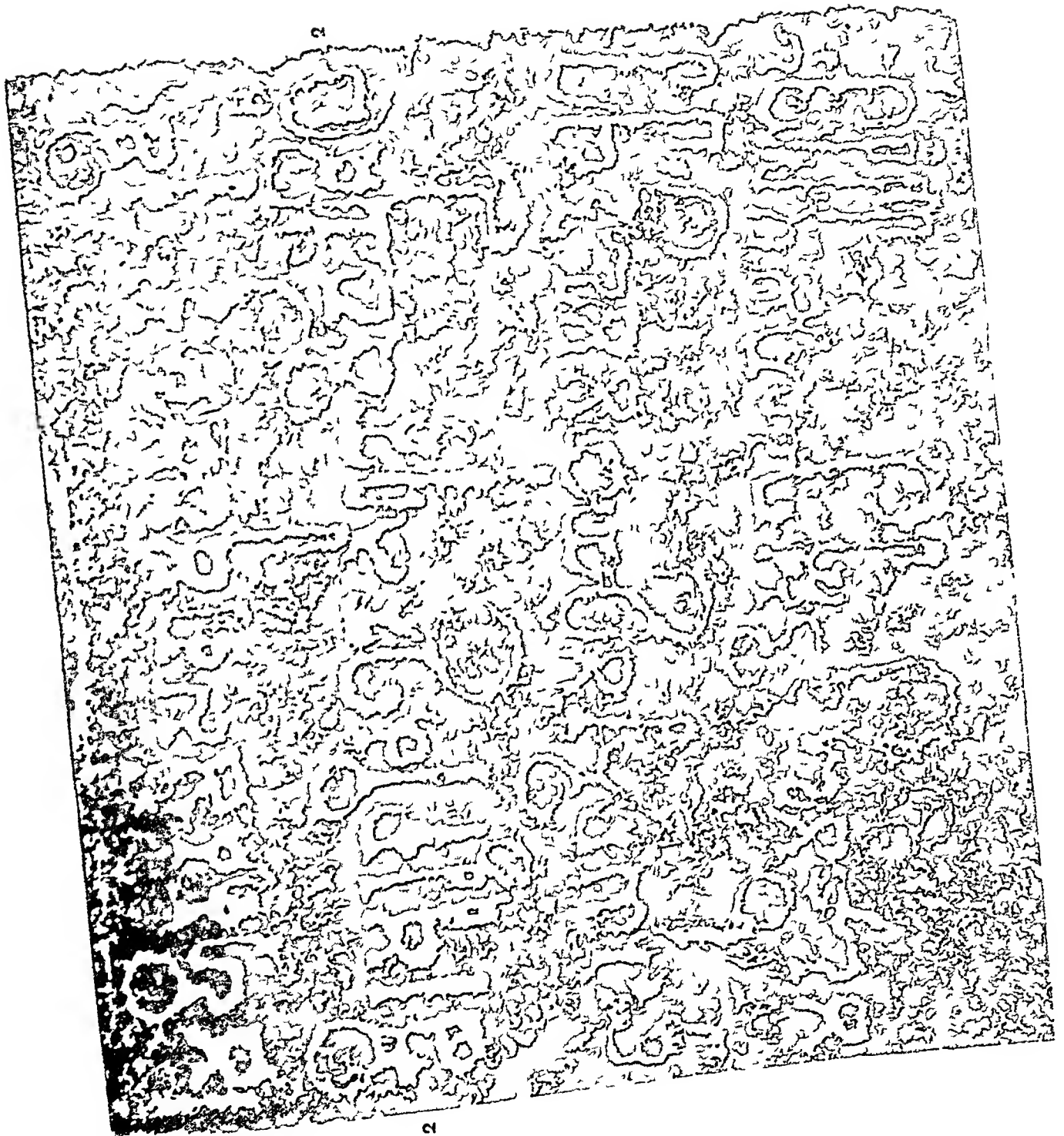


Photo S I O Calcutta.

SCALE ONE-THIRD

E. WULTZBOH

Rel. No 21 Ep Ind. - May 61 - 72.

that it stood on the bank of the Mahendra-tatāka, i.e. 'the tank of Mahendra,' and that it was situated in Mahendrapura, i.e. 'the city of Mahendra' Mahendrapura is evidently a Sanskrit translation of Mahendravādi. The Mahendra-tatāka is the partially ruined tank near which the temple stands. The city, the tank, and the temple were named after Mahendra. From the cave inscription at Vallam we know that Mahendrapōtarāja was the full name of the king whom the Mahendravādi and the Trichinopoly inscriptions designate by his surname Gunabhara, i.e. 'the bearer of virtues' In editing the Vallam cave inscription, I have proposed to identify Mahendrapōtarāja *alias* Gunabhara with one of the two Pallava kings called Mahendrarvarman, who belonged to the first half of the seventh century of our era¹ Mr Venkayya has adduced certain facts reported in the *Periyapurānam*, which, if corroborated from other sources, would prove that Gunabhara is identical with Mahendrarvarman I² Be that as it may, the Pallava kingdom must have embraced in the first half of the seventh century A D not only the Tondai-mandalam, within which Vallam and Mahendravādi are situated, but also the Chōla country, to which Trichinopoly belongs

TEXT³

- 1 सहिततम सतामु[प]महेन्द्र[त]टाकमि[दम्]⁴
- 2 स्त्रिमसुर कारित गुणभरेण विदार्य शिल्प[ाम्] [।*]
- 3 ज[न]नयनाभिर[।]मगुणधाम महेन्द्रपुरे
- 4 मह[ति] महेन्द्रविष्णुगृहनाम सुरा[रि]गृ[ह] [॥^५]

TRANSLATION

Splitting the rock, Gunabhara caused to be made on (*the bank of*) the Mahendra-tatāka (*tan¹*) in the great (*city of*) Mahendrapura this solid, spacious temple of Murān (Vishnu), named Mahendra-Vishnugriha, which is highly praised by good people, (*and which is*) an abode of beauty pleasing the eyes of men

No 20 — SEMRA PLATES OF PARAMARDIDEVA,

[VIKRAMA-]SAMVAT 1223

By W CAPTELLIERI, Ph D

The subjoined edition of this recently discovered inscription is based on ink-impressions which were taken by Dr A Führer and sent by him to Professor Bühler who made them over to me for publication. Dr Führer states that the original copper plates were found in September 1892 at Semra, a village in the Bijawar State Bundelkhand Agency, Central India, and 9 miles west of Shahgarh, a police station in the Sâgar district of the Central Provinces, and were presented to the Lucknow Museum by the Maharaja of Bijawar through the Political Agent at Nowgong. The plates are three in number, measuring,—to judge from the impressions,—about 2' 1½" in breadth and about 1' 7½" in height, and joined by a plain ring, which passes through a hole at the top or bottom, respectively, of each plate. At the top of the first plate is a representation of the goddess Lakshmi, which divides the first five lines

¹ *South Indian Inscriptions*, Vol II p 341² Above, Vol III p 277 f³ From inked estampages, prepared by Mr T P Krishnaswami Sastri, M.A⁴ Read 'मिद' The final m at the end of the two first lines stands below the line

into equal halves. The figure is seated on a lotus and has four arms, above its shoulders stand elephants with raised trunks.

The preservation of the inscription is very good, here and there an *alif* is damaged or effaced, but in most cases, as the transcript shows, the loss can be easily supplied. As the middle plate alone has writing on both sides, the inscription consists of four pages, the lines, 121 in number, running breadthwise. The average size of the letters is $\frac{1}{2}$ inch. The characters are the Nāgarī of the 12th century A.D. They closely resemble those of the two Mahōbra inscriptions of which facsimiles were given in Sir A. Cunningham's *History of the Archaeological Survey*, Vol. XXI. Plates xxi and xxii. There is no certain case in which the letter *ba* is distinguished from *ca*, *cha*, *dha* and *ta* also are very similar to each other, and it may be noted that there are no less than five different forms of the letter *dh*. It is also sometimes difficult to distinguish between *ca* and *ta*. Very peculiar is a recent form of *ka*, which looks exactly like *pā* and occurs not rarely, e.g. in *kula dhara* l. 93, which must be read as *pulādihara*. Several of the numeral figures which occur in the inscription, have a horizontal bar at the top. We find it in the figures 4 and 5 on plate i line 112, in the figure 2 on plate iii line 113, the first 6 on plate iii line 115, is likewise formed. So is the 1 p.

The language is occasionally incorrect Sanskrit, and, with the exception of the names in the beginning and four at the end, prose. I specially in the long list of names of the donors and of the villages are found a good many, Pritkrit or hybrid forms. Thus *Chaurbhaya* for *Chaturbhaya*, *Vachchha* for *Vatva*, *Renta* for *Payajveta*, *Ti'a* instead of *Ti'ra* for *Ti'ra*, *Vasô* for *Vasishtha*, *Malindastamin* for *Malindastana*, *Ril'la* for *Hrila*, *Sel'bhana* for *Sallakshana*, *Somê* (*Sômêlasya*), probably for *Siridatta*, *Gôgû* (*Gôgôl'ya*) and *G'ê* (*Gôgêharya*), *Dîû* (*Dîûasya*) for *Dîsâl*, *Al'ana*, *Al'li* and *Al'lû* (*Al'l'ya*) probably for *Āhlādana*, *Pāl'hana*, *Pāl'hê*, and *Pāl'hû* (*Pāl'h'asya*) for *Prāhlādana*,¹ and so forth. The spelling of puro Sanskrit words is frequently faulty, e.g. in *Pa-d'ara* for *Prith'ra*, *Kaus'ara* for *Kausika*, *Sām'ritiya* for *Sāmritya*, *ca'sindharā* for *carindharā*, *al'û* for *Al'li*, *ar'ra* for *arîa*, *Yayur'ida* for *Yajurida*. The doubling of *chh* into *chchh* is invariably neglected except in a single case, *chchhêl'tâ* in line 120. There are also some clerical mistakes, e.g. *śrîmanmat* for *śrîmat*, *pitāgahîqa* for *pitāmahîna*, *yô'tra* for *gû'tra*, *abharî* for *ararî*.

The inscription begins with an Anushtubh *ślôka* in honour of the Chandrâtīya race of princes — "Victorious is the race of the Chandrâtīya princes (springing from the Moon, the son of Atri), which resembles the moon (because) it gladdens the universe, is revered by all rulers (or worn on his head by Śiva, the lord of the universe), and is brilliant." Next comes a prose passage which refers to Paramardidêva — "In this prosperous (race), radiant through the appearance of such heroes as Jayasakti and Vijayasakti, who were glorified through their victories over their adversaries, there is victorious the illustrious Paramabhaffâraka Mahârâjâdhirâja Paramêśvara Paramardidêva, an ardent devotee of Mahêśvara and lord of the famous Kâlâhîra, who meditated on the feet of (he was the successor of) the illustrious Paramabhaffâraka Mahârâjâdhirâja Paramêśvara Mîndra-varmadêva, who meditated on the feet of (he was the successor of) the illustrious P. M. P. Prithivîvarmadêva." The king is further described in a Śârdûlavikrîdita verse — "First, Brahman created beauty in Cupid, depth in the Ocean, and in the Lord of heaven lordliness, wisdom in Brihaspati, and truthful speech in (Yama) the son of (his) austerities." Then, when

¹ [In Gujarat, *Gagû* is a familiar abbreviation for *Gaurîsamkara*, and it is possible that *Gâgû* and *Gâgê* may stand for the same word — G. Bühler.]

² [Compare *Palanpur* for *Prāhlādānpura* — G. Bühler.]

³ The spelling *na* for *ma* is common in a great many other inscriptions of the 6th, 7th and later centuries.

⁴ [The *Śisupâlavadhâ*, ii. 9, shows that we must rather translate — "and truthful speech in (Yudhishtira) the son of Tapas (Dharma)" — E. H.]

by dint of practice his creative skill had attained perfection, verily, he produced this matchless accumulation of good qualities in this (*king*) "

Then (l 6) begins the chief portion of the grant — "He who torments all hostile races of kings by his most irresistible valour, who holds the earth in safe keeping like a lady of noble family, and whose mind is purified by (*his*) mature judgment, exhorts and commands all the assembled,— Brāhmanas and other worthy persons,— (*viz*) officials, husbandmen, scribes, messengers, physicians, elders,— down to the Mīdas and Chandalas, of the following villages —

- (1) in the district (*vishaya*) of Vikāura,— (a) Khataudā-dvādaśaka, and (b) Tānta(?)-dvādaśaka, belonging to Rāiha, and (c) Hāt-āshtādasaka, and (d) Sēsayi-grāma;
- (2) in the district (*vishaya*) of Dudhai,— (a) Pilikhuni-pañchēla, and (b) Itāva-pañchēla,
- (3) in the district (*vishaya*) of Vadavāri,— (a) Isarahara-pañchēla, and (b) Uladana, and (c) Kakaradeha;
- (4) in Gōkula,— (a) Nasahahathudahā (?), and (b) Patha —

"Be it known to you that the above written villages, with their water and land, with their movable and immovable (*belongings*), defined by their boundaries, with that which is below and above the ground, with all past, future and present imposts (*ādāya*),—entrance into them being forbidden to the irregular soldiers (*chāfa*) and the rest, excepting all the following,— the town of Madanapura and the ground belonging thereto, (*viz*) Gaddarakula, and the glorious deity Sōmanātha, further the villages of Vadavāri and Dudhai, the property of Lingā and Jalhūā, which are connected with that (Madanapura), as well as a piece of land in Madanapura, measuring four ploughs, (*the property*) of the Latas, which is connected with the Ajayasāgara (*i.e.* the tank of Ajaya),—have been given, for the sake of the increase of (*Our*) own and (*Our*) parents' merit and fame, by Us in the camp of Sōnasara, on a Thursday, the 7th day of the bright fortnight of Vaiśākha, Samvat 1223, with (*a libation of*) water from (*Our*) hand purified by stems of *kusa* grass, the wish for prosperity having been duly recited,— [these same villages having] formerly [been granted] by Our grandfather, the illustrious Mahārājādhirāja Madanavarmadēva in the camp of Vāridurga, on a Thursday, the 15th day of the dark fortnight of Māgha, Samvat 1219, on the occasion of an eclipse of the sun, after he had bathed according to the rule in the water of a sacred *tirtha*, after he had satisfied gods, men and manes, had worshipped, after an adoration of the sun, the lord of the movable and immovable, the divine husband of Bhavāni, and had offered an oblation in fire,— to Brāhmanas emigrated from various *agrahāras* of the Bhattas (*Bhaṭṭāgrahāra*), belonging to various *gōtras*, having various *pravaras* and names, and being students of various *śākhās*,—the grant having been made in connection with the intended ground which is to descend to the sons, grandsons and further descendants (*of the donees*) for a period equal to the duration of the moon and the sun."

The next 100 lines contain the names of the 309 donees,¹ which are arranged according to their Vēdas, and to which are prefixed the abbreviations *dvi*, *i.e.* *dvivēdin*, *tri* (*or ti*), *i.e.* *trivēdin*, *chau*, *i.e.* *chaturvēdin*, *a* *or agni*, *i.e.* *agnihōtrin*, *śrō*, *i.e.* *śrōtriya*, *pam*, *i.e.* *pandita*, *dī*, *i.e.* *dīkshita*, *ṣha*, *i.e.* *ṣhaḥkura*, *rā* *or rāuta*, *i.e.* *rājaputra*² The share³ which each receives, is duly mentioned

Towards the end of the document (ll 117—122) follows the close of the address to the assembled villagers, the exhortation of the royal officials and of future kings, and finally the usual imprecatory verses from the *Mahābhārata* — "Knowing this, you must bring to these

¹ See the *Alphabetical List* at the end of this paper

² Here probably only a title given to a Brāhmaṇa

³ The shares are expressed in *padas*, just as in Dr F. E. Hall's inscription, *Journal American Oriental Society*, Vol. VI p 546, compare Vol VII p 26, verse 10

(above named persons) the shares (of the crop), enjoyments (*bhōga*), and everything else Therefore nobody shall cause any hindrance to those (*donees*) if they enjoy, cultivate, cause to be cultivated, give away, mortgage or sell these villages, together with their houses and walls, together with their gates of exit and entrance, together with all their plants, (*viz*) *asanas*, shoots of sugar-cane, hemp, mangoes, *madhūkas*, and so forth, together with their forests, hollows, and treasure-trove, together with their mines of iron and so forth, together with their cow-houses, together with (*all*) other objects found within their boundaries, and together with the external and internal imposts¹ And the king, the royal officials, and the rest shall remit what would accrue to each of them, and thus Our grant is not to be taken away nor to be resumed And even future kings should protect it And it has been said," etc

Quite at the end, after the signature of the king, the scribe has perpetuated his name in the following Mālinī verse — "The recorder of charitable gifts (*dharmalekṣhin*) called Prithvidhara, a member of the Vāstavya race of exalted name, who has performed meritorious acts and is a home of all good qualities, has written by the king's order the copper-plate grant with distinct and elegantly formed characters" "And it has been incised by the coppersmith (*pīṭala-hāra*) Pālhana"

Our document is thus a confirmation of a former grant by Paramardidēva's grandfather and immediate predecessor,² Madanavarmadēva Madanavarman's latest known date is V S 1215, and Paramardin's earliest one is V S 1224 Hence our inscription reduces the gap between the two kings by about five years Our date of Paramardidēva, [Vikrama-]Samvat 1223, Vaiśākha śudi 7, Thursday, corresponds, according to Professor Jacobi's *Tables*, to Thursday, the 27th April, A D 1167, the year given being the southern expired year Our date of Madanavarmadēva, Samvat 1219, Māgha badī 15, Thursday, corresponds to the 15th February, A D 1162, which was a Thursday, the year being the current year, and the scheme used the *amānta* scheme, the solar eclipse, however, according to Professor von Oppolzer's *Canon der Finsternisse*, did not take place on that day, but on the preceding new-moon day, the 17th January, and was visible all over India

Among the localities mentioned, Vāridurga is probably Barigar in N L 25° 14' and E L 80° 6' (*Indian Atlas*, sheet No 69 S E) Madanapura is of course identical with the modern town of this name (*Indian Atlas*, sheet No 70 S W) Among the other names I find —

- 1 Vikaura—Beekore *khurd* and *kullan*, 4-5 miles S W of Madanapura
- 2 Khataudā—Khutourea, S E of Beekore
- 3 Sésayi—Sajee (?), S E of Khutourea
- 4 Dudhai³—Doodhai, N L 24° 26' and E L 78° 27' (*Indian Atlas*, sheet No 70 N W)
- 5 Itāva—perhaps Etawah, N L 24° 12' and E L 78° 16' (*Indian Atlas*, sheet No 70 S W)
- 6 Vadavāri—Berwara, N L 24° 30' and E L 78° 41' (*Indian Atlas*, sheet No 70 N W)
- 7 Uladana—Ooldana *khurd*, 7 miles N E of Madanapura, and Ooldana *kullān*, N L 24° 28' and E L 78° 53' (*T A sheet* No 70 N W)
- 8 Patha—Putha, 4 miles E of Berwara

¹ [i.e. probably imposts paid by the villagers and strangers or Uparis — G. Bühler]

² According to the pedigree in the Batiśvar stone inscription of Paramardidēva (*Ep Ind* Vol I p 207 ff.), Paramardin's father was Yaśovarman But he does not seem to have actually ruled, as no minister is named with him, while those of the other kings are all given

³ See *Ind Ant* Vol XVIII p 236

TEXT¹

First Plate.

- 1 ओ' ॥ स्वस्ति । जयत्याह्लादयन्निश्वं विश्वेश्वरशिरोधृतः । चन्द्रात्रेयनरेन्द्राणां
वशश्चन्द्र इवोज्ज्वलः ॥ तत्र प्रवर्द्धमाने विरोधिवि-
- 2 जयभ्राजिष्णुजयशक्तिविजयशक्त्यादिवीराविर्भावभास्वरे परमभट्टारकमहाराजाधि-
राजपरमेश्वरश्रीपृष्ठी[व]-
- 3 न्मद्रेवपादानुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वरश्रीमदनवर्म्मदेवपादानुध्यात-
परमभट्टारकमहाराजाधि-
- 4 राजपरमेश्वरपरमसाहेश्वरश्रीकालञ्जराधिपतिश्रीसन्मत्परमहिदेवो² विजयी [1*]
सौन्दर्यम्मकरध्वजे जलनिधौ गा-
- 5 श्रीर्यस्यै दिवोद्यैश्वर्य³ विषये धियच्च तपसः सत्याच्च वाच सुते । ऋद्धा-
भ्यासवसाहते⁴ परिणति⁵ निम्माणशिल्ये ध्रुवं य-
- 6 वासौ गिरसायनन्यसदृशी धान्ना गुणानां गणः ॥ स एष दुर्विषहतर-
प्रतापतापितसकलरिपुकुल, कुलवधूमिव⁶ वशुधराभिराकुलां
- 7 परिपालयन्नविकलविवेकनिर्भलीकृतसतिः । विकौरविषये खटौडाद्वादशक ।
तथा राहसत्काटाद्वादशक । तथा हाटाष्टादशक । तथा से-
- 8 सयोग्राम । दुधैविषये पिलिखिणीपञ्चेल । तथा इटावपञ्चेल । वडवारि-
विषये इसरहरपञ्चेल । तथा उलदण । ककरदह । गोजुले
नसहृहयिदहा । प-
- 9 य । ग्रामाणां सुपगतान्ब्राह्मणानन्याश्च मान्यान्धितान्कुटुम्बिकायस्यदूतवैद्यमह-
त्तरान्मदचण्डालपर्यन्तान्सर्वान्सवोवयति⁷ समाज्जापयति चा-
- 10 स्तु व. सविदित यथोपरिलिखिताः⁸ (i) ग्रामाः सजलस्यलाः सस्थावरजङ्गमाः
खसीमावहिन्नाः⁹ 10 सावजुर्द्धा¹⁰ 11 भूतभविष्यवर्त्तमाननिःशेषादायसहिताः
- 11 प्रतिपिहचाटादिप्रवेशाः । मदनपुरपत्तन । तथैतत्सर्वदत्तलसीमा । गङ्ग-
कुल । देवश्रीसोमनाथ । तथैतत्सर्वदत्तलिङ्गिआजल्हुआकयोर्वडवारि-
दुवैया-¹²

¹ From ink impressions supplied by Dr A Führer² Read श्रीमत्पर³ Read ०द्यै.⁴ Read परिणति निर्माण.⁵ Read वसुधरा.⁶ Read लिखिता⁷ Read साधकधर्मा⁸ Read दुधै.⁹ Expressed by a symbol¹⁰ Read ०वसाहते.¹¹ Read सवीधयति¹² Read भविष्यवर्त्त

- 12 स । अजयसागरसंवत्सलटिआनां हलचतुष्टयावह्निमा सदनपुरे भूमिः ।
एतत्सर्वं ¹वह्निहत्यान्नाभिः सोनसर[स]मावीसे² । सवत्³ १२२३
वैसाखशुदि ७
- 13 गुरुवारे । पूर्वं महाराजाधिराजश्रीमन्मदनवर्मदेवेनास्मत्पितागहेग⁴ वारीदुर्मा-
समावासे सवत्⁵ १२१८ माघवदि १५ गुरुवारे पुण्यतीर्थोद-
- 14 केन विधिवल्ज्ञात्वा देवमनुष्यपितृन्संतर्प्य भास्करपूजापुरःसरं चराचरगुरु
भगवन्तं भवानीपतिमभ्यर्च्य हुतधुजि हुत्वा राहुग्रस्ते दियाकरे मा-
- 15 तापित्रीरात्मनश्च⁶ पुण्ययशोविवृद्धये । नानाभद्राग्रहारविनिर्गतेभ्यो नानागोत्रे-
भ्यो नानाप्रवरैभ्यो ⁷नानासाखाध्यायिभ्यो नानानामभ्यो
- 16 ब्राह्मणैभ्यः कुशलतापूतेन हस्तीदकेन स्वस्तिवाचनपूर्वं चन्द्रार्कसमकाल पुत्र-
पौ[त्र]ाद्यन्वयानुगामिन्याः संकल्पितभूमिः सन्वन्धे शासनीकृत्य प्र-
- 17 दत्ताः । मध्ये (॥) ऋग्वेदचरणे ॥ कश्यपगोत्रचौ [१*] वीधानेपुत्रचौ ।
विष्णोः पदमेकम्⁸ ॥ उपमन्युगोत्रदि । देव[श]र्मापुत्रदि । केशवस्य
पदमेकम् । गौतमगोत्रदि ।
- 18 लोहडपुत्रदि । ⁹नीलदेवस्य पदमेकम् । भरद्वाजगोत्रदि । तीकवपुत्रदि ।
धाधेकस्य पदमेकम् । [गौ]तम[गो]त्रदि [१*] गोविंदपुत्रदि ।
वामनस्य पदमर्धम्¹¹ । ¹²शास्त्र-
- 19 त्र्यगोत्रदि । सीरीपुत्रदि । कुलधरस्य पदमेकम् । ¹³त्रैकायनगोत्रसेनापतिकोल्ह-
णपुत्रसेनापतिअजयपालस्य पदमेकम् । ¹⁴त्रैकायनगोत्रसेनापति-
- 20 अजयपालपुत्रराउतसोमराजस्य पदमेकम् । कृष्णात्रेयगोत्रचौ । ¹⁵नरसिंहपुत्रप ।
आनदस्य पदमेकम् । भरद्वाजगोत्रदि । तीकवपुत्रदि । लाखूकस्य
- 21 पदार्धम् । कश्यपगोत्रच । देल्हणपुत्रदि । पाल्हेकस्य पदार्धम् । भार्गवगो-
त्रदि । तीकमपुत्रदि । देल्हूकस्य पदार्धम् । कृष्णात्रेयगोत्रदि ।
¹⁶लक्ष्मीवरपुत्र-
- 22 दि । सहजैकस्य पदार्धम् । गौतमगोत्रदि । पापापुत्रदि । रीसू-
कस्य पदार्धम्¹⁷ । शाण्डिल्यगोत्रदि । ¹⁸लक्ष्मीवरपुत्रदि । वाळस्य
पदार्धम् । ¹⁹शांसात्यगोत्रदि ।

¹ Read वह्निहत्या⁰² Read समावासे³ Read सवत्.⁴ Read वैशाख⁵ Read पितामहेन.⁶ Read सवत्.⁷ य looks like शु⁸ Read शाखा⁰⁹ Read एकम् throughout the inscription¹⁰ Read निम्न⁰.¹¹ Read अर्धम् throughout the inscription¹² Read साक्ष्य¹³ Read त्रैकायण¹⁴ Read ०सिंह¹⁵ Read लक्ष्मीधर.¹⁶ Read पदार्धम्¹⁷ Read लक्ष्मीधर¹⁸ Read साक्ष्य.

- 23 ¹पवणाहपुत्रहि । गङ्गाधरस्य पदार्धम् । कश्यपगोत्रम् । गाल्हाणपुत्रश्चो ।
वान्द्रूकस्य पदार्धम् । वाभ्रव्यगोत्र(1)प । आल्हाणपुत्रहि । धेल्हाणस्य
पदार्धम् । भ-
- 24 रद्वाजगोत्रहि । पुरपोत्तमपुत्रहि । हरेः पदार्धम् । भरद्वाजगोत्रहि ।
नवसरपुत्रचौ [1^{*}] गौतमस्य पदार्धम् । कश्यपगोत्रहि । नारायण-
पुत्रचौ । वा-
- 25 हुलस्य पदार्धम् । कश्यपगोत्रहि [1^{*}] विमलादित्यपुत्रहि । पाल्हुकस्य पदा-
र्धम् । छप्पात्रेयगोत्रहि । तीक्ष्णपुत्रचौ² । देल्हाकस्य पदार्धम् ।
गौतमगो-
- 26 त्रहि । गयाधरपुत्रचौ । धरणीधरस्य पदार्धम्³ । वसिष्ठगोत्रहि । ⁴चन-
धरपुत्रचौ । वाल्हुकस्य पदार्धम्⁵ । वसिष्ठगोत्रहि । नारायणपुत्र-
हि । रिसिकस्य प-
- 27 दार्धम् । ⁶कौत्तगोत्रहि । जगोपुत्रम् । वाल्हुकस्य पदार्धम् । ⁷सौत्रवसगो-
त्रहि [1^{*}] गोविन्दपुत्रहि । जाल्हेकस्य पदार्धम् । गौतमगोत्रहि ।
नागश-
- 28 र्मपुत्रचौ । धरणीवरस्य⁸ पदार्धम् । ⁹परासरगोत्रहि । लाह[ड]पुत्रहि ।
पीयूकस्य पदार्धम् । छप्पात्रेयगोत्रहि । वाल्हेपुत्रहि । त-
- 29 ¹⁰स्योधरस्य पदार्धम् । गौतमगोत्रहि । गङ्गाधरपुत्रहि । ¹¹दा[यी]कस्य
पदार्धम् । भार्गवगोत्रहि । दामोदरपुत्रदी । सही-

Second Plate, First Side.

- 30 धरस्य पदार्धम् । ¹²परासरगोत्रहि । नारायणपुत्रहि । विश्वरूपस्य
पदार्धम् ॥ ¹³कौत्तिकगोत्रहि । नागशर्मापुत्रहि । दामोदरस्य
पदार्धम् । ¹⁴वसिष्ठगोत्र-
- 31 हि । दामोदरपुत्रहि । पञ्चनाभस्य पदार्धम् । ¹⁵परासरगोत्रहि । विद्या-
धरपुत्रचौ । पाल्हुकस्य पदार्धम् । कश्यपगोत्रहि । पाल्हुपुत्रहि ।
वाल्हाणस्य पदार्धम् ।

¹ Read perhaps better परिणाह

⁴ Read नगडर

⁶ The *tau* of कौत्त looks like *chand*

⁸ Read धरणीधरस्य

¹⁰ The *y* in दायीक is badly formed

¹² Read कौत्तिक.

² Read चौ

⁵ Read पदार्धम्

⁹ Read परासर

¹¹ Read वसिष्ठ

³ Read पदार्धम्

⁷ Read सौत्रवस

¹¹ Read परासर.

¹⁴ Read परासर.

- 32 कृष्णात्रेयगोत्रहि । चतुर्भुजपुत्रहि । दामोदरस्य पदमेकम् । माण्डव्यगोत्रहि ।
भास्करपुत्रहि । गाल्हेकस्य पदार्द्धम् । कश्यपगोत्रहि । नारायण-
- 33 पुत्रचौ । वामनस्य पदार्द्धम् । ¹शांक्त्यगोत्रहि । ²रिपिपुत्रहि । जाल्हेकस्य
पदार्द्धम् । कश्यपगोत्रचौ । आल्हणपुत्रचौ । देहुलस्य पदार्द्धम् ।
कश्यपगोत्रहि । देव-
- 34 व्रतपुत्रहि । वासुदेवस्य पदमेकम् । कश्यपगोत्रहि । माल्हेपुत्रचौ ।
देवदत्तस्य पदमेकम् । ³पराशरगोत्रहि । श्रीधरपुत्रहि । रामस्य
पदमेकम् । कौण्डि-
- 35 ण्यगोत्रहि⁴ । देलूपुत्र(i)चौ । ⁵आल्हूकस्य पदमेकम् । (एक।) वसिष्ठगोत्रहि ।
श्रीधरपुत्रहि । रोल्हूकस्य⁶ पदमेकम् । कश्यपगोत्रहि । नाटपुत्रहि ।
गङ्गाधरस्य पदमेकम् । प-
- 36 रासरगोत्रहि⁷ । नाहिलपुत्रहि । देजकस्य पदार्द्धम् । वत्सगोत्रहि ।
गोल्हेपुत्रहि । हरिश्चर्मणः पदार्द्धम् । गौतमगोत्रहि । कनसामि-
पुत्रहि । जैतेकस्य पदचतुर्थान्सः⁸ । गौ-
- 37 तमगोत्रहि । कद्रूपुत्रचौ । सहिदस्वामिनः पदार्द्धम् । कृष्णात्रेयगोत्रहि ।
माल्हापुत्रहि । लक्ष्मीधरस्य पदार्द्धम् । कृष्णात्रेयगोत्रहि । माल्हा-
पुत्रहि । पीथूकस्य पदार्द्धम् । चन्द्रा-
- 38 त्रेयगोत्रहि । जाहुलपुत्रहि । मनोरथस्य पदार्द्धम् । कश्यपगोत्रहि ।
वामनपुत्रहि । नारायणस्य पदार्द्धम् । ⁹वधुलगोत्रहि । वराह-
पुत्रचौ । रोल्हेकस्य पदार्द्धम् । गौ-
- 39 तमगोत्रहि । कनसामिपुत्रहि । लाखूकस्य पदचतुर्थान्सः¹⁰ । गौतमगोत्रहि ।
सहिदस्वामिपुत्रहि । पजूनस्य¹¹ पदचतुर्थान्सः¹² । गौतमगोत्रहि ।
सहिदस्वामिपुत्रहि [1*] गोविन्द-
- 40 स्य पदचतुर्थान्सः¹¹ । वत्सगोत्रहि । कोकापुत्रहि । वासुदेवस्य पदार्द्धम् ।
कृष्णात्रेयगोत्रहि । ¹²विस्वरूपपुत्रहि । शीसडस्य पदार्द्धम् । कौत्स-
गोत्रहि । सोलपुत्रहि । वाळस्य पदार्द्ध-

¹ Read सांक्त्य⁴ Read कौण्डिन्य⁷ Read चतुर्थांशः¹⁰ Read पञ्चमस्य² Read ऋपि⁵ *Alhū* looks like *Alhva*⁸ Read वधुल¹¹ Read चतुर्थांशः³ Read पराशर⁶ Read पराशर⁹ Read चतुर्थांश¹² Read विस्वरूप

- 41 म । कश्यपगोत्रदि । देवशर्मपुत्रचौ । ¹आल्हूकस्य पदार्द्धम् । ²वसिष्ठ-
गोत्रदि । हरिपुत्रदि । सुभकरस्य³ पदार्द्धम् । पाणिनिगोत्रप ।
महाणदपुत्रप । सर्वधरस्य पदमेक-
- 42 म । पाणिनिगोत्रपं । महाणदपुत्रप । नारायणस्य पदमेकम ।
कश्यपगोत्रपं । जाडूपुत्रठ । [देवदत्त]स्य पदमेकम । वसिष्ठगोत्रदि ।
कामेपुत्रदि । [ये?]डू-
- 43 कस्य पदमेकम । ⁴त्रैकायनगोत्रदि । मधुसूदनपुत्रदि । वल्लराजस्य पद-
मेकम । भार्गवगोत्रचौ । गागूपुत्रचौ । सुभकरस्य⁵ पदमेकम ।
भार्गवगोत्रचौ । ब्र[ह्म]-
- 44 पुत्रचौ । यज्ञधरस्य पदमेकम । भार्गवगोत्रचौ । सीहडपुत्रचौ । विद्या-
धरस्य पदमेकम । गौतमगोत्रदि । ⁶भवणसामिपुत्रदि । देल्हणस्य
पदमर्द्धम् [1] कु[ल]गो-
- 45 त्रदि । सीलणपुत्रदि । वाळूकस्य पदार्द्धम् । भरद्वाजगोत्रदि । हरि-
पुत्रदि । माधवस्य पदार्द्धम् । शाण्डिल्यगोत्रदि । तीकवपुत्रदि ।
ग्रामदेवस्य पदचतुर्थान्सः⁷ [1*] तथा
- 46 भ्रातृवासुदेवस्य पदचतुर्थान्सः⁷ । तथा भ्रातृदि । गोविन्दस्य पदचतुर्थान्सः⁷ ।
तथा भ्रातृदि [1*] केशवस्य पदचतुर्थान्सः⁷ । भार्गवगोत्रदि [1*]
विष्णुपुत्रदि । वासुदेवस्य प-
- 47 दार्द्धम् ॥⁸ । गार्ग्यगोत्रदि । ⁹परसुरामपुत्रचौ । लक्ष्मीधरस्य पदार्द्धम् ।
भार्गवगोत्रत्वि¹⁰ । महासाणपुत्रचौ । वाल्हेकस्य पदार्द्धम् । उप-
मन्युगोत्रदि । ब्रह्म-
- 48 पुत्रदि । वावणस्य¹¹ पदार्द्धम् । भार्गवगोत्रदि । ¹²महाशमद्दि [1*] देवर्षेः
पदार्द्धम् । कश्यपगोत्रदि । भोगादित्यपुत्रदि । ¹³रिषेः पदार्द्धम् ।
उपमन्युगोत्रदि । ¹⁴रिषि-
- 49 पुत्रदि । विश्वरूपस्य पदार्द्धम् । गौतमगोत्रत्रिलोचनपुत्रदि । नामदेवस्य
पदार्द्धम् । कश्यपगोत्रदि । ¹⁵गोविन्दपुत्रदि । मधुसूदनस्य¹⁶ पदार्द्धम् ।
शाण्डि-

¹ *Alhā* looks like *Alhā*⁴ Read त्रैकायण⁷ Read चतुर्थान्सः¹⁰ Read दि¹¹ Read श्वयेः.¹⁶ Read मधुसूदनस्य² ठ looks like पु³ Read सुभकरस्य⁸ Dele ॥¹¹ Probably रावणस्य¹⁴ Read श्वदि⁵ Read सुभकरस्य.

Perhaps सुवणसामि

Read परम⁹

Probably महाशर्मपुत्र.

Read गोविन्द

- 50 ल्यगोत्रदि । विश्वरूपपुत्रदि । पीथूकस्य पदार्द्धम् । भार्गवगोत्रदि ।
महीधरपुत्रदि । तीकवस्य पदार्द्धम् । शाण्डिल्यगोत्रदि । विश्व-
रूपपुत्रदि । लाखूक-
- 51 स्य पदार्द्धम् । भरद्वाजगोत्रदि । कपिलेश्वरपुत्रदि । प्रभाकरस्य पदा-
र्द्धम् । भार्गवगोत्रदि । सीरीपुत्रदि । लाहडस्य पदार्द्धम् ।
दार्ढ्यच्युतगोत्रवहुलदेवपुत्र-
- 52 पीथनस्य पदमेकम् । धौम्यगोत्रदि । वायीपुत्रचौ । केशवस्य पदमेकम् ।
१गौतमगोत्रदि । २सुभंकरपुत्रचौ । भास्करस्य पदमेकम् । दार्ढ्य-
च्युतगोत्रचौ । जाल्हूपुत्रचौ । रि-
- 53 सिकेशस्य³ पदमेकम् । चन्द्रात्रेयगोत्रदि । सीमदेवपुत्रप । माल्हूकस्य
पदमेकम् । धौम्यगोत्रदि । असधरपुत्रदि । वीठुकस्य पदमेकम् ।
भार्गवगोत्राह⁴ । भायिलपु-
- 54 त्रदि । लाखूकस्य पदमेकम्⁵ । कश्यपगोत्रदि । ६सुभाकरपुत्रदी । राल्हू-
कस्य पदमेकम् । वसिष्ठगोत्रदि । पाणिनिपुत्रदि । गङ्गाधरस्य
पदमेकम् । ७त्रैकायनगोत्रवस्-
- 55 पालपुत्रदि । अणतपालस्य पदमेकम् । वसिष्ठगोत्रदि । गोविन्दपुत्रदि [1*]
त्रिलोचनस्य पदमेकम् । कश्यपगोत्रव्वि⁸ । आल्हणपुत्रदि । विजय-
सीहस्य पदमेकम् । ९परास-
- 56 रगोत्रदि । १०विद्यावरपुत्रचौ । वाल्हूकस्य पदार्द्धम् । कश्यपगोत्रदि ।
देवेश्वरपुत्रदि । वावणस्य¹¹ पदार्द्धम् । कश्यपगोत्रदि । नारायणपुत्रदि ।
जगधरस्य¹² पदार्द्धम् । भा-
- 57 र्गवगोत्रचौ । गांगूपुत्रचौ [1*] गोविन्दस्य पदार्द्धम् । १३गौतमगोत्रदि ।
१४मवुसूदनपुत्रदि । देजकस्य पदार्द्धम् । १५वीम्यगोत्रदि [1*]
१६रिषिपुत्रदि । पुरुषोत्तमस्य पदार्द्धम् । १७वसिष्ठगो-
- 58 त्रदि । नारायणपुत्रदि । दिवाकरस्य पदार्द्धम् । १८वतिष्ठगोत्रदि । राम-
चन्द्रपुत्रदि । वासुदेवस्य पदार्द्धम् । कुत्सगोत्रदि । वासधरपुत्रदि ।
पाल्हूकस्य पदार्द्धन¹⁹ । कृष्णात्रे-

1 Read गौतमगोत्र

4 Read भार्गवगोत्रदि

7 Read त्रैकायण

10 Read विद्याधर.

18 गौ looks like *gpo*

16 Read त्रिषि

19 Read वसिष्ठ, *shtha* looks like *ptha*

2 Read शुभंकर

5 Read पदमेकम्

8 Read दि

11 Probably रावणस्य

14 Read मधुसूदन.

17 The *shtha* of वसिष्ठ looks like *ptha*

3 This is a corruption of हृषीकेश

6 Read शुभाकर

9 Read पराशर

12 Read जगद्धरस्य.

15 Read धौम्य.

19 Read पदार्द्धम्

- 59 यगोत्रहि । जाहडपुत्रहि । मवुसूदनस्य¹ पदार्द्धम् । ²गार्ग्योत्रहि ।
³परासरपुत्रहि । वेदस्य पदार्द्धम् । ⁴पसिष्ठगोत्रहि । गङ्गाधरपुत्रहि ।
 मवुसूदनस्य⁵ पदार्द्धम् [1*] अत्रि-
- 60 गोत्रहि । केशवपुत्रहि । रिसिकोसस्य⁶ पदार्द्धम्* । शाण्डिल्यगोत्रहि ।
 चद्रादित्यपुत्रहि । विद्याधरस्य पदार्द्धम् । कश्यपगोत्रठ । शर्मादि-
 त्यपुत्ररा । हालस्य पदमे-

Second Plate, Second Side.

- 61 कम । भरद्वाजगोत्रना । नारायणपुत्रना । लक्ष्मीधरस्य पदमेकम् ।
 प्रतीहारान्वये रा । जाहडपुत्ररा । महिलूकस्य पदद्वयम् । ⁷कौसिक-
 गोत्रमहीपालपुत्रहि । वामदेवस्य प-
- 62 दार्द्धम् । कश्यपगोत्रप । नरसिंहपुत्रप । केशवस्य पदार्द्धम् । ⁸ययुर्वेद-
 चरणे ॥ भरद्वाजगोत्रप । ⁹आनदपुत्रअ ॥ प । देवशर्माण पदद्वयम्¹⁰ ।
 भरद्वाजगोत्रअ । गासलपुत्रहि । ज-
- 63 यशर्माण पदमेकम् । भरद्वाजगोत्रअ । गासलपुत्रहि । माल्लूकस्य
 पदमेकम् । कश्यपगोत्रहि । आल्हणपुत्रअग्नि । कुलादित्यस्य
 पदमेकम् । भरद्वाजगोत्रहि । अस-
- 64 धरपुत्र(1)प । सीलूकस्य पदमेकम् । भरद्वाजगोत्रप । पाल्हणपुत्रहि [1*]
 सीमेकस्य पदमेकम् । कौत्सगोत्रप । पीथनपुत्रहि । असधरस्य
 पदमेकम् । ¹¹परासरगोत्रहि । सीमद-
- 65 त्तपुत्रचौ । श्रीनिवासस्य पदमेकम् । गौतमगोत्रहि । सूपटपुत्रप । चौभु-
 जस्य पदमेकम् । गौतमगोत्रचौ [1*] सुजपुत्रप । पृथ्वीधरस्य
 पदमेकम् । भरद्वाजगोत्रपं । पुरुषो-
- 66 त्तमपुत्रपं । गागेकस्य पदमेकम् । चन्द्रात्रेयगोत्रदी । अभिनन्दपुत्रदी ।
 विद्यानन्दस्य पदमेकम् । चन्द्रात्रेयगोत्रदी । अभिनन्दपुत्रदी ।
 धर्मानन्दस्य¹² पदमेकम् । ¹³त्रैकायनगोत्र-

¹ Read मवुसूदनस्य.

⁴ Read वसिष्ठ

⁷ Read कौशिक

⁹ There seems to be a mistake in आनदपुत्रअ ॥ पं ।

¹¹ Read पराशर.

² Read गौत्र

⁵ Read मवुसूदनस्य

⁸ Read ययुर्वेद

¹² Read धर्मानन्दस्य.

³ Read पराशर

⁶ See page 162, note 3

¹⁰ Read द्वयम्

¹³ Read त्रैकायण

- 67 सेनापतिअजयपालपुत्रदि । महाराजस्य¹ पदमेकम् । ²वैकायनगोत्रसेनापति-
अजयपालपुत्रदि । वक्रराजस्य पदमेकम् । ³कौसिकगोत्रदी ।
महाशर्मपुत्रदी । वासु-
- 68 केः पदमेकम् । अत्रिगोत्रदि । रत्नेश्वरपुत्रदि । मालावरस्य⁴ पदमेकम् ।
कश्यपगोत्रदि । जाल्हणपुत्रदि । मङ्गि[ध]रस्य⁵ पदमेकम् । वत्स-
गोत्रदि । तील्हूपुत्रपि⁶ । सल-
- 69 खणिकस्य पदद्वयम्⁷ । ⁸परासरगोत्रप । माल्हणपुत्रप । पीथनस्य पदमेकम् ।
⁹परासरगोत्रपं । मङ्गुलपुत्रपं । कीठणस्य पदमेकम् । ¹⁰वसिष्ठगोत्रदि ।
गयाधरपु-
- 70 त्रदि । लालिस्सपटयो[:*] प[द]मेकम् । वत्सगोत्रदि । सूपटपुत्रदि ।
वरणीधरस्य¹⁰ पदमेकम् । वत्सगोत्रदी । कमलासनपुत्रदी । गीठस्य
पदमेकम् । माङ्गुलगोत्रदि । वा-
- 71 छिलपुत्रदी । मनादित्यस्य पदमेकम् । ¹¹परासरगोत्रकृष्णशर्मपुत्रअग्नि ।
जयशर्मणः पदमेकम् । ¹²वसिष्ठगोत्रदि । गासलपुत्रभानिकस्य
पदमेकम् । भरद्वा-
- 72 जगोत्रदि । कील्हणपुत्रदि । दामोदरस्य पदमेकम् । वसिष्ठगोत्रदी ।
धानूपुत्रदी । नीलकंठस्य पदमेकम् । ¹³शांक्त्यगोत्रदि । ¹⁴लखगादि-
त्यपुत्रदेजकस्य पदमे-
- 73 कम । भरद्वाजगोत्रदि । गयाधरपुत्रदि । देवर्षि(1)दि । वावण¹⁵ ।
दि । वेदू [i*] एषां पदमेकम् । ¹⁶मौद्गल्यगोत्रद्विवेदश्रीमहसूपुत्र-
श्रोत्रियमीलूकस्य पदार्धम् ।
- 74 कश्यपगोत्रपं । सुरीत्तमपुत्रदि । लक्ष्मीधर । दि । धरणीधर । तथा
दि । देवशर्मपुत्रदि । गागू । एषां पदमेकम् ।
वत्सगोत्रद्विवेदश्रीअजैपुत्रदि¹⁶ । ऊहडस्य पदार्धम् ।
- 75 भरद्वाजगोत्रदि । देवशर्मपुत्रदि । नरीत्तमस्य पदार्धम् । कश्यपगोत्रदि । पाल्हण-
पुत्रदि । गाल्हणस्य पदार्धम् । ¹⁷परासरगोत्रदि । असधरपुत्रदि । पीथनस्य
पदार्धम् ॥

¹ Read महाराजस्य⁴ Read मालाधरस्य.⁷ Read द्वयम्⁹ The *shfha* of वसिष्ठ looks like *pfha*¹¹ Read पराशर¹³ Read सांक्त्य¹⁴ Probably ०द्विवेदश्री.² Read वैकायण⁵ Read मङ्गीधरस्य.⁸ Read पराशर¹² The *shfha* of वसिष्ठ looks like *vu*¹⁴ Read लखणादित्य¹⁷ Read पराशर.³ Read कौशिक⁶ Read प¹⁰ Read धरणीधरस्य.¹⁶ Probably रावण.

- 76 गौतमगोत्रहि । व[स्र]पुत्रहि । पीठुकस्य पदार्धम् । भरद्वाजगोत्रहि ।
पवणाहपुत्रहि । सूढस्य पदार्धम् । ¹उपमन्यगोत्रहि । नाटेपुत्रप ।
श्रीधरस्य पदार्धम् । भरद्वाजगो-
- 77 त्रहि । आल्हणपुत्रहि । नारायणस्य पदार्धम् । ²परासरगोत्रहि । ब्रह्म-
पुत्रहि । भाभूकस्य पदार्धम् । वत्सगोत्रहि । लक्ष्मीधरपुत्रप ।
जाल्हूकस्य पदार्धम् । भरद्वाजगोत्रहि । स-
- 78 ह्रीधरपुत्रदी । महाधरस्य³ पदार्धम् । शाण्डिल्यगोत्रप । गागीपुत्रदी ।
जागूकस्य पदार्धम् । भार्गवगोत्रहि । हरिदत्तपुत्रहि । सीरीकस्य
पदार्धम् । ⁴कौसिकगोत्रहि । सीमदे-
- 79 वपुत्रहि । श्रीधरस्य पदार्धम् । अत्रिगोत्रहि । नारायणपुत्रहि ।
जाहडस्य पदार्धम् । अत्रिगोत्रहि । नारायणपुत्रहि । धरणी-
धरस्य पदार्धम् । भरद्वाजगोत्रहि । लखनणः⁵
- 80 पुत्रहि । गाल्हूकस्य पदार्धम् । ⁶कौण्डिन्यगोत्रहि । श्रीधरपुत्रहि । मधु-
कस्य पदार्धम् । ⁷बौधायनगोत्रहि । पाल्हूपुत्रहि । दामरस्य
पदार्धम् । ⁸परासरगोत्रहि । पद्माक-
- 81 रपुत्रहि । मालाधरस्य पदार्धम् । ⁹परासरगोत्रहि । पद्माकरपुत्रहि ।
विद्याधरस्य पदार्धम् । ¹⁰कौण्डिन्यगोत्रहि । दिवाकरपुत्रहि । भास्कर-
रस्य पदार्धम् । शाण्डिल्यगो-
- 82 त्रसीमेश्वरपुत्रहि [1*] शिवादित्यस्य पदार्धम् ॥ ¹⁰कस्यपगोत्रहि । केशवपुत्रहि ।
चक्रस्वामिनः पदार्धम् । कौशिकगोत्रहि¹¹ । गोहडपुत्रहि [1*] वीकयस्य
पदार्धम् ॥ वत्सगोत्रयो [1*] वामदेवपुत्रहि । पीथूक-
- 83 स्य पदार्धम् । ¹²कौसिकगोत्रगोहडपुत्रहि । माल्हूकस्य पदार्धम् ॥
¹³कस्यपगोत्रविस्वरूपपुत्रहि । दिवाकरस्य पदार्धम् ॥ व[त्स]गोत्रकी-
र्त्तिधरपुत्रहि । सांगमस्य पदार्धम् ॥ ¹⁴परासरगोत्रसीमे-
- 84 श्वरपुत्रश्च । भाभूकस्य पदार्धम् ॥ ¹⁵कस्यपगोत्रसूल्हणपुत्रहि [1*] लालेकस्य
पदार्धम् ॥ गौतमगोत्रजयसर्म्पपुत्रहि¹⁶ [1*] भावसर्म्पणः¹⁷ पदार्धम् ॥
¹⁸परासरगोत्रहि । भास्करपुत्रहि । वाल्हूकस्य पदार्धम् ॥

¹ Read उपमन्य⁴ Read कौशिक⁷ Read बौधायन¹⁰ Read कस्यप¹³ Read कस्यपगोत्रविस्वरूप.¹⁶ Read 'शर्म'² Read पराशर⁵ Read लखण.⁸ Read पराशर¹¹ Read कौशिकगोत्रहि¹⁴ Read पराशर¹⁷ Read 'शर्मण'.³ Read महीधरस्य.⁶ Read कौण्डिन्य.⁹ Read कौण्डिन्य.¹² Read कौशिक¹⁵ Read कस्यप¹⁸ Read पराशर.

- 85 ¹मौद्गल्यगोत्रदि । तीकमपुत्रत्रि । धरणीधरस्य पदार्द्धम् ॥ ²कौशिकगोत्र-
दि । वील्हूपुत्रप । केशवस्य पदार्द्धम् ॥ ³कौशिकगोत्रदि [1*] पाल्हू-
पुत्र[दि] । जल्हेकस्य पदार्द्धम् । भारद्वाजगोत्रदि । ⁴सुभकर-
86 पुत्रदि [1*] देवेश्वरस्य पदार्द्धम् ॥ ⁵कश्यपगोत्रदि [1*] धरणीधरपुत्रदि ।
नारायणस्य पदार्द्धम्⁶ ॥ मौनसगोत्रदि । नारायणपुत्रदि । विद्याधरस्य
पदार्द्धम् ॥ भारद्वाजगोत्रगोठपुत्रचौ । लाहडस्य पदार्द्धम् ॥
87 गौतमगोत्रदेवशर्मपुत्रदि । जाल्हूकस्य पदार्द्धम् ॥ ⁷साकल्यगोत्रति ।
महेश्वरपुत्र(1)दि [1*] गा[गू]कस्य पदार्द्धम् ॥ भरद्वाजगोत्रठ ।
माधवपुत्रठ । लाहडस्य पदमेकम् । ⁸परासरगोत्रदी । देव-
88 नाभपुत्रदी । जैतनाभस्य पदमेकम् । कश्यपगोत्रदि । वत्सपुत्रदि ।
महीधरस्य पदार्द्धम् । कश्यपगोत्रदि । नागशर्मपुत्रदि । विद्या-
धरस्य पदार्द्धम् । मौद्गल्यगो-
89 त्रदि । ⁹रिषिपुत्रदि । दामरस्य पदार्द्धम्¹⁰ । कृष्णात्रेयगोत्रदि । सोनड-
पुत्रदि । रासलस्य पदार्द्धम् । शाण्डिल्यगोत्रति ।
¹¹मालावरपुत्रति । बाल्हेकस्य पदार्द्धम् । जीव-
90 न्तायनगोत्रदि । ¹²सुभादित्यपुत्रप । देल्हस्य पदार्द्धम् । शाण्डिल्यगोत्रति ।
आल्हीपुत्रति । माल्हेणस्य पदार्द्धम् । शाण्डिल्यगोत्रति । आल्ही-
पुत्रति । साल्हेणस्य पदार्द्ध-
91 म । कश्यपगोत्रत्र । श्रीधरपुत्रत्र । यशोधरस्य पदार्द्धम् । भरद्वाजगो-
त्रदि । माढूपुत्रदि । रील्हूकस्य पदार्द्धम् । ¹³लौगाक्षगोत्रदि ।
गोपतिपुत्रदि । पीथूकस्य प-
92 दार्द्धम् । कश्यपगोत्रचौ । केशवपुत्रचौ । राल्हेकस्य पदार्द्धम् । भर-
द्वाजगोत्रदि । माढूपुत्रदि । देजकस्य पदार्द्धम् । भार्गवगोत्र-
दि । [ग • पुत्र]-¹³

¹ Read मौद्गल्य² Read कौशिक³ Read सुभकर⁴ Read कश्यप⁵ Read पदार्द्धम्⁶ Read साकल्य⁷ Read परासर⁸ Read ऋषि⁹ Read पदार्द्धम्¹⁰ Read मालावर¹¹ Read सुभादित्य¹² Read लौगाक्षि.¹³ The lower portion of the last four *aksharas* is gone. The two first may be *Gdgé*, *Gámge*, or *Gagé*, the *anuvāra* may be an accidental dot.

[illegible]

С. КУЛТЗОВ

SCALE 3

From Impressions by Dr. A. Fuhrer

Photo 310 Calcutta

Third Plate

- 93 [चौ?] कुलधर¹ । चौ । लाखणपुत्र[चौ] । जयाणंद । तथा भ्रातृ-
आनद² । तथा पुत्रमाधव । ³विष्णुवृद्धिगोत्रचौ । लाहडपुत्रदि ।
सीमेश्वर । ⁴परासरगोत्रचौ । गोविंद-
- 94 पुत्रचौ । पजून । दर्भिगोत्रदि । गोसेपुत्रदि । वासुदेव । तथा भ्रातृ-
वाल्हण⁵ । दर्भिगोत्रदि । गोधणपुत्रमारायण⁶ । दर्भिगोत्रदि ।
गल्हेपुत्रदि । आनद ।
- 95 गीतमगोत्रति । सीलिपुत्रति । विद्याधर । भरद्वाजगोत्रति । गङ्गाधर-
पुत्रति । देवधर । गर्गगोत्रदि । पीयनपुत्रदि । कूके ।
⁷वपुलगोत्रदि । सीलिपु-
- 96 चसाल्हे । उपमन्युगोत्रदि । श्रीपालपुत्रदि । साल्हे । कश्यपगोत्रति ।
वीठुपुत्रति । मालाधर । गीतमगोत्रति । देवधरपुत्रति ।
सतानद⁸ । शांडिल्यगोत्रति । कुमार-
- 97 गर्भपुत्रति । देज । गीतमगोत्रति । साल्हेणपुत्रति । वाऊ । मौनस-
गोत्रदि । ⁹खल्हेणपुत्रदि । सांतट¹⁰ । भरद्वाजगोत्रदि । ¹¹हिरा-
दित्यपुत्रदि । कुडण । कौत्सगोत्र(।)-
- 98 दि । उत्तरादित्यपुत्रदि । सामू । भरद्वाजगोत्रदि । देल्हेणपुत्रदि ।
रैधे¹² । कश्यपगोत्रदी । लाहडपुत्रदि । मालाधर । ¹³शाक्य-
गोत्रदि । लक्ष्मीधरपुत्रवेदशर्म [।*]
- 99 वत्सगोत्रदी । सोटेपुत्रदि । गङ्गाधर । कश्यपगोत्रप । गङ्गाधरपुत्रप ।
हरिधर । सावर्ण्यगोत्रति । हिरण्यपुत्रति [।*] सीमे । वत्सगोत्र-
दि । राघवपुत्रदि । रिसि-¹⁴
- 100 केश । तथा भ्रातृदि । गयाधर । गर्गगोत्रदि । रामपुत्रप । गदा-
धर । भरद्वाजगोत्रप । ¹⁵क्षणापुत्रप । गामे । शांडिल्यगोत्रप ।
सीमेपुत्रप । केशव । कश्यपगोत्रप । यशदे-¹⁶

¹ The first *akshara* looks like *tró*, possibly to be read *tró* The *akshara* *lu* is badly formed and looks like *pua* With this name begins a separate list, comprising the names of 82 persons

² Read आनन्द.

³ Read विष्णुवृद्धि The *akshara* *shnu* looks like *shnu*

⁴ Read पराशर

⁵ Perhaps रान्हण

⁶ Read नारायण

⁷ Read वन्मुल

⁸ Read शतानन्द

⁹ Read सूतहण

¹⁰ Perhaps सामट

¹¹ Read हिरादित्य

¹² [Compare the modern रयधी — G Bühler]

¹³ Read शाक्य

¹⁴ See page 162, note 3

¹⁵ The *akshara* *shna* looks like *pna*

¹⁶ Read यशोदेव.

- 101 वपुत्रपं । अजी । ¹शांकृत्यगोत्रचौ । माल्हुपुत्रचौ [1*] गोविट ।
वत्सगोत्रति । जगसीहपुत्रति । धरणीधर । ²परासरगोत्रति ।
रुद्रपुत्रति । छीतू । कश्यपगोत्रहि । चक्रस्वामि-
- 102 पुत्रहि । आमदेव । ²परासरगोत्रति । थानूपुत्रति । गांगू । कात्या-
यनगोत्रचौ । केशवपुत्रचौ । देवशर्म । ³शांकृत्यगोत्रचौ ।
धरणीधरपुत्रचौ । तीकव । भरद्वाजगोत्रचौ [1*]
- 103 धरणीधरपुत्रचौ । पद्मस्वामि । मौनसगोत्रहि । सीधनपुत्रथो ।
लाहड । मौनसगोत्रथो । रासलपुत्रहि । नारायण । कृष्णात्रेय-
गोत्रहि । निम्बरथपुत्रहि । वेदू ।
- 104 कश्यपगोत्रहि । गयाधरपुत्रहि । सहारण । कश्यपगोत्रप । हरिपुत्रप ।
देदे । जातूकर्णगोत्रहि । सूपटपुत्रहि । राजे । ⁴कौसिकगोत्रति ।
देवनाभपुत्रति । कीर्त्तिनाभ ।
- 105 ⁵कौसिकगोत्रति । देवहरपुत्रति । उदयनाभ । ⁶कौसिकगोत्रअ । देव-
धनपुत्रहि । श्रीकर । ⁶कौसिकगोत्रहि । दिनकरपुत्रहि ।
विष्णुशर्म । भरद्वाजगोत्र(1)पं । म-
- 106 नुपुत्रप । कनादित्य । ⁷शांकृत्यगोत्रहि । वाळूपुत्रहि । केशव । वसे-
गोत्रति । मद्वादेवपुत्रति । पदुमे । गर्गगोत्रठ । आभट-
पुत्रगै⁸ । लोलिक । भरद्वाजगोत्र-
- 107 हि । आल्हणपुत्रहि । राल्हु⁹ । कश्यपगोत्रति । वत्सराजपुत्रति ।
खांभू । मौदृत्यगोत्रहि । रुद्रपुत्रति । सीज । गर्गगोत्रदी ।
माघपुत्रअ । शकुनादित्य । भरद्वाजगोत्र-
- 108 प । लक्ष्मीधरपुत्र(1)पं । देदे । भरद्वाजगोत्रआल्हुपुत्रसाल्हण । भर-
द्वाजगोत्रप । विद्याधरपुत्रप । वाळू । वसिष्ठगोत्रहि । जागर्षि-
पुत्रकील्हण । (एक 1) वसिष्ठगोत्रमहे-
- 109 खरपुत्रहि । राम् । गौतमगोत्रहि । दामोदरपुत्रहि । माल्हु । जीव-
न्तायनगोत्रहि । जयद्रथपुत्रप । दाज । गौतमगोत्रहि । लक्ष्मी-
धरपुत्रपं । पुरुषोत्तम । कश्यप-
- 110 गोत्रचौ । सहिलपुत्रचौ । लाले । कश्यपगोत्रचौ । गोल्हेपुत्रचौ ।
भद्रेखर । वसिष्ठगोत्रहि । ¹⁰दागोदरपुत्रचौ । वज्र । ¹¹कृ-
ष्णात्रेयगोत्रहि । जयसीहपुत्रचौ । जाग-

¹ Read सांकृत्य⁴ Read कौशिक.⁶ Read कौशिक, kau looks like paid⁹ Rālhā looks like Rālhna² Read पराशर⁵ Read कौशिक⁷ Read सांकृत्य¹⁰ Read दामोदर.³ Read सांकृत्य⁸ Read 'ची.¹¹ The व in कृष्ण looks like प

- 111 पिं । गौतमगोत्रहि । माधवपुत्रकुले । उपमन्युगोत्र(i)नागशर्मपुत्ररतन ।
भरद्वाजगोत्रहि । आल्हणपुत्रहि । तान्हू । भरद्वाजगोत्रहि ।
गङ्गाधरपुत्रहि । अस-
- 112 धर । भार्गवगोत्रत्र । जयद्र[ध]पुत्रति । धर्मधर । कश्यपगोत्रदेद-
पुत्रहि । आसदेव । भरद्वाजगोत्रहरिपुत्रहि । महेश्वर । वधुलगो-
त्रसीलेपुत्रहि । कूल्हण । भ-
- 113 रद्वाजनारायणपुत्रति¹ धरणीधर । भरद्वाजगोत्रदी । कृष्णपुत्रहि । देवधर ।
एव ब्राह्मण ८२ एषा 'समासत्वे पदत्रिचत्वारिंशदाङ्कतोपि'
पद ४३ कश्यप-
- 114 गोत्रप [i*] गोविन्दपुत्रहि । देकु⁴ । ⁵[श]ल्लत्यगोत्रहि । बहुधरपुत्रदी ।
आसदेव । गौतमगोत्रत्र । रा[म]पुत्रचौ । कूके ।
भरद्वाजगोत्रप । केशवपुत्रप [i*] विद्याधर [i*]
- 115 (व) [i*] देवीसदी । जाहडपुत्रदी । नागशर्म । गौतमगोत्रठ ।
गयाधरपुत्रठ । वासुदेव । एव ब्राह्मण ६ एषा 'समासत्वे
'पदपञ्चदशतोपि पद ६ 'परासरगोत्रहि । महा-
- 116 शर्मपुत्रप । नामशर्म । ⁸परासरगोत्रहि । वीन्द्रणपुत्रहि । जयशर्म⁹ ।
कृष्णत्रेयगोत्रदेदिपुत्रधर्माण्ड । ¹⁰परासरगोत्रजयशर्मपुत्र(i)हरिशर्म ।
एषा पदमेक-
- 117 म । इति मत्वा भवद्भिर्भागभोगादिक सर्वमेभ्यः समुपनेतव्यम्¹¹ । तदेता-
न्ग्रामानमीषा समन्दिरप्राकारान्सनिर्गमप्रवेशान्ससर्वाशनेत्तुकोपीससणा-¹²
- 118 ¹³स्त्रमधूकादिभूरुहान्सवनश्वभ्रिनिधानान्सलोहाद्याकरान्सगोकुलानपरैरपि सीमा-
न्तगतैव्वस्तुभिः¹⁴ सहितान्सवाह्याभ्यन्तरादायान¹⁵ भुञ्जानाना क-
- 119 पंता¹⁶ कषयतां दानाधानविक्रय वा कुर्वतां न केनचि[त्का]चिद्वाधा क्त-
व्या¹⁷ । अत्र च राजराजपुरुषादिभिः स्व स्वमाभाव्य ¹⁸परिहरणी-
यमिदञ्चास्मद्दानमना-

¹ Read भरद्वाजगोत्रनारायण⁴ Read देकु⁷ Read यदङ्क¹⁰ Read पराशर¹ Read चघ¹⁴ Read कषयता कषयता² Read समाय⁵ Read शल्लत्य⁸ Read पराशर¹¹ Read 'तव्यम्¹⁴ Read सीमान्तर्गतैर्वस्तुभिः¹⁷ Read कर्तव्या³ Read 'शदङ्कतो⁶ Read समाय⁹ Read 'शर्म¹² Read 'सनेत्तुकोपीतशणा¹⁵ Read 'दायान्¹⁸ Read परिहरणीय

- 120 क्खेमनाहार्यञ्चेति भाविभिरपि भूमिपालैः पालनीयमिति ॥ वुल्लच्च¹ ।
 षष्टि वर्षसहस्राणि² स्वर्गे³ वसति भूमिदः । आच्छेत्ता चानुमन्ता
 च तान्नेव नरके वसत⁴ ॥
- 121 'सूमिदानस्य यः कर्त्ता यश्च कारयिता शुविः⁵ । पालकश्चानुमन्ता च
 स्वर्ग⁶ गच्छति मानवः ॥ स्वदत्तां परदत्ता⁷ वा यो हरति वशुन्य-
 राम⁸ । स विष्टाया⁹ क्रिमिर्भूत्वा पि-
- 122 तुभिः सह मज्जति ॥ सर्वानेतान्भाविनः पार्थिवेन्द्रान्भूयो भूयो याचते
 रामभद्रः । सामान्योय धर्मसेतुर्नृपाणां काले का[लि] पालमीयो¹⁰
 भवन्निरिति ॥
- 123 सहस्तीयं राजश्रीपरमर्दिदेवत्य¹¹ मतम्मम । ¹²विरचितशुभकम्प्रीनामवास्तव्यवंशः
 सकलगुणगणाना वेश्म पृथ्वीधराख्यः । आलखदमनि-¹³
- 124 पालस्याज्ञया धर्मलेखी ¹⁴स्फुटललितनिवेशैरक्षरैस्ताम्बपट्टम्¹⁵ ॥ उत्कीर्णञ्च
 पितलहारपालहणेनेति ॥ मङ्गलमहाश्रीः ॥ थ ॥

APPENDIX

A — List of Names of Gôtras

Atri, II 59, 68, 79 (twice)	Gautama, II 17, 18, 22, 27, 29, 36 (twice), 38, 39 (twice), 44, 49, 52, 57, 65 (twice), 76, 84, 87, 96, 97, 109 (twice), 111, 114, 115
Bâbhravya, I 23	Gôtama, II 25, 95
Bandhula, II 38, 95, 112	Jâtûkarna, I 104
Baudhâyana, I 80	Jîvantâyana, II 89, 109
Bharadvâja, II 18, 20, 23, 24, 45, 51, 61, 62 (twice), 63 (twice), 64, 65, 71, 73, 75, 76 (twice), 77, 79, 87, 91, 92, 95, 97, 98, 100, 102, 105, 106, 107, 108 (twice), 111 (twice), 112 (twice), 113, 114	Kaśyapa, II 17, 21, 23, 24, 25, 31, 32, 33 (twice), 34, 35, 38, 41, 42, 48, 49, 54, 55, 56 (twice), 60, 62, 63, 68, 74, 75, 82, 83, 84, 86, 88 (twice), 91, 92, 96, 98, 99, 100, 101, 104 (twice), 107, 109, 110, 112, 113
Bhâradvâja, II 85, 86	Kâtâyâna, I 102
Bhârgava, II 21, 29, 43 (twice), 44, 46, 47, 48, 50, 51, 53, 56, 78, 92, 112	Kaundînya, II 34, 80, 81
Chaudrâtrêya, II 37, 53, 66 (twice)	Kausîka, II 30, 61, 67, 78, 82, 83, 85 (twice), 104, 105 (three times)
Darbhi, I 94 (three times)	Kantsa, II 27, 40, 64, 97
Dardhyachyuta, II 51, 52.	Krishnâtrêya, II 20, 21, 25, 28, 32, 37 (twice), 40, 58, 89, 103, 110, 116
Dhaumya, II 52, 53, 57	
Garga, II 95, 100, 106, 107	
Gârgya, II 47, 59	

¹ Read उक्तं च⁴ Read भूमि.⁷ Read दत्ता¹⁰ Read पालनीयो¹³ Read अलिखदमनि°² Read सहस्राणि⁵ Read शुचि.⁶ Read वसुधराम्¹¹ Read देवस¹⁴ Read स्फुट³ Read वसेत्⁶ Read स्वर्ग गच्छति⁹ Read विष्टाया कृमि°²² Read कर्गो°¹⁵ Read पट्टम्

Kutsa, II 44, 58	Śāndilya, II 22, 45, 49, 50, 60, 78, 81, 89, 90 (twice), 96, 100
Laugakshi, I 91	Sauśravasa, I 27
Māhula, I 70	Sāvarnya, I 99
Mandavya, I 32	Traikāyana, II 19 (twice), 43, 54, 66, 67
Mandgalya, II 73, 85, 88, 107	Upamanyu, II 17, 47, 48, 76, 96, 111
Manna, II 86, 97, 103 (twice)	Vasê, I 106
Pāṇini, II 41, 42	Vasishtha, II 26 (twice), 30, 35, 41, 42, 54, 55, 57, 58, 59, 69, 71, 72, 108 (twice), 110
Parāśara, II 28, 30, 31, 34, 35, 55, 64, 69 (twice), 71, 75, 77, 80, 81, 83, 84, 87, 93, 101, 102, 115, 116 (twice)	Vatsa, II 36, 40, 68, 70 (twice), 74, 77, 82, 83, 99 (twice), 101
Sāṃkṛitya, II 18, 22, 33, 72, 87, 98, 101, 102, 106, 114	Vishnuvridha, I 93

B — List of Names of Men

Ābhata, I 106	Dēda, I 112
Abhinanda, I 66 (twice)	Dedê, II 104, 108
Ajai, I 74	Dēdi, I 116
Ajau, I 101	Dēhula, I 33
Ajayapāla, II 19, 20, 67 (twice)	Dēlha, I 90
Ālhana, II 23, 33, 55, 63, 77, 107, 111	[Dēlhā], Gen Dēlhākasya, I 25
Ālhi, I 90 (twice)	Delhana, II 21, 44, 98
Ālhū, I 108 Gen Ālhūkasya, II 35, 41	Delhū, I 35 Gen Delhūkasya, I 21
Āmadēva, II 45, 102, 112, 114	Deū, II 97, 114 Gen Dēūkasya, II 36, 57, 72, 92
Ānanda, II 20, 62, 93, 94	Dēvadatta, II 34, 42
Anatapala, I 55	Dēvadhana, I 105
Asadhara, II 53, 63, 64, 75, 111	Dēvadhara, II 95, 96, 113
Avasara, I 24	Dēvahara, I 105
Bahndhara, I 114	Dēvanābha, II 87, 104
Bāhula, I 24	Devārshi, II 48, 73
Bahuladēva, I 51	Dēvaśarman, II 17, 41, 62, 74, 75, 87, 102
[Bhābhū], Gen Bhābhūkasya, II 77, 84	Dēvavrata, I 33
Bhadrēśvara, I 110	Devēśvara, II 56, 86
Bhānika, I 71	Dēvisa, I 115
Bhāskara, II 32, 52, 81, 84	[Dhāndhē], Gen Dhāndhēkasya, I 18
Bhavanasāmi (perhaps Bhuvana°), I 44	Dhānū, I 72
Bhāvaśarman, I 84	Dharanidhara, II 26, 28, 70, 74, 79, 85, 86, 101, 102, 103, 113
Bhayila, I 53	Dharmadhara, I 112
Bhōgāditya, I 48	Dharmānanda, I 66 Dharmānanda, I 116
Bōdhānē, I 17	Dhēlhana, I 23
Brahman, II 43, 47, 77, 110	Dinakara, I 105
Chakrasvāmin, II 82, 101	Divakara, II 58, 81, 83
Chandraditya, I 60	Gadadhara, I 100
Chaturbhūja, I 32	Gāgē, II 78, 92(?) Gen Gāgēkasya, I 66
Chaubhūja, I 65	Gāgū, II 43, 74, 92(?) Gen Gāgūkasya, I 87
Chhītū, I 101	Gālhana, II 23, 75
Dāmara, II 80, 89	Galhē, I 94
Dāmōdara, II 29, 30, 31, 32, 72, 109, 110	
Datū, I 109	
[Dayi], Gen Dāyikasya, I 29	

- [Gálhê], *Gen* Gálhêkasya, 1 32
 [Gálhû], *Gen* Galhûkasya, 1 80
 Gâmê, 1 100
 Gangâdhara, 11 23, 29, 35, 54, 59, 95, 99
 (twice), 111
 Gângû, 11 57, 102
 Gâsala, 11 62, 63, 71
 Gantama, 1 24
 Gayâdhara, 11 26, 69, 73, 100, 104, 115
 Gôdhana, 1 94
 Gôhada, 11 82, 83
 Gôlhê, 11 36, 110
 Gôpati, 1 91
 Gôsê, 1 94
 Gôtha, 11 70, 86
 Gôvinda, 11 18, 27, 39, 46, 49, 55, 57, 93, 101,
 114
 Hâla, 1 60
 Hari, 11 24, 41, 45, 104, 112
 Haridatta, 1 78
 Haridhara, 1 99
 Harîsarman, 11 36, 116
 Hîrâditya, 1 97
 Hiranya, 1 99
 Jâdû, 1 42
 Jagaddhara, 11 26, 56
 Jâgarshi, 11 108, 110
 Jagasiha, 1 101
 Jagê, 1 27
 [Jâgû], *Gen* Jâgûkasya, 1 78
 Jâhada, 11 59, 61, 79, 115
 Jâhula, 1 38
 [Jante], *Gen* Jantêkasya, 1 36
 Jantanâbha, 1 88
 Jâlhana, 1 68
 [Jâlhê], *Gen* Jâlhêkasya, 11 27, 33
 Jâlhû, 1 52 *Gen* Jâlhûkasya, 11 77, 87
 Jayadratha, 11 109, 112
 Jayânanda, 1 93
 Jayâsarman, 11 62, 71, 84, 116 (twice)
 Jayasiha, 1 110
 Kadû, 1 37
 Kamalasana, 1 70
 Kâmê, 1 42
 Kanâditya, 1 106
 Kanasami, 11 36, 39
 [Kândû], *Gen* Kândûkasya, 1 23
 Kapilêśvara, 1 51
 Kîsava, 11 17, 46, 52, 60, 62, 82, 85, 92, 100,
 102, 106, 114
 Kîlhana, 11 19, 72, 108
 Kîrtadhara, 1 83
 Kîrtinâbha, 1 104
 Kithana, 1 69
 Kôkâ, 1 40
 Krishna, 11 100, 113
 Krishnasarman, 1 71
 Kûkê, 11 95, 114
 Kuladhara, 11 19, 93
 Kulâditya, 1 63
 Kulê, 1 111
 Kûlhapa, 1 112
 Kumârasarman, 1 96
 Kundana, 1 97
 Lâhada, 11 28, 51, 86, 87, 93, 98, 103
 Lakhana, 1 79
 Lâkhana, 1 93
 Lakhânâditya, 1 72
 [Lâkhû], *Gen* Lâkhûkasya, 11 20, 39, 50, 54
 Lakshmîdhara, 11 21, 22, 28, 37, 47, 61, 74,
 77, 98, 108, 109
 Lâlê, 11 70, 110 *Gen* Lâlêkasya, 1 84
 Lôhada, 1 18
 Lôhka, 1 106
 Mâdhava, 11 45, 87, 93, 111
 Mâdhû, 11 91, 92
 Madhuka, 1 80
 Madhusûdana, 11 43, 49, 57, 59 (twice)
 Mâgha, 1 107
 Mahâdêva, 1 106
 Mahânanda, 11 41, 42
 Mahârâja, 1 67
 Mahâsâna, 1 47
 Mahâsarman, 11 48, 67, 115
 Mahasû(?), 1 73
 Mahêśvara, 11 87, 108, 112
 Mahîdhara, 11 29, 50, 68, 77, 78, 88
 [Mahilû], *Gen* Mahilûkasya, 1 61
 Mahîndasvâmin, 11 37, 39 (twice)
 Mahîpala, 1 61
 Mahula, 1 69
 Mâlâdhara, 11 68, 81, 89, 96, 98
 Mâlha, 1 37 (twice)
 Mâlhana, 11 69, 90
 Mâlê, 1 34
 Mâlû, 11 101, 109 *Gen* Mâlûkasya, 11
 53, 63, 83
 Manâditya, 1 71
 Mandîatha, 1 38
 Manu, 1 105.

- [Mílú], *Gen Mílukasya*, 1 73
 Nágaśarman, 11 27, 30, 88, 111, 115, 116
 Nábula 1 36
 Namadéva, 1 49
 Narasimha, 11 20, 62
 Náráyana, 11 24, 26, 30, 32, 38, 42, 56, 58, 61,
 77, 79 (twice), 86 (twice), 94, 103, 113
 Naróttama, 1 75
 Nâta, 1 35
 Nâté, 1 76
 Nilakantha, 1 72
 Nimbadéva, 1 18
 Nimbaratha, 1 103
 Padmakara, 11 80, 81
 Padmanabha, 1 31
 Padmasvâmin, 1 103
 Padumê, 1 106
 Pajjûna 11 39, 94
 Palhana, 11 64, 75
 [Pâlhê], *Gen Pâlhékasya*, 1 21
 Pâlhû, 11 31, 80, 85 *Gen Pâlhúkasya*, 11 25,
 31, 58
 Pânini, 1 54
 Pâpâ, 1 22
 Parâśara, 1 59
 Paraśurâma, 1 47
 Parnâha (? Pavanâha), 11 23, 76
 Pithana, 11 52, 64, 69, 75, 95
 [Pithû], *Gen Pithúkasya*, 11 28, 37, 50, 82, 91
 Pithuka, 1 76
 Prabhâkara, 1 51
 Prithvîdhara, 1 65
 Purushóttama, 11 24, 57, 65, 109
 Râghava, 1 99
 Râdhê, 1 98
 Râjê, 1 104
 [Râlhê], *Gen Râlhékasya*, 1 92
 Râlhû, 1 107 *Gen Râlhúkasya*, 1 54
 Râma, 11 34, 100, 109, 114
 Râmachandra, 1 58
 Râsâia, 11 89, 103
 Ratana, 1 111
 Ratneśvara, 1 68
 Ravapa, 11 48, 56, 73
 [Rilhê], *Gen Rilhékasya*, 1 38
 [Rilhû], *Gen Rilhúkasya*, 11 35, 91
 Rísada, 1 40
 Rishi, 11 33 48 (twice), 57, 89
 Rísiba, *Gen Rísikasya*, 1 26
 Rísikêsa, 11 52, 60, 99
 [Riśû], *Gen Riśúkasya*, 1 22
 Rudra, 11 101, 107
 Sâbhû, 1 98
 [Sahajê], *Gen Sahajékasya*, 1 22
 Sahârana, 1 104
 Śakunâditya, 1 107
 [Salakhanê], *Gen Salakhanékasya*, 1 68
 Sâlhana, 11 90, 97, 108
 Sâlhê, 1 96 (twice)
 Sâmgama, 1 83
 Sâmtata (? Sâmhata), 1 97.
 Śarmaditya, 1 60
 Sarvadhara, 1 41
 Śatânanda, 1 96
 Sîdhana, 1 103
 Sîhada, 1 44
 Sîlana, 1 45
 Sîlê, 1 95 (twice), 112
 [Sîlû], *Gen Sîlúkasya*, 1 64
 Sîrî, 11 19, 51 *Gen Sîrikasya*, 1 78
 Sîrû, 1 107
 Śivâditya, 1 82
 Sôla, 1 40
 Sômadatta, 1 64
 Sômadéva, 11 53, 78
 Sômarâja, 1 20
 Sômê, 11 99, 100 *Gen Sômékasya*, 1 64
 Sômêśvara, 11 82, 83, 93
 Sônada, 1 89
 Sôtê, 1 99
 Śridhara, 11 34, 35, 76, 79, 80, 91
 Śrîkara, 1 105
 Śrînivâsa, 1 65
 Śrîpâla, 1 96
 Śubhâditya, 1 90
 Śubhâkara, 1 54
 Śubhamkara, 11 41, 43, 52, 85
 Sôdha, 1 76
 Sûhla, 1 110
 Suja, 1 65
 Sûlhana, 11 84, 97
 Sûpata, 11 65, 70 (twice), 104
 Suróttama, 1 74
 Svâmbhû, 1 107
 Talhû, 1 111
 Thânû, 1 102
 [Thêdû (?)], *Gen Thêdúkasya* (?), 1 42
 Tikama, 11 21, 85
 Tikava, 11 18, 20, 25, 45, 50, 102.
 Tilhû, 1 68
 Trilôchana, 11 49, 55
 Udayanâbha, 1 105

Ohaḍa, l. 74.
 [Ūhā], Gen. Ūhākaṣya, l. 85.
 Uttarāditya, l. 98.
 Vāchchha, ll. 22, 40, 106.
 Vachchharāja, ll. 43, 67.
 Vāchchhila, l. 70.
 Vāchchhā, l. 108. Gen. Vāchchhākaṣya, ll.
 27, 45.
 Vālhapa, ll. 31, 94.
 Vālhā, l. 23. Gen. Vālhākaṣya, ll. 47, 89.
 [Vālhā], Gen. Vālhākaṣya, ll. 23, 56, 84.
 Vāmadvā, ll. 61, 82.
 Vāmana, ll. 18, 33, 38.
 Varāha, l. 38.
 Vāsadhara, l. 58.
 Vast, l. 76.
 Vāśadvā, ll. 84, 40, 46 (twice), 56, 94, 121.
 Vāśuki, l. 67.
 Vastpāla, l. 54.
 Vata, l. 88.
 Vatacārja, l. 107.

Vā, l. 97.
 Vā, l. 98.
 Vā, l. 99.
 Vāśarman, l. 98.
 108.

108.
 Vāśarman, l. 99.
 Vāśarman, l. 99.
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 Vāśarman, l. 99.

No.

A pamphlet, by the late Dr.
 Indu, was printed at the Mission
 by Professor
 and by myself in
 from the author,
 the pamphlet was
 303-516).

The
 the Church
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The variations of the Kôttayam versions are very slight, and do not practically affect the meaning of the inscription. In the case of the larger Cross the top of the last upstroke in *avakhshây* appears to turn to the right, and in the case of the smaller Cross it is farther turned downwards, so as to alter the reading into *avakhshây-ich*, 'both forgiving'. The last letter of *madam afrâs ich* is also doubled in both versions at Kôttayam, so as to alter the reading into *madam-afrâs-ichich*, 'and even upraising'. It may not be possible to quote such a duplication of *ich* or *ich* from Pahlavi MSS, but it would be perfectly legitimate to use it, because the former *ich* is adverbial and the latter conjunctive. The ornamental character at the beginning of the second line, which is little more than a dash in the Mount version, is much more elaborate in both versions at Kôttayam. If this character be really a group of letters, it may be guessed to represent the preposition *bên*, 'within,' in which *b* is written like *đ*. The meaning of *bên sūr zây* might be 'inwardly (or in the habit of) offering the plea'.

A few of the words require some remarks. In 1873-74 all three decipherers agreed in reading the second word as *amen*, or *âmen*, assuming that the curve in the last downstroke was a defect. But the syllable *mû* or *man* occurs three times in the inscription, and its last stroke is always nearly straight and vertical. This fact renders the reading *âmen* almost impossible, especially as it is not known as a Pahlavi word. The only Pahlavi letter that has the peculiar backward curve of this last downstroke is *ch*, and the whole compound can be read *ham-ich*, 'even the same,' which is a common Pahlavi word. The word *sūr-zây*, 'offering the plea,' is decidedly the most uncertain in the whole sentence, but it is difficult to suggest any more plausible interpretation. Finally, the word *bun*, 'origin, beginning,' is always written *bûn* in Pahlavi, so far as is known, and it may perhaps be so spelt in the case of the larger Cross at Kôttayam.

Under the larger Cross at Kôttayam there is also an old Syriac inscription, which Professor Wellhausen of Göttingen identifies as the first part of *Galatians*, vi. 14 — 'But far be it from me to glory, save in the cross of our Lord Jesus Christ'. And he has kindly furnished me with a transcript of the original text in Hebrew characters as follows —

לי דיו לא נהוא לי דאשתבהר אלא אן בוקיפה דמרן אישוע משיחא

When this is compared with impressions of the inscription, it seems doubtful whether all the letters have been correctly cut into the stone. The identity of the text with *Gal* vi. 14 had already been ascertained by Burnell in 1873.

Regarding the date of the Pahlavi inscriptions nothing very definite can be ascertained from the forms of the letters. The oldest peculiarities are in the shapes of the letters *sh* (in *Meshikhâ*) and *t* or *d* (in *bûkhto* and *dardo*), and in the mode of connecting *h* and *d* with a following *m* in *ham-ich* and *madam*, this connection being with the lower part of the *m*, and not with its uppermost stroke as in later Pahlavi. This peculiar shape of *sh* occurs in *JRAS* Vol XIII Old Series, Plate 2, Nos 46, 74—77, 82, 83, and the connection with *m* in No 52. All the peculiarities can be found in the Kanheri Pahlavi inscriptions¹ of 10th October and 24th November 1009, and 30th October 1021, and some of them in the Pahlavi signatures of witnesses on a copper-plate grant to the Syrian Church in Southern India,² which has been attributed to the ninth century.

¹ See *Ind. Ant.* Vol IX pp 263—268

² See *JRAS* Vol VII Old Series, p 313

No 22 — THREE TAMIL INSCRIPTIONS AT KIL-MUTTUGUR

By E HULTZSCH, PH D

Kil-Muttugūr is a village in the Gudiyātam tālnka of the North Arcot district, about $2\frac{1}{2}$ miles north of the Virūchipuram Railway Station. On a visit to this place in 1887, I found in a field four stone slabs with rude sculptures and Tamil inscriptions, which were noticed in *South-Indian Inscriptions*, Vol I p 137. When I visited the same village again in 1896, one of the four slabs had disappeared. Probably the owner of the field had utilised it for building purposes. Of the remaining three slabs, photographs and inked estampages were prepared. Two of the slabs (A and B below) are fixed in the ground and standing, the third (C) is lying down. As will be seen below, all three refer to occurrences which took place at different dates in Mukkudūr (A) or Mukkuttūr (B and C),—the modern Kil-Muttugūr. A records a gift of land to a Brāhmana, B the death of a warrior in battle, and C the killing of a tiger.

A — INSCRIPTION OF NARASIMHAVARMAN

This inscription consists of nine cramped and straggling lines at the top of a rough stone slab¹. Below it is a bas-relief on a countersunk surface. The two centre figures, which face the proper right, are an elephant and, behind it, a bird, probably a goose (*hamsa*). The two figures are flanked by two lamps, and the bird is surmounted by a symbol which is not uncommon on Buddhist coins².

The alphabet is Tamil, with the exception of the Grantha word *srī*, with which the inscription opens. The characters are decidedly archaic. The letter *n* has the same form as in the Kaśākūḍi plates³. The letter *n* resembles the corresponding letter of the same plates in eight cases, but in two instances,⁴ where *e* or *ai* are prefixed to it, it has a more modern form in which the centre loop is completely developed. In a few respects the alphabet of the present inscription reminds of the Vatteḷuttu characters. Thus the letter *ś* approaches more nearly to the Vatteḷuttu than to the Tamil *s*. The initial *a* reminds of the same letter in the Cochin plates⁵. The letters *t*, *du*⁶ and *v*, and the secondary forms of *z* and *ṛ* closely resemble the corresponding letters of the plates of Jātīlavarman⁷.

The inscription is dated in the 18th year of the reign of 'the king, the victorious Narasimhavarman'⁸. The same name occurs among the Pallava kings of Kāñchi. But the two centre figures of the bas-relief below the inscription make it impossible to attribute this record to the Pallava dynasty, whose crest was a bull and whose banner bore a club. The elephant appears at the top of three stone inscriptions of the Western Ganga dynasty, which have been published by Mr Kittel,⁹ and the goose (*hamsa*) is said to have been the device on the banner of the mythical Ganga king Konkanī¹⁰. As both an elephant and a goose are engraved below the inscription, it may be assumed with some probability that Narasimhavarman belonged to the Western Gangas.

¹ A photograph of this slab is reproduced on the lower half of the Plate facing page 178, and a facsimile of the inscription is given on the Plate facing page 182.

² See, e.g., Sir A. Cunningham's *Coins of Ancient India*, Plate II No 20, and Sir W. Elliot's *Coins of Southern India*, Plate II No 41.

³ *South-Indian Inscriptions*, Vol II No 73.

⁴ In *padineffavadu*, l. 2, and *manavum*, l. 5.

⁵ Above, Vol III No 11.

⁶ In *yāndu*, l. 2, and *koduttām*, l. 7.

⁷ *Ind Ant* Vol XXII p 69 ff.

⁸ An inscription of the 3rd year of the same king was engraved on another stone slab, which is now missing, *South Indian Inscriptions*, Vol I No 134.

⁹ *Ind Ant* Vol VI p 101.

¹⁰ See *South Indian Inscriptions*, Vol II p 387, note 5.

The inscription records the gift of some land and of a house at Mukkudûr to a Brâhmana. The person who makes the grant, is introduced in the first person plural (l 7) and in the first person singular (l 8), but not named. Most probably the king himself is meant to have been the donor.

TEXT.¹

1	Śrī	[I*]	Kô	² visēya-Narasīngaparumaṅku
2	yāndu		paḍinettāvaḍu	Śanm[ā]du-
3	ran	tam=adī	Vārandara-Śāttaiyanārkkku	Mu-
4	kkudûr	avarudai[ya]	pun-pulamun=nan-pula-	
5	mum	avar=irunda	manai-um ³	[pā] ⁴ pu ⁵
6	śeydad=onṇu			kaī-nnīṇṇ=pey-
7	du	piramadāyan=koduttēm	[I*]	I-
8	du	kāttār	[kā]n=mēlav=en=	
9	[ra]lai	[I*]	Ara=ma[ravarka]	[II*]

TRANSLATION

Prosperity! In the eighteenth year (of the reign) of the king, the victorious Narasimhavarman,—having immersed in water (poured over our) hand one (coin) made of [6] panam,⁶ we gave to Vārandara-Śāttaiyanār, a worshipper of Shānmâtura (Kārttikēya), as a brahmadāya, his dry land and wet land and the house in which he resided (at) Mukkudûr. The feet of those who protect this (gift), shall be on my head.⁷ Do not forget charity!⁸

B—INSCRIPTION OF THE 29TH YEAR OF PARANTAKA I

The second rough stone slab,⁹ which is set up to the left of the inscription A, bears, in bas-relief, a warrior who is marching towards the proper left. He holds a bow in his left hand and a sword in his right, and wears a head-dress, a necklaco and a girdle. Behind him, on the proper right, is engraved a small quadruped, which looks like a donkey, but may be meant for a horso. The inscription is distributed round the upper portion of the sculpture. The first three lines run along the top of it. Of lines 4 to 12, the beginning stands on the left and the end on the right of the sculpture. The left portion of lines 7 to 12 is much worn.

The alphabet is Tamil, with the exception of the Grantha word *srī* (l 1). The type is the same as in the Tirukkalukkuṇṇam inscription of Parāntaka I.¹⁰

The inscription is dated in the 29th year of the reign of 'king Parakēsarivarman, the conqueror of Madurai (Madhurā),' i.e. of the Chōla king Parāntaka I,¹¹ who ruled from about A.D. 900 to 940.¹² It records the death of a warrior, who was killed after he had recovered some cattle which the Perumānadigal had seized at Mukkuttûr. By 'the Perumānadigal' we have probably to understand one of the kings of the Western Ganga family, who are known to have borne the title Perumānadi.¹³

¹ From inked stampages, prepared in 1896.

² Read *visēya* (i.e. *viyaya*).

³ Read *maṇaiyūm*, and compare *Ind. Ant.* Vol. XXII p. 68 f.

⁴ This symbol is perhaps an archaic form of the figure '6'.

⁵ This is probably an abbreviation for *panam*. A similar one is still in use, compare *South-Indian Inscriptions*, Vol. I Nos. 52 and 55.

⁶ Regarding this custom see above, Vol. III p. 255, note 3.

⁷ See above, p. 140, note 4.

⁸ See *ibid.* note 5.

⁹ A photograph of this slab is reproduced on the upper half of the Plate facing this page.

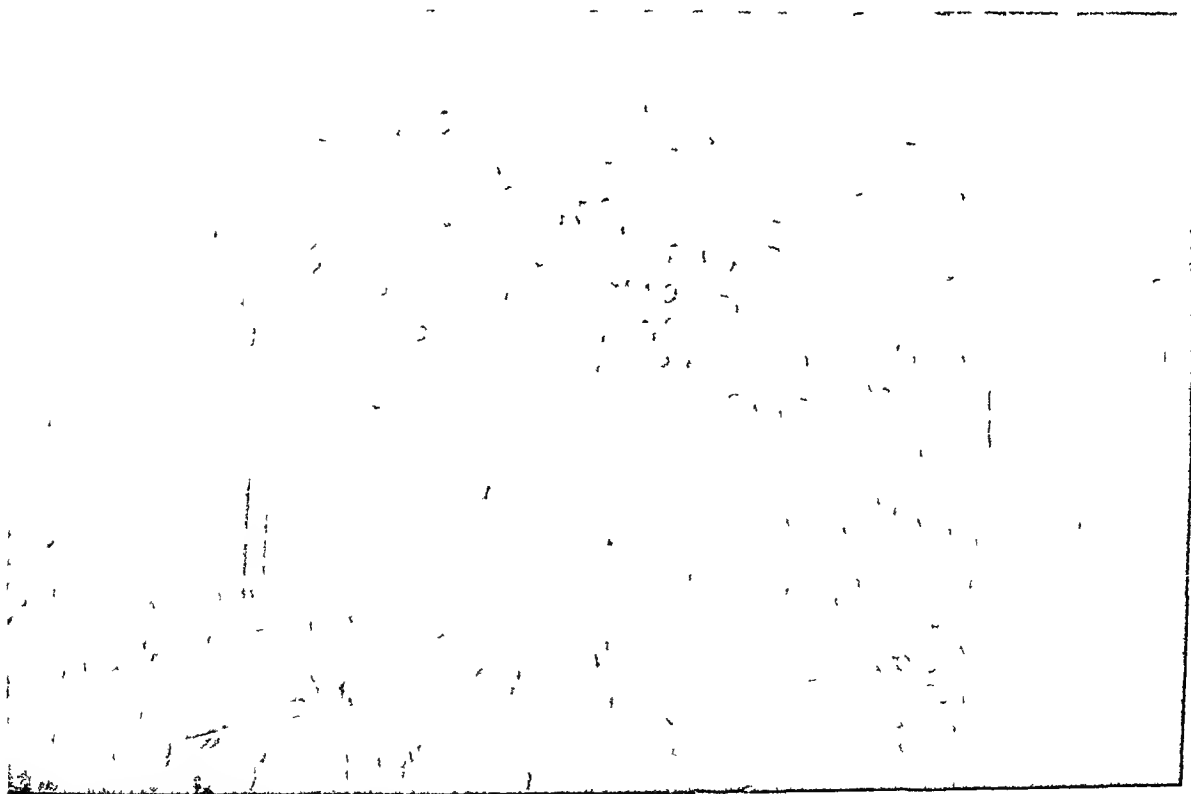
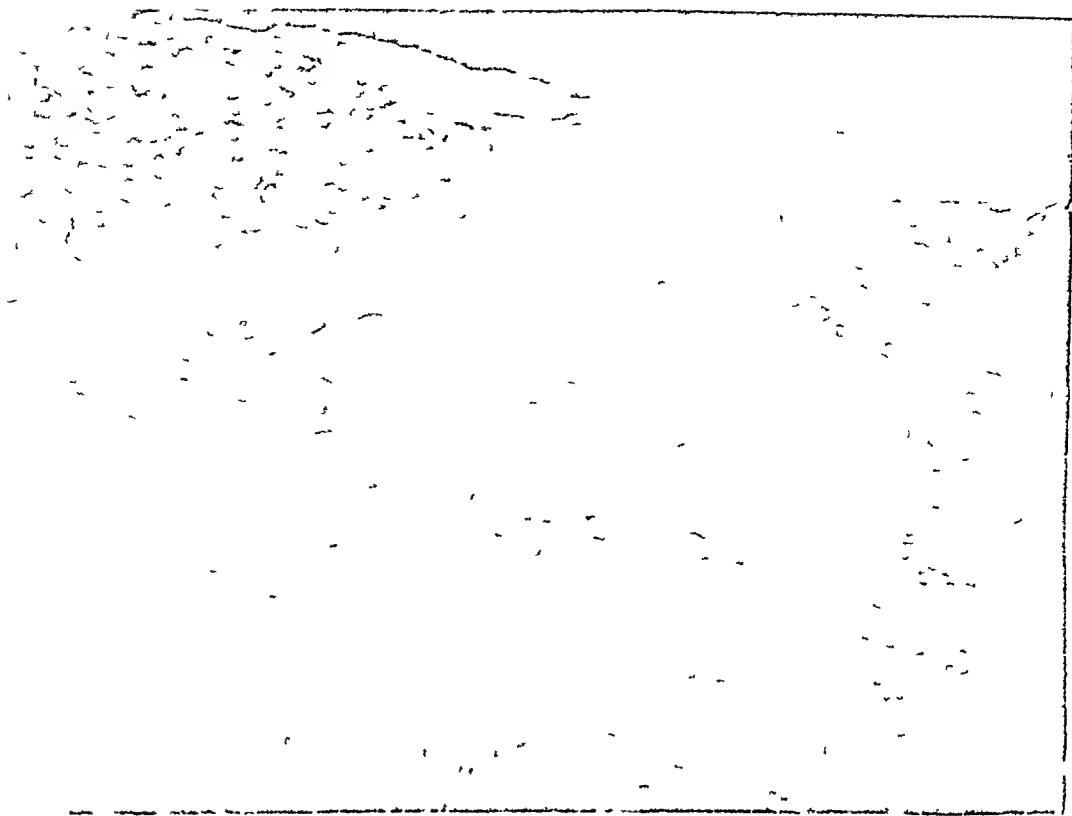
¹⁰ Above, Vol. III No. 38, B.

¹¹ See *South Indian Inscriptions*, Vol. II p. 379 f.

¹² See *ibid.* p. 381.

¹³ See Dr. Fleet's *Kanarese Dynasties*, 2nd edition, p. 303 ff. I am quoting from an advance copy of this unpublished work, which I owe to the kindness of the author.

KIL-MUTTUGUR STONES



TEXT

1	Śr[i]	[i*]	Madirai	kon-	7	[kol]la	mī[t]
2	da	kô=Pparakēsaripaṇ-			8	[tu=p]patt[ā]-	
3	¹maṛṛ=iyānd=irubatto-				9	[n]	Vadu[na]-
4	nba[d]āvadu	Perumāna-			10	[v]āran	
5	digalāṇ=Mukku-				11	[Va]radan=T[ā]-	
6	[t]tūr	toru=k-			12	[n]dan	[i*]

TRANSLATION

Prosperity! In the twenty-ninth year (*of the reign*) of king Parakēsarivarman who conquered Madirai,—when cattle were lifted² (*at*) Mukkuttūr by the Perumānadigal, —Vadu[nav]āran [Va]radan T[ān]dan, having recovered (*them*), fell

C — INSCRIPTION OF THE 32ND YEAR OF PARANTAKA I

A third rough stone slab, which is lying on the ground to the left of the inscription B, bears, in bas-relief, a man wearing a head-dress and a loin-cloth, who faces the proper left and is fighting with a tiger, which has risen on its hind legs and is biting his left arm. In his right hand he holds a sword, with which he is piercing the abdomen of the tiger. The first five lines of the inscription run along the top of the sculpture. Of lines 6 to 9, the beginning stands on the left and the end on the right of the sculpture. The last three lines are only on the right of it. Lines 3 to 12 are engraved between rules drawn by the mason.

The alphabet is Tamil, with the exception of the Grantha syllables *srī* (l 1) and *[n]ma* (l 4). The characters resemble those of the preceding inscription (B) and of the Tirukkalṅkkuṇṇam inscription of Parāntaka I.³ In these two documents, however, the letters *n*, *ṇ* and *rai* appear in their modern forms, with centre loops instead of angles as in the present inscription.

The document is dated in the 32nd year of the reign of the same king as the preceding inscription (B), and records that the slab was set up to mark the spot at which a tiger had been killed by an inhabitant of Mukkuttūr.

TEXT

1	Śrī	[i*]	7	Mukkuttūr	Ku-
2	Madirai	ko-	8	māra-[Na]ndai	Puḷa-
3	nda	kô=Ppara-	9	[la]ppan	pu-
4	kēsariva[n]maṛku	y[ā]-	10	li	kutti-
5	ndu	muppattu-ira[n]-	11	na	karamā-
6	dāvadu	[i*]	12	dn	[i*]

TRANSLATION

Prosperity! In the thirty-second year (*of the reign*) of king Parakēsarivarman who conquered Madirai (*This is*) the spot on the embankment, at which a tiger was stabbed by Kumāra [Na]ndai Puḷa[la]ppan of Mukkuttūr, (*a village*) on the northern bank (*of the Pālāru river*)

¹ Read *mark=iyānd=*

² The expression *toru=kollā*, 'to lift catt'e,' is used also in the two Ambūr inscriptions, No 23 below

³ Above, Vol III No 38, B

No 23 — TWO TAMIL INSCRIPTIONS AT AMBUR

By E. HULTZSCH, PH.D.

Âmbûr is a town of 10,000 inhabitants in the Vêlûr tâluka of the North Arcot district,¹ and a station on the Madras Railway. The temple of Nâgêśvara in the town contains an inscription of Kulottunga-Chôla, one of the Hoysala king Vîra-Vallâla, and one of the Vijayanagara king Râjâśêkhara, the son of Mallikâdjuna (dated Śaka-Samvat 1390 expired, Sarvadhârin). In the Kângarettikka Street two rough stone slabs are set up. Each of them bears at the top a Tamil inscription and below, on a countersunk surface, a bas-relief, which represents a warrior who is advancing towards the proper left, holds a bow in his left hand and a sword in his right, and is pierced by arrows. The head of the warrior is placed between two *chauris*, which appear to signify his being received into *svarga* on account of his heroic death. Behind the warrior on the left slab is a basket of fruits. The warrior on the right slab has a lamp in front, and a pot and another lamp at the back. These articles may be explained as offerings for the benefit of the souls of the two deceased warriors.

The inscriptions at the top of the two stones are nearly identical with each other. The first (A) records the death of a son, and the other (B) the death of a nephew, of a certain Akalankattuvarâyar. The end of the three first lines of the inscription A is broken away, but can be restored with the help of the corresponding portion of B. Similarly, the breaks at the end of lines 6, 7, 8, 9 and 11 of B can be filled up with the help of A. The alphabet is Tamil and resembles that of the Kîl-Muttugûr inscription of the 32nd year of Parântaka I.² The lines were ruled off by the mason before he engraved the two inscriptions.

The death of the two warriors took place at the occasion of a cattle raid, which the Nulamba had organized against Âmayûr. By 'the Nulamba' we have probably to understand one of the Pallava rulers of Nulambapâdi.³ Âmayûr, i.e. 'the tortoise village,' is an old form of the name Âmbûr. Just as the village of Udayêndiram,⁴ it is said to have been situated in Mêl-Adaiyâru-nâdu, a subdivision of the district of Paduvûr-kôttam.

As stated before, the son and the nephew of a certain Akalankattuvarâyar fell in the affray. The name Akalankattuvarâyar corresponds to the Sanskrit Akalanka-Yuvarâja.⁵ He was the chief of the *Kondar*⁶ of Perunagar-Agaram (A line 8 f.), a place which I cannot identify, and was a servant of Pirudi-Gangaraiyar. The date of the two inscriptions is the 26th year of the reign of 'the king, the victorious Nripatunga-Vikramavarman.'

A king named Nripatunga is the grantor of a Grantha and Tamil inscription on seven copper-plates, of which Mr. Sowell has furnished a few particulars.⁷ This Nripatunga is said to have been the son of Dantivarman and a descendant of Pallava, and the seal of his grant bears the bull crest of the Pallava kings. The original copper-plates were formerly preserved in the office of the Collector of North Arcot, but cannot be traced there now.

At Bâhûr near Pondicherry, M. J. de la Fon discovered a set of five copper-plates of the Pallava king Nripatungavarman. The original plates were sent to Paris some years ago, but it is not known in whose hands they are at present. M. de la Fon was good enough to furnish me with a transcript prepared by a Tamil Pandit, on which the following extracts are

¹ See the *Manual of the North Arcot District*, 2nd edition, Vol. II p. 425.

² Above, No. 22, C.

³ See above, p. 82, note 4.

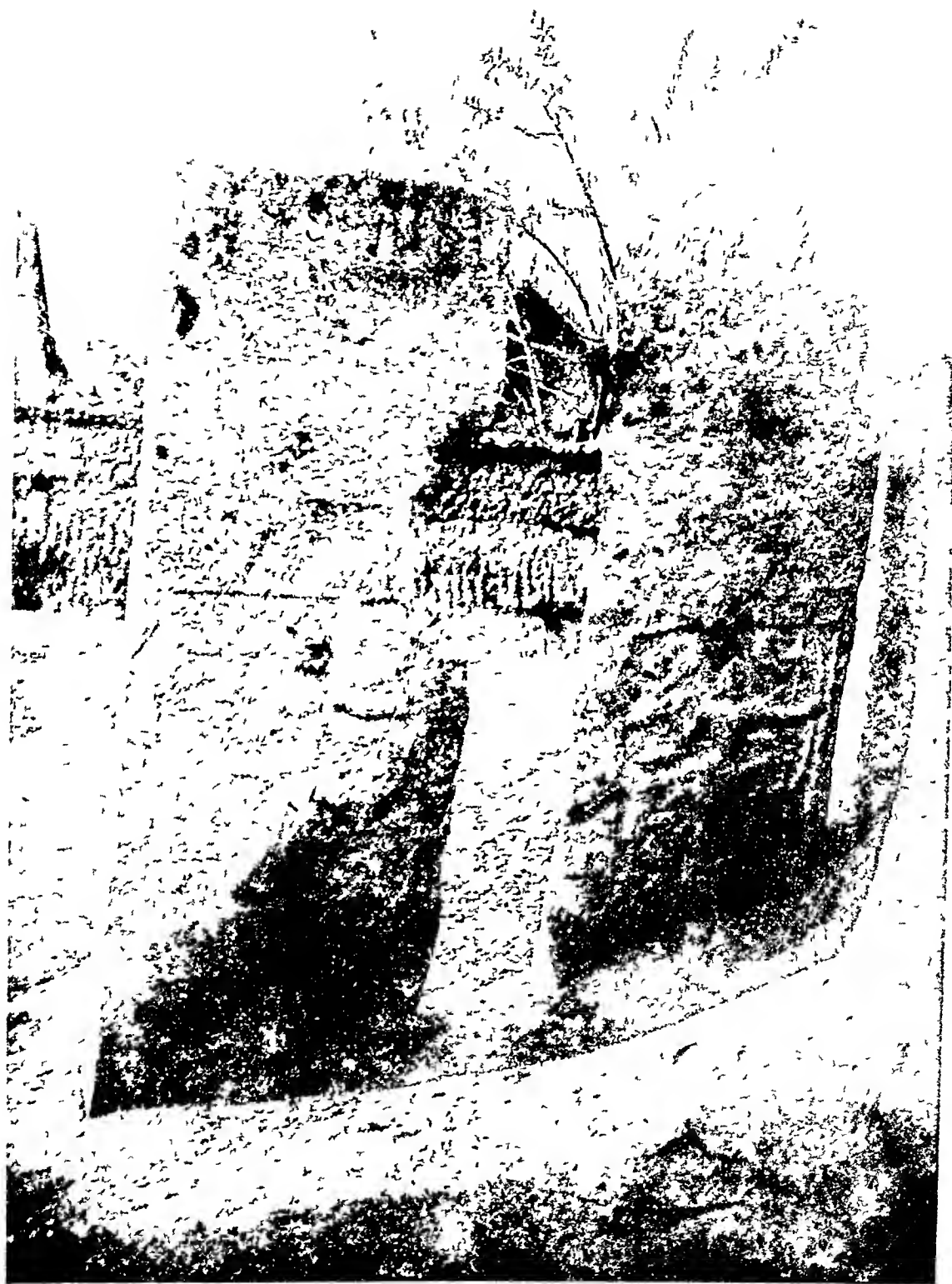
⁴ See *South-Indian Inscriptions*, Vol. II p. 382.

⁵ Compare the Kasikkûdi plates (*South-Indian Inscriptions*, Vol. II No. 76), where *tuvarasan* in the Tamil portion (text line 106) corresponds to *yuvârâja* in the Sanskrit portion (text line 103).

⁶ These are perhaps identical with the *Kondakkârar*, a caste of fishermen.

⁷ *Lists of Antiquities*, Vol. II p. 30 f.

AMBUR STONES



based. The inscription opens with 30 Sanskrit verses. The first verse contains an invocation of Vishnu. Verses 2 to 6 give the following mythical pedigree — Brahmā, Angiras, Brihaspati, Śamyu, Bhṛadvāja, Drona, Āsvatthāman and Pallava. From Pallava's family were born Vimala, Konkanika and other kings (v 7). After Vimala *etc* had gone to heaven, Dantivarman, a devout worshipper of Vishnu, became king (vv 8 and 9). The son of Dantivarman was Nandivarman (v 12). His queen, named Śāṅkhā, was born in the Rāshtrakūta family (v 13). Their son was Nripatungadeva (v 15). At the request of his minister, he granted three villages to a college (*vidyāsthāna*) at Bahūr. The Tamil portion is dated in the eighth year of the reign of *kō vijaya*-Nripatungavarman, and contains further particulars about the villages granted. In the usual *captatio benevolentiae* of future kings (v 31), the donor is styled 'king Nripatungavarman, the worshipper of the lotus-feet of Vishnu'. The inscription ends with the signature of the writer in Sanskrit (v 32) and in Tamil.

Both copper-plate inscriptions agree in claiming for Nripatunga descent from Pallava, the mythical ancestor of the Pallavas of Kāñchi¹. Besides, the Bahūr plates mention among Nripatungavarman's remote ancestors Konkanika. This name seems to be a reminiscence of Konkani, who is believed to have been the ancestor of the Western Ganga kings². According to the same plates, Nripatungavarman's father and grandfather were Nandivarman and Dantivarman. Nandivarman is also the name of the last Pallava king of Kāñchi, of whom we possess epigraphical records³. Dantivarman, however, is, like Nripatunga, a name peculiar to the Rāshtrakūtas⁴. In verse 13 of the Bahūr plates we learn that this dynasty became actually connected with Nandivarman, who married Śāṅkhā, a princess of the Rāshtrakūta family.

Two unpublished stone inscriptions of *kō vijaya*-Nripatunga-Vikramavarman are found in the Tanjore and Trichinopoly districts⁵. As, in the tenth century of our era, North Arcot, Tanjore and Trichinopoly were included successively in the dominions of the Chōla king Parāntaka I, the Rāshtrakūta king Krishna III and the Chōla king Rājārāja, and as the type of Nripatungavarman's stone inscriptions is decidedly more archaic than Rājārāja's, it is necessary to place the reign of Nripatungavarman before Parāntaka I. A century earlier, in A.D. 804, the Rāshtrakūta king Gōvinda III claims to have conquered Dantiga, the ruler of Kāñchi⁶. This Dantiga is perhaps identical with Nripatungavarman's grandfather Dantivarman⁷. Nripatunga is known to have been the surname of three Rāshtrakūta kings, the earliest of whom was Amōghavarsha I (A.D. 814-15 and 876-78)⁸. As the Bahūr plates state that the Pallava king Nripatungavarman was the son of Nandivarman by a Rāshtrakūta princess, and as grandchildren often receive the name of their grandfather, it may be assumed that Śāṅkhā, the mother of the Pallava king Nripatungavarman, was the daughter of the Rāshtrakūta king Nripatunga-Amōghavarsha I. This assumption would be in chronological agreement with the identification, made above, of Dantiga, the opponent of the Rāshtrakūta king Gōvinda III, with Dantivarman, the grandfather of the Pallava king Nripatungavarman.

There are a number of stone inscriptions which may be attributed with some probability to Nripatungavarman's father and grandfather, Nandivarman and Dantivarman. The latter

¹ See *South-Indian Inscriptions*, Vol. I pp. 9, 25 and 141, and Vol. II pp. 342 and 363.

² See *ibid.* p. 330.

³ See *ibid.* pp. 344 f. and 363 f.

⁴ Dantivarman I and II are the first and sixth kings of the Table facing p. 5 of Vol. III above.

⁵ These are an inscription of the 21st year in the Virattānēśvara temple at Kandiyūr in the Tanjore taluka (No. 17 of 1895), and one of the 2[3]rd year in the Saptarishisvara temple at Lālgudi in the Trichinopoly taluka (No. 84 of 1892).

⁶ *Ind. Art.* Vol. XI p. 127.

⁷ This identification was already suggested by Professor Julien Vinson on p. 466 of a paper of his, which I have quoted in *South Indian Inscriptions*, Vol. II p. 342.

⁸ No. 5 on the Table facing p. 54 of Vol. III above.

has left a record in the Vaikuntha-Perumâl temple at Kâñchî¹. The former may be identical with *kô viśaya-Nandi-Vikramavarman*². Two other kings to whose names the two Tamil words *hō viśaya*³ are prefixed in their inscriptions, may have belonged to the same branch of the Pallavas. These are *hō viśaya-Kampa-Vikramavarman* or *Kampavarman*⁴ and *hō viśaya-Narasimhavarman*. The Kîl-Muttugûr inscription of the latter⁵ bears, however, the emblems of the Western Ganga kings, and its alphabet is more archaic than that of the two Âmbûr inscriptions of Nripatunga. If it is kept in mind that the Bâhûr plates represent the latter as a descendant not only of Pallava, but also of Konkani, the ancestor of the Western Ganga kings, we are driven to the conclusion that the old dynasty of the Pallavas of Kâñchî came to an end with Nandivarman, the opponent of the Western Chôlukya king Vikramāditya II, that Narasimhavarman, a Pallava by name, but Western Ganga by descent, succeeded them, that two of his successors, Dantivarman and Nandivarman, were the contemporaries of the Râshtrakûta kings Gôvinda III and Amoghavarsha I, and that Nandivarman's son, Nripatungavarman or Nripatunga-Vikramavarman, who ruled over North Arcot, Tanjore and Trichinopoly, discarded the emblems of the Western Gangas and adopted those of the Pallavas⁶.

Finally an identification of Pirudi-Gangaraiyar, who is mentioned as a contemporary of Nripatunga-Vikramavarman in the two subjoined inscriptions, may be attempted. The Udayendiram plates of Hastimalla state that the Western Ganga king Prithivipati I fought with the Râshtrakûta king Amoghavarsha I⁷. If I am correct in supposing the latter to have been a contemporary of Nripatunga-Vikramavarman, the Pirudi-Gangaraiyar of the Âmbûr inscriptions is perhaps identical with the Western Ganga king Prithivipati I.

A — First Stone

TEXT⁸

1	Śi ⁹	[i*]	Kô	viśaya-[Niru*]-
2	[pa]tonga-Vikkirama[pa][ru]*-			
3	[ma][r*][k]ku			yând=irubattâ[râva*]-
4	du	Paduvûr-kkôttattu		[M]â-
5	l-Adaiy[â*]ru-nâttu			Âmayûr
6	mêl	Nulamban		padaiy
7	vandu	toṭu=kkolla		Piru-
8	di-Gangaraiyar	sévagar		Peruna-
9	[ga]r-Agara-Kkonda-kkâvidi			Akalankat-
10	tuvarâyâr	[ma]gan	Śanan talaiâ viṇd[u]	pattân ¹⁰ [||*]

TRANSLATION.

Prosperity! In the twenty-sixth year (of the reign) of the king, the victorious Nripatunga-Vikramavarman,—when the army of the Nulamba attacked Âmayûr, (a village)

¹ *South Indian Inscriptions*, Vol. II p. 344, note 3

² *ibid.* Vol. I Nos. 108, 124 and 125

³ Other instances in which the word *viśaya* is prefixed to the name of a king, are the Pallava princes *viśaya* Śrîndavarman and *viśaya* Buddhavarman (*Ind. Ant.* Vol. IX p. 101) and the Vengi king *viśaya* Nandivarman (above, p. 143, note 1)

⁴ Two inscriptions of this king at Ukkal in the North Arcot district will be published as Nos. 5 and 8 of *South-Indian Inscriptions*, Vol. III

⁵ See above, page 177

⁶ See above, page 180

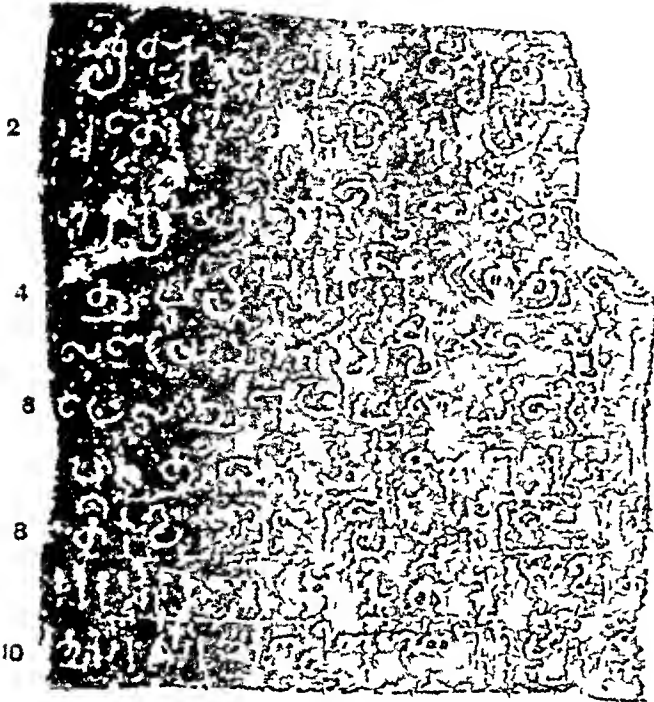
⁷ *South Indian Inscriptions*, Vol. II p. 381

⁸ From inked stampages, prepared in 1896

⁹ The first two lines of this inscription are engraved on erasures. The writer has left a blank space between *vi* and *śaya* in the first line, and between *to* and *nga* in the second line

¹⁰ This word is written below the line

A.

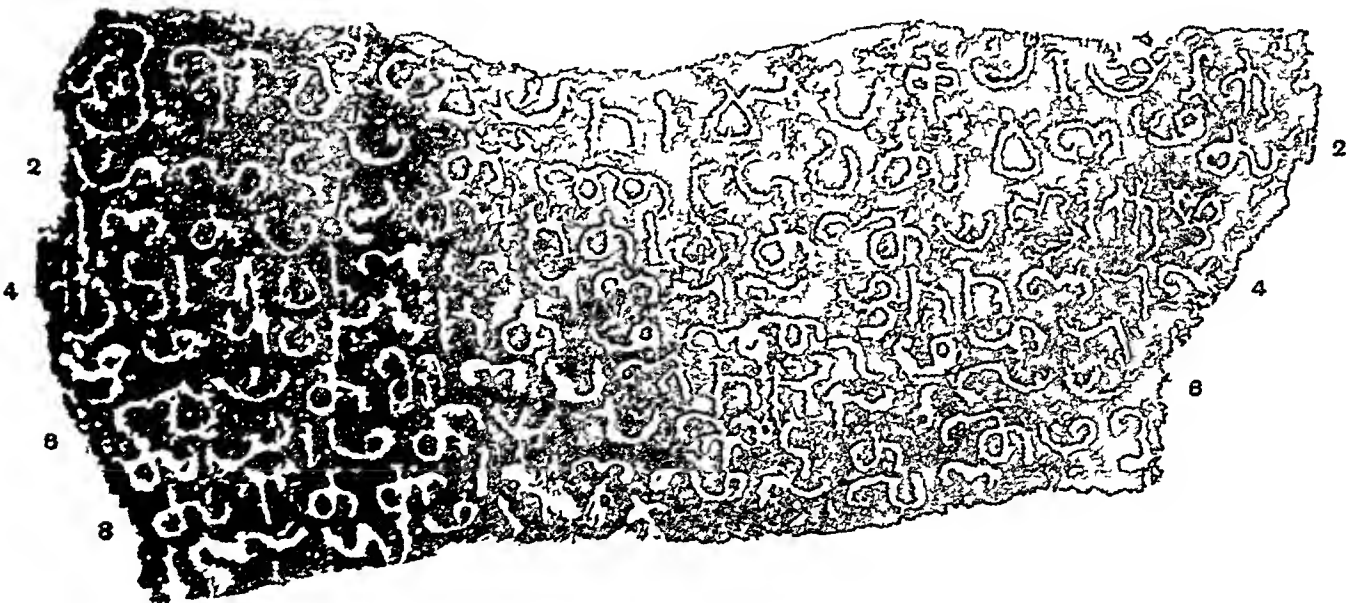


B.



SCALE ONE-ELEVENTH

Kil-Muttugur Inscription of Narasimhavarman



SCALE ONE-SIXTH

in Mel-Adaiyāru-nādu, (a subdivision) of Paduvūr-kōttam, in order to lift cattle,—
 Śaṇin, the son of Akalankattuvarayar, (who was) the chief of the Kondar of Perunagar-
 Agaram (and) a servant of Pirudī-Gangaraiyar, not relaxing (in fight), fell and died

B — Second Stone

TEXT

1	Ko		visaiya-Niru-
2	patonga-Vikkiramapa-		
3	ruma[r*]kku		yānd-iruba-
4	tāravadu		Paduvū-
5	r-kkōttattu		Mel-A-
6	daiy[a]ru-nāttu		Āmai[y][ūr*]
7	mēl	Nulamban	[pa][daiy*]
8	vandu	toṇu=kkolla	[P]i[rudī-Ga*]-
9	ngaraiyar	servagar	Akala[nkattu*]-
10	varāyar	marugaṇ	Ma[s]i[lu]
11	[ṇ]i	Vēdaṇ	Kaliyirama[n pattaṇ ||*]

TRANSLATION

In the twenty-sixth year (of the reign) of the king, the victorious Nripatunga-
 Vikramavarman,— when the army of the Nulamba attacked Āmai-yūr, (a village) in Mel-
 Adaiyāru-nādu, (a subdivision) of Paduvūr-kōttam, in order to lift cattle,— Kalirama, a
 hunter (Vēdaṇ) (and) a nephew of Akalankattuvarāyar,
 (who was) a servant of Pirudī-Gangaraiyar, [fell]

No 24 — NADAGAM PLATES OF VAJRAHASTA,

SAKA-SAMVAT 979

By G V RAMANUJETI, PAPLAKIMEDI

These plates were discovered about two years ago at Nadagām, a village in the Narasau-
 napāta tāluka of the Gaṇjām district, by one Sanku Appanna, a cultivator, while he was
 working in the field. It is believed by the villagers that the plates belonged to some Jangams,
 a sect of Śaivas, who had been living in this locality until fifty years ago. Last year I
 received information of the discovery of these plates, and got them into my hands a few months
 ago. I sent them through Mr Weir, the Collector of Gaṇjām, to Dr Hultzsch, who has
 permitted me to edit them in this Journal. The owner is reported to be willing to have the
 plates preserved in the Government Central Museum, Madras.

The set consists of five copper-plates, of which the first has been engraved only on the
 inner side, the next three plates bear writing on both faces, the last plate is left blank on both
 sides and serves only for the protection of the writing on the back of the fourth plate. Each
 plate measures about 8½' by 4' and has a hole to the proper right, through which a ring
 passes. This ring is about ½' thick and about 4½' in diameter. It had not yet been cut when
 the plates were sent to Dr Hultzsch. Its two ends are soldered into the lower portion of a
 thick circular seal, on which is fixed an image of a bull couchant, 1½' long and 1" high,
 with the figures of a conch-shell and a chaurī to its proper right, the figures of a sword and an

¹ According to the Tamil dictionaries, *kaṇḍi* usually means 'a minister' or 'an accountant'.

elephant-goad to the left, a crescent in front, and what looks like a drum at the back ¹ Almost all these figures are seen on the seals of other plates issued by the Gāṅga kings, who were worshippers of Śiva. The weight of the plates is 3 lb 4½ oz and that of the ring and seal 1 lb 5½ oz, total, 4 lb 10 oz. The edges of each plate are raised into rims for the protection of the writing, which is in a state of nearly perfect preservation. The engraver did his work very carelessly, as may be seen from the numerous mistakes which are noticed in the footnotes. The last sentence of the inscription (in l. 57) is indistinct owing to the fact that three lines of writing had been originally engraved on and below line 57, and had been partially effaced before the sentence with which the inscription now ends was engraved. The three erased lines, as far as they can now be made out, run as follows —

57 मो । मञ्जामात्रे द-
 58 खड्नायकस[र*]मयाय दत्तम् । मयपागुसामयेनेशप . . स-
 59 नसन्तनवत्तनमेव ॥

The alphabet employed belongs to the old Nāgarī type without any admixture of other kinds of characters. I infer that this type was in use in Kalinga during the time which this inscription may be referred to, from some stone inscriptions I have discovered in the village of Mukhalīngam,² some on the walls of the temple there, and some on a stone lately dug out under my instructions. The characters of these inscriptions are almost the same as those used in the present plates, but they are more regularly shaped and perhaps exhibit older forms of some letters. The Eastern Chalukya type of the eleventh century is however more extensively in evidence here, as everywhere else in the Telugu country. The points that call for notice, are — (1) Final *m* is denoted in six places (ll. 3, 14, 17, 30, 36, 48) by an *anusvāra* with a stroke under it, while in lines 48, 49 it is denoted in the usual manner. The truncated *ṣ* in the last line (57) is probably due to the carelessness of the engraver. The *anusvāra* is also used frequently, in some places on the top of a letter to its proper left, and in others by its side. (2) It is not easy in several places, except with the help of the context, to distinguish the *ṛ* symbol on a consonant from the *ṝ* symbol, and also the *ā* from the *ī* symbol. (3) *n* is distinguished from *l* by the absence of the top line on the former, but *rn*, being denoted by the addition of a horizontal stroke above the letter, is liable to be confounded with *l*, see *rnna* in line 12 and *la* just above it in line 11. (4) The forms of *nga* in line 10, of *ng̃ha* in line 9, *ghā* in line 38, and *ng̃hā* in line 35, of *nkha* in line 7 and *khyām* in line 34, of *mbha* in line 42 are to be noted. (5) *ñcha*, which occurs five times (ll. 7, 13, 17 and 23), and *ñchha* (l. 8) are denoted by the nasal mark *ñ* placed after the signs for *cha* and *chha*. I cannot say whether this is due to the peculiarity of the pronunciation of the time.³

The language of the inscription is Sanskrit throughout, nearly half of it being verse and the other part prose. The composition is not free from blemishes, in the last eight lines the construction is faulty. As regards orthography, what prominently strikes one, is the employment of the *v* sign for *b* throughout, as also the doubling of a consonant after *r* (the exception to it being *rithi* in ll. 21 and 23), and the use of the nasals *n* and *ñ* (the only exceptions being found in ll. 34, 49 and 56, where *kh*, *g* and *j* are preceded by an *anusvāra*). *Ṣ* (palatal) is used for *s* (dental) in *śālīla* (l. 3) and *āśīnē* (l. 44), *s* (dental) is used for *ś* (palatal) in *Santanu* (l. 24) and *māhēśvara* (l. 45), and *ś* for *sh* in *°paṭṭakēśv=ālimpantri* (l. 42).

¹ Unlike the seal of the Parīākīmedī plates of Vajrahasta's time (above, Vol. III p. 220), this seal bears no legend.

² About 20 miles from Parīākīmedī in the Gaṅjām district; see the last three paragraphs of this introduction.

³ Sanskrit Pandits of this part of the country may be heard to pronounce *jñā* as *gñā*. Compare above, Vol. III p. 237.

The letter *v* is doubled before *y* in *navyādhayas=cha* (l 38), while *j* is used for *jj* before *v* in *samujala* (ll 8 and 26)

This inscription records a grant of land to one Pāngu-Sāmaya (i.e. Somaya²) (l 56) by Vajrahasta, a prince of the Gāṅga family, who is styled *Paramamāhēsvara*, *Paramabhattāraka Mahārājādhirāja* and *Trilalīngādhipati* (ll 45-46) The charter was issued from Kalīnganagara¹ (l 44) and addressed to an assembly of his subjects (*janapada*), headed by his ministers (ll 46-47) The grant was made in the Śāka year 979, on Sunday, the twelfth tithi of the bright fortnight of the month of Phālguna, corresponding to the 4th March A.D. 1058³ (ll 53-54) The corresponding cyclic year, Hēvilambin, is not mentioned—a point deserving of notice The date of the grant is of some interest It is known by the name of Gōvīṇḍa-dvādasi,³ an occasion occurring at intervals of not less than sixty years, when it is a custom among the Hindūs to make gifts of land and money The object of the grant (ll 48 to 51 and 56) seems to be an extensive tract of land, containing twelve villages, which were separated from the district (*viśhaya*) of Ērada⁴ and constituted into a separate district, which was named the Velpūrā-viśhaya after its chief village, Velpūra Nothing is recorded of the donee except the names of his parents, Śrīkantha-Nāyaka and Vēdavi, his grandfather Ayitana, and the latter's native place, Chhūli (or Dhūli⁵) But the three half-erased lines referred to above disclose a fact which establishes a close relationship between the donee and the king Sāmaya is there spoken of as "my son-in-law, the Dandanayaka S[ā]maya" The sentence which was subsequently engraved in the place of the obliterated passage (l 57), records the grant of an additional village in the district of Kōluvartani⁵

The inscription also records another date, even more important than the one given above, namely the date of Vajrahasta's installation ceremony (verse 8) the Śāka year 980 (expired), while the sun was in Vṛishabha, (the moon) in the Rōhini-nakshatra, in the Dhanur-lagna, on Sunday, the third tithi of the bright fortnight, corresponding to the 3rd May A.D. 1038, 8 h 27 m P.M. The corresponding cyclic year, Bahudhīnya, is not given even here The lunar month is not mentioned, though the lunar tithi is given This date, like that of the installation of Anantavarman-Chôdaganga,⁶ is important as it gives us a certain, reliable landmark in the chronology of the Gāṅgas, and it is besides the earliest known date of this dynasty The Parlākimedi plates of Vajrahasta's time published by Professor Kielhorn (above, Vol III p 220) are not dated, but are referred, on palæographical grounds, to the period of this very king Vajrahasta

Like other grants of the kings of this dynasty, the present inscription opens with a panegyrical passage describing the virtues and valour of the Gāṅga kings, their royal insignia, and their devotion to the god Śiva, established, under the name of Gōkarnaśvāmin, on the top of Mount Mahēndra⁷ Then follows a genealogy tracing the descent of Vajrahasta, who issued the charter, from one Gunamahārṇava (l 12), whose son Vajrahasta I is here spoken of as having consolidated the Kalinga kingdom by uniting the five parts into which it had been

¹ See the last paragraphs of this introduction for my identification of Kalīnganagara

² Kaṇṇēpalli Chālamayya Śāstri Gāru, a learned astronomer of Lukulām in the Gāṇḍām district, kindly calculated for me the English equivalents of the Śāka dates mentioned in this inscription

³ The same learned astronomer pointed out to me the importance of this day The following *śloka* was quoted by him कालगुने शुक्लद्वादशी कुम्भस्य च दिवाकरे । नक्षत्रिते सूर्यसुते जीवे कार्त्तिकसंस्थिते ॥ पुण्यर्चे ववसयुक्ते श्रीमते भाग्यवाकरे । गोविन्ददशमी प्रोक्ता देवानामपि दुर्लभा ॥

⁴ [The Ērada viśhaya is mentioned in an inscription at Srikūrmam (No 324 of 1896) — E H]

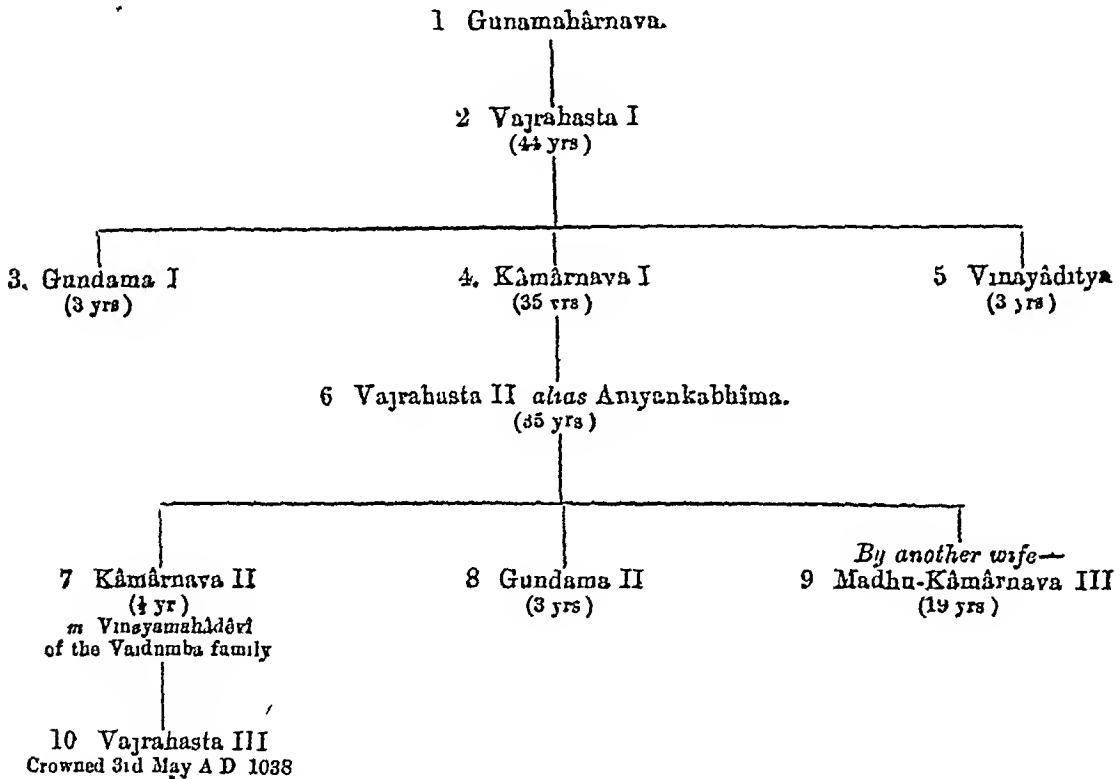
⁵ [Mr H Krishna Sastri suggests that, as *kōla* is a synonym of *vardha*, *Kōluvartani* may be the same as *Vardhatartani*, on which see above, Vol III p 127, note 5, and which occurs also in three inscriptions at Mukhalīngam (Nos 185, 196 and 220 of 1896) — E H]

⁶ *Ind Ant* Vol XVIII p 161 f

⁷ Lines 1 to 12 as also ll. 44 to 47 of this inscription are worded similarly to ll 1 to 13 and 33 to 36 of Anantavarman's grant of Śaka Samvat 1003, *Ind. Ant* Vol XVIII p 162 ff

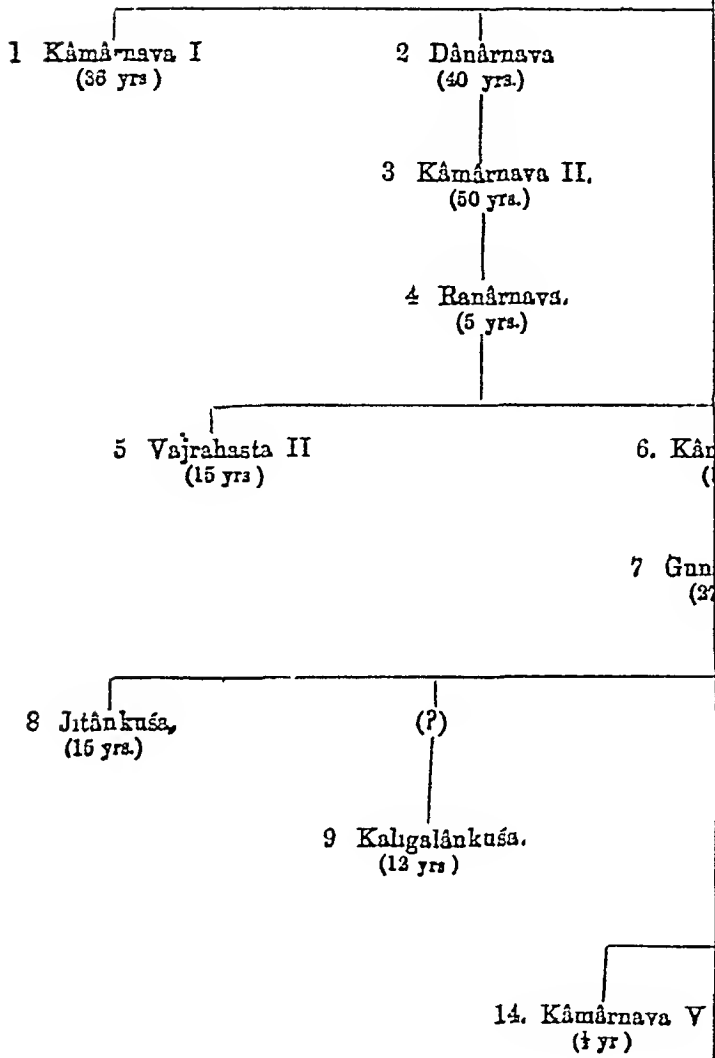
formerly divided under the rule of five independent kings (verse 1).¹ Not a single historical fact is recorded in connection with the reign of any other of the kings mentioned here. The subject matter (some of which is here put in verse) is almost the same as that contained in the inscription of Anantavarman, above referred to. One of the kings, Vajrahasta II, whose liberality in giving away a thousand elephants to mendicants is everywhere described in the same manner, is here for the first time mentioned with a second name, *Aniyankabhima* (1 22). Verses 10 and 11 of this inscription, extolling Vajrahasta III, the last king of that name, are, word for word, the same as those in lines 77-81 of one of Anantavarman's grants, dated Śaka-Samvat 1040.² It is evident from the dates of these grants that the writer of the latter copied these verses from an earlier inscription. The information contained in the Nadagām plates may be conveniently exhibited in the following genealogical table —

TABLE I



¹ Anantavarman's grant of Śaka Samvat 1040 states that the eldest of these five brothers, "Kāmārṇava (I), gave over his own territory (Gangavādi) to his paternal uncle and, with his brothers, set out to conquer the earth, and came to the mountain Mahēndra. Having there worshipped the god Gḍharnasvāmīn, through his favour he obtained the excellent crest of a bull, and then, decorated with all the insignia of universal sovereignty (does this imply the king's conversion to Śaivism?), having descended from the summit of the mountain Mahēndra, and being accompanied, like Yudhiṣṭhira, by his four younger brothers, Kāmārṇava (I) conquered (king) Balāditya, who had grown sick of war, and took possession of the Kalinga countries. Having decorated his younger brother Dānārṇava with the necklace (of royalty, as a token that he should succeed him in that kingdom), he gave to Guṇārṇava (I) the Ambavādi-vishaya, to Mārasamha, the Sōdā-maṇḍala, and to Vajrahasta (I), the Kantaka vartanī," see *Ind Ant* Vol XVIII p 170 f. After Kāmārṇava I, his brother Dānārṇava is said to have ruled the kingdom, and he is said to have been succeeded by his son. Is it to be supposed that, according to the present grant, the provinces Ambavadi, Sōdā and Kantaka vartanī continued to be governed by the descendants of Kāmārṇava's brothers till they were conquered by Vajrahasta, the son of Gunamahārṇava? Ambavalli and Sōdā, two villages in the Parākṛmedī Zamindārī, may be identified with the chief towns of two of the provinces named above.

² *Ind Ant* Vol XVIII p 163



In the *Indian Antiquary* (Vol XVIII p 161 ff) Dr Fleet has published three grants of Anantavarman, which are dated in the Śaka years 1003, 1040 and 1057, and contain genealogical lists of the Gāṅgas. Those given in the first and the third agree with each other and with the one given in the present grant. Anantavarman's grant of Śaka-Samvat 1040 professes to trace the genealogy of the Gāṅgas from the very beginning of things. Setting aside for the present the names of all rulers that preceded Kāmārnava I, who is said to have taken the Kalingas (i.e. the country of Kalinga) from Balāditya, the then ruler,— if we compare the list with that given in the present grant, we see that both correspond with each other from the 7th name in the second list, Gunarnava (Gunnamaharnava in the first list), but with several discrepancies which render the authenticity of the second list suspicious. As no genealogical table is appended to Dr Fleet's paper on the grant of Śaka Samvat 1040, I take the liberty to give it here (facing page 186) for the purpose of a close comparison with the first list.

Table I shows that Gunamaharnava—Gunnarnava II of Table II— had a son named Vajrahasta, who reigned for 41 years, but Table II omits his name, evidently through an oversight of the officer who drafted the inscription. For, the fifth king in the second list is called 'the second Vajrahasta,' and the thirteenth king "the fourth Vajrahasta." Table II gives the names of two kings, Jitāṅkuśa and Kaligalāṅkuśa (his brother's son), who are said to have preceded Gundama I and to have reigned for 15 and 12 years, respectively, but these names are omitted in Table I. It is also to be noted that the length of the reign of Gundama I and that of (his brother) Kāmārnava IV are stated in Table II to be 7 and 25 years, while Table I has the figures 3 and 35 instead. Finally, the second list makes Vajrahasta V the son of Madhu-Kāmārnava VI, while the present grant states that Vajrahasta "was born from Kāmārnava, the eldest son of Vajrahasta."¹ Under these circumstances I am not inclined to depend on the memory of the scribes of Anantavarman's reign for the accuracy of facts relating to a period removed by centuries.

The identification of most of the places mentioned in this grant is rendered difficult by the carelessness of the engraver, which affects proper names very seriously. There is a village called Bādām in the Narasannapēta tāluka, near the village where the inscription was discovered. In the Chiccole tāluka is a village named Boppadām at a distance of about 15 miles from Bādām. I cannot say at present whether Vādām and Vappudām of the grant (l. 18 f) can be identified with these.

I desire to take advantage of this opportunity to express my views regarding the identification of Kalinganagara, a town mentioned in all the copper-plate inscriptions of the Eastern Gangas as their residence, and presumably as the capital of their kingdom. This place has been for many years identified with the modern Kalngapatam, a seaport in the Gañjām district. But there is evidence that goes to contradict this identification, which is not based on any recorded facts, but seems to have been suggested only by the similarity between the two names. There are no antiquities, or even traces of them, in Kalngapatam of a nature which could suggest the fact of its ever having been the capital of the Kalinga kingdom. That there may have been some, and that the sea may have swallowed them up, are both gratuitous assumptions. Let us therefore discard an unfounded belief which has so long taken possession of us, place ourselves in a state of ignorance regarding the identification of the town, and then examine the following facts.

In the Parlākīmedī Zamīndārī of the Gañjām district, at a distance of about 20 miles from Parlākīmedī, its chief town, there is a place of pilgrimage named Mukhalingam² on the left

¹ In Anantavarman's grants of Śaka Samvat 1003 and 1057 it is doubtful which of the two Kāmārnavas is meant to be the father of Vajrahasta.

² The antiquities of this place were for the first time, examined by me about two years ago, see the *Madras Journal of Literature and Science* for 1882-84, p. 68 ff.

bank of the Vamśadhārā. Here are three temples dedicated to Śiva under the names Madhukēśvara, Bhimēśvara and Sōmēśvara¹. The first has numerous inscriptions on its walls and pillars, only some of which I have examined, the others being covered with a thick coating of lime. The second temple also has a few inscriptions. Besides these, there are ruins of temples and other buildings all over the village and beyond it southwards for about two miles as far as another village, named Nagarakatakam, which belongs to the Narasannapēta tāluka. Here and there large slabs of stone, containing inscriptions and well-sculptured figures, are dug out. It is just near this place that the copper-plates which I brought to the notice of Dr. Hultzsch (above, Vol. III p. 127), were discovered, as also a set of plates published by Dr. Fleet in the *Indian Antiquary*. Most of the inscriptions here record grants made in favour of the gods Madhukēśvara and Anyankabhimēśvara by private individuals, public officers of the state, and persons belonging to the royal family, in the reign of Anantavarma-Chôdagangadeva. There are inscriptions, or rather parts of them, in characters of an earlier period, which I have not thoroughly examined. The god is referred to in the following manner: *Kāling-āvam-nagarē śrīman Madhukēśvarāya Sarvāya* and *Kālinga-dēśa-nagarē śrīman-Madhukēśvarāya dēvāya* in Sanskrit verses, *Nagaramuna Madhukēśvara-dēvaraku* and *Nagarāna vīṭi śrī-Madhukēśvara-dēvaraku* in Telugu inscriptions. This shows that the town where the temples stand, was called Nagara or Kālinga (dēśa-)nagara, i.e. "the Nagara of the Kālinga (country)".² There is a *Kshētramāhātmya*, of course containing legendary accounts of temples, which mentions four names by which the town was called at different periods: Gōvinda-kānana, Jayantapura, Madhukēśvara and Mukhalingam. Śiva is said to have made himself manifest in the trunk of a *madhūka* tree, hence the name Madhukēśvara. A frieze on one of the gateways of the temple is explained by the priests as illustrating the origin of the god.

The copper-plate inscription of Śaka-Samvat 1040, published by Dr. Fleet (*Ind. Ant.* Vol. XVIII p. 170 f.), records two facts which bear on this question. (1) Kāmārṇava I, the alleged founder of the Gāṅga dynasty (see Table II above) had for his capital (*rājadhānī*) the town named Jantāvuram (l. 49 f.). This is perhaps a mistake for Jayantapuram, which is mentioned in the *Kshētramāhātmya*. (2) Kāmārṇava II, the nephew of Kāmārṇava I, had a town named Nagara, "in which he built a lofty temple for an emblem of the god Īśa in the *linga* form, to which he had given the name of Madhukēśa, because it was produced from a *madhūka* tree" (l. 61 f.). As stated above, this temple still exists at Mukhalingam. In the inscription which I am now editing, Vajrahasta II receives the surname Anyankabhima (l. 22). It is most probable that the idol in the second temple, above referred to, took its name Anyankabhimēśvara from this king, who established it, or for whose religious merit it was established by others.

It appears that the name Mukhalingam is a corruption of Mohalingam, which is the Oriya (or Prākṛit) form of *Madhū[ka]-lingam*. The Telugu Brāhmanas, to whom the Oriya form was unintelligible, explained it in the *Kshētramāhātmya* as a compound of *mukha* and *linga*, i.e. 'a *linga* with a face'.³ From an examination of the above facts, I am inclined to believe that the site now covered by the villages Mukhalingam and Nagarakatakam (literally, 'a royal residence in Nagara') and by the ruins between them represents the ancient capital of Kalinga.⁴

¹ Sōmēśvara's temple may have been built by Sōmaya, the person in whose favour the present grant was made, provided that *Sāmaya* is a mistake for *Somaya*.

² A few weeks ago I found in the Madhukēśvara temple a stone inscription of Anantavarmadēva, which records a grant issued 'from Kaluganagara'. The occurrence of this name at Mukhalingam itself confirms my identification.

³ This is suggested to me by Mr. S. Rāmāya, B.A., of Parlākīmedī.

⁴ I do not here enter into a discussion of the question whether Kaluganagara was founded by Kāmārṇava II or existed before him, because this would involve an examination of the intricate problem of the connection between the Gāṅga kings mentioned in Tables I and II given above, and the Gāṅga kings mentioned in more than a dozen copper plate inscriptions, whom Dr. Fleet supposes to belong to an earlier dynasty.

Of the many monumental works with which the devotion of several powerful Gāṅga kings embellished their capital, these three temples alone remain. Surrounded by the ruins of other buildings, they still serve to attest the former magnificence of Kalinganagara.

TEXT¹

First Plate.

- 1 श्री² स्वस्ति [॥*] श्रीमतामखिलभुवनविनुतनयविनयदयादानदा-
- 2 क्षिण्यसत्यशौचशौर्यधैर्यादिगुणरत्नपवित्रकाणा-
- 3 मात्रेयगोत्राणाम्³ विमलविचाराचारपुण्यशलिलप्रच्यालित-⁴
- 4 कलिकालकल्मषमपीणा महामहेन्द्राचलशिखरप्र-
- 5 तिष्ठितस्य सचराचरगुरोः सकलभुवननिर्माणे-
- 6 कसूत्रधारस्य यथाङ्गचूडामणेर्भगवतो⁵ गोकर्णस्वामि-
- 7 नः प्रसादात्समासादितैकशङ्कभेरोपञ्चमहाशब्दधवलच्छ-⁶
- 8 त्रहेमचामरवरहपभलाब्धनसमुज्ज्वलसमस्तसाम्राज्यम-⁷
- 9 हिन्नामनेकस[म*]रसहृदसमुपलब्धविजयलक्ष्मीसमा-⁸

Second Plate, First Side

- 10 *लिङ्गितोत्तुङ्गभुजदण्डमण्डिताना त्रिकलिङ्गमहोभुजां ग[†*].
- 11 ज्ञानामन्वयमलङ्कारिणोविष्णोरिव¹⁰ विक्रमाक्रान्तधराम-
- 12 [ण्ड*]लस्य गुणमहापूर्णवमहाराजस्य¹¹ पुत्रः ॥ पूर्व भूपतभूर्विभु-¹²
- 13 ज्य वसुधा या पञ्चभिः पञ्चधा भुक्ता भूरिपराक्रमा¹³ भु-
- 14 ज्वलातामेक¹⁴ एव स्वयम् [†*] एकीकृत्य विजित्य¹⁵ सत्कनिव-
- 15 हान्¹⁶ श्रीवज्रहस्तयतुयत्वारिशतमत्युदोरचरित-¹⁷
- 16 : सर्वामरक्षीसमाः¹⁸ ॥ [†*] तस्य तनयो गुणमराजा¹⁹ वर्षवयमपा-
- 17 लयत महोम् ॥ तदनुजः कामार्णवदेवः पञ्चत्रिंशतमब्दका-²⁰
- 18 न् ॥ तस्यानुजो विनयादित्य[†*] समास्तिष्ठ[†*] ॥ ततः कामार्णवाज्जाते²¹

¹ From the original plates² Denoted by a symbol³ Read गोत्राणा म् is denoted here by an *anusvara* with a stroke below it, as also in ll 14, 17, 30, 36 and 48.⁴ Read °शलिलप्रच्यालित°⁵ Read °भगवता⁶ Read °शब्दधवलच्छ°⁷ Read समुज्ज्वल⁸ Read °लब्ध⁹ Read °लिङ्गितोत्तुङ्ग°¹⁰ Read °विष्णोरिव¹¹ The engraver first wrote रि for रा and then erased the :¹² Read भूपतिभिर्विभज्य¹³ Read पराक्रमा¹⁴ Read °ज्वलातामेक°¹⁵ Read यतु¹⁶ Read °श्रीवज्रहस्तयतु°¹⁷ Read °दार°¹⁸ Read °सर्वामरक्षीसमा¹⁹ Read गुणमराजा वर्ष°²⁰ Read °मब्द°²¹ Read °ज्जाते

Second Plate, Second Side

- 19 जगतीकल्पभूरुहः । योराजद्राजितः^(:)च्छायो वज्रहस्तीवनी-
 20 पतिः ॥ [२*] ¹प्रश्योदन्मदगन्धलुब्धमधुपव्यालीढगण्डान्गज-²
 21 न्नर्थिभ्यः³ समदासहसमतुलो यस्त्यागिनामगणी[.]*⁴ [1*] सः^(:) श्री-
 22 माननियङ्गभीमनृपति[र्गा]*⁵ज्ञान्वयीतसकः⁶
 23 पञ्चतिशतमव्दकान्गमभुनक्वे[ष्ट्य]⁷ स्तुतः पार्थि-
 24 वेः⁸ ॥ [३*] तदगसनुः⁹ स रराज सन्तनासमस्त्रमसासमतारि-¹⁰
 25 मणलः [1*] मापात¹¹ कामाण्णवभूपतर्भुव¹² समद्धिमानङ्गस-
 26 मा समुज्ज्वलः¹³ ॥ [४*] तदनुं तदनुजन्मो¹⁴ चत्तजन्मोपमानो गेण-¹⁵
 27 नधिरन[व]द्या गण्डमख्यो मदा सः [1*] सकलमदमनक्षत्री-¹⁶

Third Plate, First Side.

- 28 णि वर्षाणि धात्रीवल्लयमलघुतेजोनिर्जितारातिचक्रः¹⁷ ॥ [५*] त-
 29 तो द्वैमातुरसस्य¹⁸ मधुकाम[र्]*ण्णवी नृपः ॥० यवति¹⁹ स्मावनी-
 30 मतामव्दामकाण्णवीशतैम्²⁰ ॥०॥ [६*] अथ वज्रहस्तनुपकर-²¹
 31 ग्रसुतादखिलगुणिजना[ग्र]*गण्यकामाण्णवात्कवीन्द्रप्र-
 32 ²²गयमानावदातशभकीर्त्ते²³ ॥ श्रिय²⁴ इव ²⁵वैदुस्वान्वय-
 33 पयःपयोनिधिसमद्भवायाद्य²⁶ [1*] यः समजने²⁷ विनयमहा-
 34 दव्याः²⁸ श्रीवज्रहस्त इति तनयः ॥ [७*] वियदृतुनिधिसख्या याति
 35 ²⁹शाकाव्दसङ्गे दिनकुहृपभुख्य³⁰ राहिणीभ सलग्ने [1*] धनुषि च सि-
 36 तपक्षे सूर्यवारे तृतीया³¹ युनि सकलधरित्रीं रक्षितुम्³²

¹ Read प्रश्रयित°⁴ Read °नयर्थी⁵ Read °योजनसक⁶ Read पार्थिवे¹⁰ Read शतनीष्म समन्ताच्छमितारिमखल .¹² Read °भूपतिर्भुव समृद्धि°¹³ Read गुणनिधिरनवयो गुण्डमाख्यो मुदा¹⁷ Read चक्र²⁰ Read °मतामव्दानकात्रविश्रुतिम्²⁴ Read श्रिय²⁸ Read समुद्र°²⁹ Read शाकाव्द³¹ Read तृतीयायुनि² Read लुब्ध⁵ Here space is left for the insertion of गर्गा⁷ Read पञ्चतिशतमव्दकान्गमभुनक्पटवो⁹ Read तदगसनु¹⁴ Read समुज्ज्वल¹⁵ Read °रसस्य²¹ Read °नृपवरा°²⁴ Read द्विय²⁷ Read समजनि .²⁹ Read दिनकवि हयमध्ये रोहिणीभे सुलग्ने³² Read रक्षितु³ Read °नाजानर्थिभ्य' समदासहसम्°¹¹ Read अपात¹⁴ Read °जन्मा विंश°¹⁶ Read सकलमिदमरक्षत्रीणि वर्षाणि¹⁹ Read यवति²² Read °गौयमाना°²⁵ Read वैदुस्वा°²⁸ Read देव्या

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Third Plate ; Second Side

- 37 याभिपिक्तः¹ ॥ [८*] न्यायेन² यत्र सममाचरितुं तिवर्गे³ मार्गे-
 38 ण रक्षाति⁴ मदीमहितप्रतापे [1*] नव्याधयच्च⁵ नरघाश मरा-
 39 पद्वच्च शख्यजा भुवि भवनि⁶ विभूममर्च्यः ॥ [९*] व्याप्ते ग[1*] कुणौ-⁷
 40 त्तमस्य यशसा⁸ दिक्कवाले शशिप्रद्यातामलिनेन⁹ य-
 41 स्य भुवनः¹⁰ प्रच्छादसम्यादाग¹⁰ [1*] ¹¹सि[न्द्र]रैरभिसान्द्रपङ्कप-
 42 टलौ¹² कुम्भस्थलीपट्टकेश्वालिम्यन्ति¹³ पुनः पनाच्च¹⁴ हरि-
 43 तामाधारणा¹⁵ वारणान¹⁶ ॥ [१०*] अनुरागेण गुलिनो¹⁷ यस्य वक्षोसुखा-
 44 जयोः¹⁸ [1*] आशीने¹⁹ श्रीसरसत्यावनुकले वैराजतः ॥०॥ [११*] कलि-
 45 ङ्गनगरात्परमसाहेस्वरपरमभट्टारकमहाराजाधिरा-²⁰

Fourth Plate, First Side

- 46 जत्रिकलिङ्गाधिपतिश्रीमद्वज्रहस्तदेव[1*] कुशली समसामात्य-²¹
 47 ²²प्रमुखजनपदान्समाह्वय समान्नापयति [1*] विदितमस²³ सवत-
 48 म् । एरदविषये²⁴ ॥ वेल्पूरगामम²⁵ । त्रुमुका । ²⁶वत्पुडाम् । वलुरम ।
 49 अर्णगो . . [त्पेन्मिम्वा]²⁷ । कीनूरन । पोदुरु वाडाम् मूरिगाम्
 कनम-
 50 रम्य देवरेमचिकीडम । गुद्रपी [1*] एतन²⁸ द्वादश यमन²⁹
 51 (॥) वेल्पूराविषयेत्रुम्भिकित्वा³⁰ चतुःशोमावच्छिन³¹ सत-
 52 लस्थल सर्व्वपोडाविवर्जित³² आचन्द्रार्कचितिसमकाल याव-
 53 न्मातापित्रोरात्मनः पुण्ययशोवृद्धये अजगिरिनिधिशाक-
 54 वे³ (i) फ[1*]लुनामलपत्ते (i) द्वादश्यामादित्यवारे । [छि]लिनिवासिन

¹ Read योभिपिक्त⁴ Read रक्षाति नहीं°⁶ Read भवन्ति विभूतिमय⁹ Read प्रद्योता°¹² Read पट्टञ्च¹⁵ Read °माधोरणा¹⁸ Read सुखालयो²⁰ Read साहेवर²³ Read °मन्तु भवताम्²⁶ Read वत्पु°²⁹ Read यामान्³² Read °वर्जित² Read न्यायेन⁵ Read नव्याधयच्च निरघाश मलापहाय⁷ Read कुलौ°¹⁰ Read सपादिना¹³ Read °केवा°¹⁶ Read °षान्¹⁹ Read आशीने श्रीसरसत्यावनुकले विराजत²¹ Read समसामात्य²⁴ Read विषये²⁷ Read °म्वा³⁰ Read °विषयेतिनामकीकृत्य ?³² Read शकाच्च°³ Read तिवर्गे.⁸ Read दिक्चक्र°¹¹ Read सेन्द्रैरति°¹⁴ Read पुनश्च¹⁷ Read गुणिनी²² Read प्रमुख²⁵ Read यामम्²⁸ Read एतान्³¹ Read °शोमावच्छिन्न सजलस्थल

Fourth Plate, Second Side

- 55 अयितनाख्यस्य पुत्र. (i) श्रीकण्ठनायकः । तस्य भार्या वेदवी । तयो-
 56 . सज्जात[¹]*य पागुसामयाय ¹ताम्बशासन कृत्वा (i) वेल्लुगविषय²
 57 प्रदत्तम्³ । कोलुवर्त्त[नि]विषये⁴ [नुगिल]ग्र[¹]*म[:*] प्रदत्त[:*] ॥

TRANSLATION

(Line 1) Om Hail! The son⁶ of the *Mahārāja* Gunamahārṇava, who took possession of the circle of the earth by (*his*) valour, as Vishnu by (*his*) stride, (*and*) who adorned the race of the G[ā]ṅgas, who were prosperous, who were sacred through (*the possession of*) gem (*-like*) virtues, celebrated in the whole world, such as wisdom, modesty, generosity, charity, politeness, truthfulness, purity, valour and courage, who belonged to the *Ātrēya gōtra*, who had the stains of the impurities of the Kali age washed away by pure thoughts and deeds (*as by*) holy waters, who had the glory of universal sovereignty illumined by (*their royal insignia*, *viz*) the unique conch-shell, the drum, the five *mahāśabdas*, the white parasol, the golden *chaurī* and the excellent bull-crest, which were acquired by the favour of the worshipful Gōkarnasvāmin, who is established on the top of the high mountain Mahēndra, who is the lord of the animate and the inanimate (*creation*), who is the sole architect in the construction of all the worlds, (*and*) who has the moon as a head-ornament, who were adorned with lofty staff-like arms which were embraced by the goddess of victory obtained in the scuffle of numerous battles, (*and*) who were the lords of the country of the Three Kalingas,—

(Verse 1) The glorious Vajrahasta, whose conduct was very noble (*and*) whose valour was great, protected for forty-four years that whole earth which had been formerly divided into five (*parts*) and enjoyed by five kings,— after having singly (*and*) in person defeated hosts of enemies by the prowess of (*his*) arms (*and thus*) united it (*viz* the earth)

(L 16) His son, king Gun[d]ama, ruled the earth for three years; his younger brother, king Kāmārṇava, for thirty-five years, (*and*) his younger brother, Vinayāditya, for three years

(V 2f) Then, king Vajrahasta, born of Kāmārṇava, who shone (*as*) the celestial tree on the earth, possessing bright lustre, (*and*) who, being the foremost of liberal men (*and*) unequalled (*by any*), gave to mendicants one thousand elephants whose temples were sucked by bees attracted by the scent of the rut flowing (*from them*),— this glorious king Aniyankabhima, the crest-jewel of the [Gā]ṅga race, enjoyed the earth for thirty-five years, being praised by kings

(V 4) His eldest son, the prosperous (*and*) eminent king Kāmārṇava, who equalled Śantaṇu (*and*) conquered the multitude of (*his*) enemies on all sides, became eminent, and ruled the earth for half a year

(V 5) Then, his younger brother, named G[u]ndama, who resembled Cupid, who was a treasure-house of virtues, (*and*) who was blameless, joyfully protected the whole circle of this earth for three years, having subdued all the enemies by (*his*) great splendour

(V 6) Then, his brother by a different mother (*viz* his step-brother), king Madhu-Kāmārṇava, ruled this earth for nineteen years

¹ Read ताव⁴ Read चर्वनीविषये² Read वेल्लुगविषय³ Read प्रदत्त .⁵ This word refers to Vajrahasta in verse 1 below

(L 30) Now, to Kāmārṇava, the foremost of all virtuous men, who was the eldest son of the excellent king Vajrahasta (and) whose spotless and bright fame was extolled by the chiefs of poets,—

(V 7) There was born by Vinayamahādēvi, who was born in the Vaidumba family as Śrī in the milk-ocean, a son, named the glorious Vajrahasta

(V 8) He was anointed to protect the whole earth when the aggregate of the Śāka years was reaching the number of the sky (cipher), the seasons (six) and the treasures (nine),— (i.e. 960),—the sun being in Vṛṣabha, (the moon) in the constellation of Rohiṇī, in the auspicious *lagna* of Dhanus, in the bright fortnight, on Sunday combined with the third *tithi*

(V 9) While this (lord) of great prowess is protecting the earth in the path of justice in order that (men) might practise the three objects of life simultaneously, the people on earth ever are free of diseases, free of sins, (capable of) removing the sins (of others), (and) rich

(V 10) While the fame of this best (king) of the G[ā]ṅga race, which is as stainless as the light of the moon (and) which gives delight to the world, is reaching the mountain chain encircling the earth, the mahouts are dabbing again and again the foreheads of the elephants in the (eight) points of the compass with thick layers of red-lead paste¹

(V 11) Through love of this virtuous (king), Śrī and Sarasvatī thrive without rivalry, residing in (his) bosom and mouth (respectively)

(L 44) From Kalinganagara,—the devout worshipper of Mahēśvara, the Paramabhatṭāraka, the Muhārājādhirāja, the lord of the Three Kalingas, the glorious Vajrahastadeva, being in good health, issues (the following) order, having called together all the subjects, headed by the ministers —

(L 47) “Be it known to you that the following twelve villages in the district (*viśaya*) of Êraḍa, (*viz*) the village of Vēlpūra, Trummukā, Vappudām, Vallurama, Arnagō- . . [tpemmimbā], Kōnūrana, Poduru, Vādām, Mūringām, Kanamarampa, Dēvaremachikidama (and) Gudrapī, having been (clubbed together and) named the district (*viśaya*) of Vēlpūrā,—(this) district of Vēlpūrā, enclosed by the four boundaries, including water and land, free of all molestation, was granted by means of (this) copper-plate charter (*tāmra-sūśana*), in the Śāka year of Aja (nine), the mountains (seven) and the treasures (nine),—(i.e. 979),—in the bright fortnight of Phālguna, on the twelfth *tithi*, a Sunday, for as long as the moon, the sun and the earth endure, for the increase of the religious merit and fame of (my) mother and father (and) of myself,—to Pāngu-Sāmaya, born by his wife Vēdavi to Śrīkantha-Nāyaka, the son of one named Ayitana, an inhabitant of [Chhī]lī

(L 57) “(Also) the village of [Nugila] in the district (*viśaya*) of Kōlūvarta[nī] was granted”

No 25 — CHIKKULLA PLATES OF VIKRAMENDRAVARMAN II

By F KIELHORN, PH D, LL D, C I E, GÖTTINGEN

According to Mr J Ramayya, Treasury Deputy Collector of the Vizagapatam district, these plates were found,² some ten years ago, by one Pindi Nammayya of Upperagudem, a hamlet of Amalapuram in the Golagonda tāluka of the Vizagapatam district, while excavating earth at the Atikavani tank in the Chikkulla *agrahāra* of the Tuni division of the Gōdāvari

¹ The red paint had to be frequently renewed because it was continually obliterated by the king's 'white' fame.

² I take this information from a note on the inscription by Mr J Ramayya, a copy of which was sent to me by Dr Hultzsch after he had received my manuscript of this article

district. In the beginning of 1895 Nammayya's wife offered them for sale in the village of Amalapuram, when they were secured by the Karanam and forwarded to the Collector of Vizagapatam, who sent them on to Dr Hultzsch at his request

These are five copper-plates, each of which measures about $7\frac{1}{8}$ " broad by $2\frac{1}{4}$ " high, and of which the first and last plates are inscribed on one side only. The engraving on them is very deep, so that most of the letters show through distinctly on the blank sides of the first and fifth plates. The plates are strung on a copper ring, about $\frac{1}{4}$ " thick and 3" in diameter, which passes through a hole in the lower proper right corner of each plate. The ends of the ring are soldered into the lower part of a circular seal which measures $1\frac{3}{4}$ " in diameter and bears in relief on a slightly countersunk surface a well-executed lion, which stands to the proper right, raises the right fore-paw, opens the mouth, and apparently has a double tail. When the plates were received by Dr Hultzsch, the soldering of one end of the ring had given way, so that the plates could be detached from the ring by simply bending it. — Although the plates have no raised margins, the writing on them nearly throughout is in an excellent state of preservation. The size of the letters is about $\frac{1}{4}$ ". The characters belong to the southern class of alphabets. For the greater part they closely resemble those of the Gôdâvari plates of the Rājā Prithivīmūla, published with a photo-lithograph in the *Journal Bo As Soc* Vol XVI p 116 ff. They include signs of the final *m*, at the end of lines 28, 29 and 30, of the final *l*, in line 26, and of the numerical symbols¹ for 5, 8 and 10, also in line 26. The language is Sanskrit, partly, as in lines 23-25 and 31-32, very incorrect, and mixed with Prākṛit words, as in line 23 where we have *gārava* for *gaurava*, and in line 26 which gives the words *pakḥa* (properly *pakḥha*) and *gihma* (properly *gimha*) for *pakṣha* and *grīṣhma*. That the writer's vernacular was Telugu, is proved by the ending of the word *samvassarambul* for *samvatsarāḥ* in line 26.² Of Sanskrit words not found in the dictionaries our text offers *bahusutarna*,³ 1 4, *yūdhyā* (?), 1 5, and *prādhirājya*, 1 5, all denoting particular sacrifices. As regards orthography, it may be sufficient to note that final *visarga* is generally omitted, that final *m* is doubled⁴ before a vowel in *Vishnukundinām* = *ēkādāś*, 1 2, and that the word *Tryambaka* is spelt *Tryambhaka* in line 22. The inscription is in prose, except that it ends with three benedictive and imprecatory verses.

The inscription is one of a *Mahārāja Vikramēndravarmān* [II.], who was the eldest son of the *Mahārāja Indrabhattāṛakavarman*, grandson of *Vikramēndravarmān* [I.], and great-grandson of the *Mahārāja Mādhavavarman*, of the family of the *Vishnukundins*. From his residence at Lendulūra, *Vikramēndravarmān*, who meditated on the feet of the holy lord of Śrīparvata, makes known by it that, on the 5th day of the 8th fortnight of the summer season of the 10th year of his reign, he gave the village of Rāgonṛam, which was south-east of the village of Rāvīrēva on the bank of the *Krishnabennā*, i.e. the river *Krishnā*, in the *Nat[r?]*patī district, to (the) *Sōmagīrīśvaranātha* (temple) of *Tryambaka* (Śiva). Nothing further is said about the donor himself, of his ancestors, *Mādhavavarman* is stated to have celebrated many sacrifices,⁵ *Vikramēndravarmān* [I.] (through his mother) was connected with the *Vākātas*, and *Indrabhattāṛakavarman* is eulogized for his warlike exploits.

The name *Vishnukundin* has not, so far as I know, been met with in other epigraphical records. Considering the locality where these plates come from, as well as the facts that the

¹ Special attention may be drawn to the symbol for 10, which here is like the subscript form of the letter *m*, and which clearly is a further developed form of the symbol for 10 as we have it in line 60 of the Chaumak plates of the *Vākātaka Mahārāja Pravarsena II*, *Gupta Inscr* Plate xxxiv.

² See p 197, note 2.

³ This word is often met with in inscriptions.

⁴ Final *m* is doubled before a vowel also e.g. above, Vol III p 146, l 16, and similarly we find *mm* instead of final *m*, e.g. *ibid* p 132, l 19, and *Ind Ant* Vol XVIII p 145, l 22.

⁵ See the description of the *Vākātaka Mahārāja Pravarsena I*, above, Vol III p 260, which is very tame compared with what we have here. *Mādhavavarman* is stated to have celebrated even *purushamēdhas* or human sacrifices.

writer's vernacular was Telugu and that the donor worshipped the lord of Śrīparvata, which I take to be the sacred Śrīsaṅga in the Karnūl district, I believe that the word survives in Vinukonda, the name of a hill-fort and town in the Kistna district, about 60 miles east of Śrīsaṅga and 50 miles south of the river Krishnā, and that this Vinukonda, which is reported to be a place of great antiquity, was really the capital of the Vishnukundins¹ I also would identify the donor's father, Indrabhattāarakavarman, with the Indrabhattāraṅga, to uproot whom, as we learn from lines 17-20 of the Gōdāvarī plates of the Rājā Prithivīmūla, an alliance was formed by several chiefs, and whose elephant Kumuda was struck down by a certain Indrādhiraṅga, mounted on his own elephant Supratika²

The place Lendulūra from which the donor's order was issued, is identified by Mr Ramayya with the modern Dendalūra,³ the Dendaloor of the map, a village on the ruins of the city of Vēngi, about 5 miles north east of Ēlūra (Ellore) in the Ellore tāluka of the Gōdāvarī district The two villages mentioned in line 20 I am unable to identify As regards the time of the inscription, both the circumstance that the date is referred to a fortnight of the summer season, and the employment of numerical symbols in line 26, tend to show⁴ that this record is not later than about the end of the 8th century A D, while the whole style of the inscription appears to indicate that it cannot well be assigned to a much earlier period This conclusion would well accord with the mention, in connection with the donor's grandfather, of the Vākāta (or Vākataka) family, which in all probability flourished towards the end of the 7th and in the 8th century A D, and there is nothing in the palæography of the inscription that would militate against it

TEXT⁵

First Plate

1 Om⁶ svasti [||*] Vijaya-Lendulūra-vāsakād=bhagavatah Śrīparvata-
2 svami-pādanuddhyato⁷ Vishnukundināmm-ēkadaś-āśvamēdh-āvabhrit-ā-8

¹ Compare Mr Sewell's *Lists of Antiquities*, Vol I p 67 I believe that either Vinukonda, 'the sky hill,' is a corruption of Vishnukunda or the latter a Sanskritized form of the former Mr Sewell informs me that the Telugus explain the word Vinukonda as 'the hill of hearing,' because Rāma is believed to have heard there the news of Sītā's abduction

² *Jour Bo As Soc* Vol XVI p 117 Dr Fleet, who thought of identifying the Indrabhattāraṅga of Prithivīmūla's inscription with the Eastern Chalukya of that name, the younger brother of Jayasimha I, has already stated that Kumuda is properly the elephant of the south west or south, and Supratika the elephant of the north east With reference to that remark it may be noted that our inscription particularly eulogizes Indrabhattāarakavarman for the victories which he gained by means of his elephants over other *chaturdanta* elephants and that *chaturdanta* is properly an epithet of Indra's elephant Airāvata, the elephant of the east

³ See Mr Sewell's *Lists of Antiquities*, Vol I pp 34 and 36

⁴ Of the four copper plate inscriptions with season dates hitherto discovered (the Hīrahadagalli plates of the Pallava Śivaskandavarman, *Ep Ind* Vol I p 5, the Devagere plates of the Kadamba Viṣṇuśavarman, *Ind Ant* Vol VII p 37, the Hāsi plates of the reign of the Kadamba Ravivarman, *ibid* Vol VI p 28, and the Dūdia plates of the Vākātaka Pravarasena II, above, Vol III p 260) the latest, that of the Vākātaka Pravarasena II, has with great probability been referred to about the beginning of the 8th century A D — The latest known copper-plate inscriptions with numerical symbols, the time of which can be fixed with certainty, are all anterior to A D 800 So far as I know, they are the Nausārī plates of the Gujarat Chalukya Pulakēśarāja of [Chēdī-]Samvat 490=A D 733, *Vienna Oriental Congress, Asian Section* p 230, the Āntrōli Chhārōli plates of the Rāshtrakūta King Kikka of Gujarāt of Saka Samvat 679=A D 757, *Jour Bo As Soc* Vol XVI p 106, the Alina plates of Śūlāditya [VII] Dhārābhata of [Vilabhi] Samvat 447=A D 766-67, *Gupta Inscr* p 173, and the Bengal As Soc's plate of the Mahārāja Vināyaka-pāla of [Harsha] Samvat 188=A D 794 (?), *Ind Ant* Vol XV p 140

⁵ From impressions supplied by Dr Hultzsch

⁶ Expressed by a symbol ⁷ Read 'kundinām=

⁸ Read *avabhritā*, the word *avabhritā* is frequently written *avabhritā* in inscriptions, compare, e.g., *Ind Ant* Vol VII p 16, l 5, p 186, l 4, p 211, l 9, and Vol XIX p 17, l 5

- 3 vadhautra-jagadka(tka)lmashasya kratu-sahasra-yājina[h*] sarvva-mêdh-âvâpta-
 4 sarvvabhuta svârajyasya bahusuvârna-paundarika-purushamêdha-

Second Plate, First Side.

- 5 vâjapçya-yûdhya¹(?)-shôdasi-âjasûya-p r â d h i r â j y a - p r [â *] j â p a t y - â -
 6 dy-anêka-vividha-prithu-gui-u-vara²-sata sahasra-yājina[h*] kratuvar-ânushthâ-
 7 ³tâdhishthâ pratishthita-paramêshthitvasya mahârâjasya sakala-jaga-
 8 nmandala-vimala-gui-u-pri(pri)t h u - k s h i t i p a t i ⁴ - m a k u t a - m a n i - g a [na]-

Second Plate, Second Side

- 9 [n]ihai âvanata-pâdayugalasya Mâdhavavarmmana[h*] pranaptâ
 10 Vishnukundi-Vākâta-vamśa dvay âlamkṛita-janmanah śiî-Vikramêndravarmma-
 11 na[h*] priya-naptâ spu(sphu)ran-nisita-mstrimśa-prabh-âvabhâvi(sî)t-âśêsha-
 jaganmanda-
 12 l âdhishthi(shthi)tasya bhi[û]bhangakara-vinirdhûta-samagra-dâyâdasya⁵ anêka cha-

Third Plate, First Side

- 13 tuiddanta samana-samghatta dvimada-gana-vipula-vijayasya yathâvidhi-
 14 viniryyapita ghatik-arapta-punya-samehayasya satata-bh[û]mî-gô-
 15 kanyâ-hiranya-pradâna-pratilabdha-punya-jîvit-ôpabhôgasya pa-
 16 lama[ma*]hesvarasya mahâr[â*]jasya ⁶śrî-Indrabhattâarakavarmmana[h*] priya-

Third Plate, Second Side

- 17 [jyç]shtha-putiô garishtha(shthah) śaisava êva sakala-nripagun-âlamkṛita-
 18 sja⁷ samyag-adhy[â*]iôpita-sakala-râjyabhîa[h*] paramamâhêśvarô
 19 mihâiâja[h*] sri(sî)man=Vikramêndravarmma⁸ êvam=âjñâpayati [i*] Nat[ri?]⁹patyâm
 Kri-
 20 shnabe[nanâ]¹⁰-tatç Râvirêva-gr[â*]masya dakshina-pûrvvasyâm diśi Rêgo

Fourth Plate, First Side.

- 21 nran=nâma grâma[h*] sakala-jaga[t*]traya-nâthasya śisûśaśi-kar-âvadâ-
 22 ta-subhikṛita-jatamakutasya¹⁰ bhagavatā=Triyambha(mba)kasya bhavatê
 23 Sômaguṣṭavarandhaya¹¹ dattam(ttah) [i*] Râjñâ¹² vachanâd=gâravên=âjñâ[m] k[â]-
 24 riya [i*] Kaśchid=ênam=pâlâya¹³ sô Rudra-lôkê dēva-ganâ(na)¹³.

¹ *Yudhya* is no word, and *yûthya* or *yûpya* would yield no satisfactory meaning

² Before *vara* one misses a word like *yajña* or *kratu*

³ Read *n âdhishthita pratishthita*, or only *na-pratishthita*.

⁴ Originally *kshîtipiti* and *manî* was engraved

⁵ Read *⁵dasy=znka-*

⁶ Read *śrî Indra*⁶

⁷ This *akshara* may have been struck out in the original, read *⁷kritah samyag-*

⁸ Read *⁸varma=avram=*

⁹ This is what seems to have been originally engraved, but the *akshara* in brackets looks as if it had been altered. In *Ind Ant* Vol IX p 103, l 7, the name of the river is spelt *Krishnabennâ*, and this probably is intended here. See also above, Vol III p 95

¹⁰ Originally *⁹tasya* was engraved

¹¹ Read *Sômaguṣṭavarandhaya*

¹² The Sanskrit words which the writer is thinking of, apparently are *rdjño vachanasya gauravên=djñâm kîrajêta* (for *kuryata* or *kurata*), compare above, Vol III p 262, l 23, *karayita* for *kârâyê*. The commencement of the next sentence would properly be *yah kaśchid=ênam pâlâya* sa

¹³ This correction may have been made in the original already

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Fourth Plate, Second Side.

25	kōti-sa(śa)ta-sahasrēna	svarggina ¹	sukha[m]	mōdati	[*]	Vī[ja]-
26	yarājya-samvassarambul ²	10	māsa-pakkam	8	gṛhmā	5
27	³ Bahubhir=vr̥asudhā	datt[a]	bahubhis=ch=ānupalitā		[||*]	yasya
28	yasya yadā	bhūmim(mis=)	tasya tasya	tadā	phalam	[||*]

Fifth Plate

29	Sva-datt[||*]m	para-datt[||*]m	vā	yō	harēti(ta)	vasundharām	[||*]
30	shashtim	varsha-sahasrāni	narakē	pachyatē	dhravam		[||*]
31	Gāvo ⁴	bhumī	tathā	bharyyā	akramya	hara	mā
32	sravayanti	rājanām	brahmahatyā	cha	lipyati		||

TRANSLATION

(Line 1) Ōm ! Hail ! From his residence, the victorious Lendulūra, he who meditates on the feet of the holy lord of Śīparvata⁵ (and belongs to the family) of the Vishnukundins,⁶— the great-grandson of the Mahārāja Mādhavavarman who washed off the stains of the world by his ablutions after eleven *asīamēdha* sacrifices, who celebrated thousands of sacrifices, who by a *sartamēdha* sacrifice obtained the supreme dominion over all beings, who celebrated a hundred thousand *bahusūarna*, *paundarika*, *purushamedha*, *rājapēya*, *yūdhya* (?), *shōdasin*, *rājasūya*, *prādhīrājya*, *prājūpatya* and various other large and important excellent [sacrifices], who by the celebration of excellent sacrifices attained to firmly established supremacy, (and) whose two feet were bent down by multitudes of heaps of jewels from the diadems of the stainless, noble and great kings of the whole orb of the earth,— the dear grandson of the glorious Vikramēndravarmān whose birth was embellished by the two families of the Vishnukundins and Vākātas,— the dear eldest son of the devout worshipper of Mahēsvara (Śīva), the Mahārāja, the glorious Indrabhattāarakavarman, who presided over the whole orb of the earth which was illuminated by the radiance of his flashing sharp sword, who by the act of contracting his eyebrows scattered all claimants, who gained extensive victories when his troupes of elephants encountered in battle numerous four-tusked elephants,⁷ who acquired a store of merit

¹ The sense intended is that of *svarginam sukham=anubhavati*.

² I owe the right reading of this to Dr Fleet, who, when communicating it to me, also drew my attention to the Telugu Nom Plur *varshamulu*, 'the years,' in line 6 of the Anamkond inscription of the Mahāmandalavarā Rudradva of the Kakatiya dynasty of Saka Samvat 1084, *Ind Ant* Vol XI p 12. Since then I have myself found *sarvatsaramulu* in line 27 of the Telugu inscription of Sōmesvara of Saka Samvat 1130 (for 1131), above, Vol III p 316, *varshambulu* above, pp 46 and 92, and in a copper plate inscription in Telugu characters of Śaka-Samvat 1586 (?), *Ep Carn* Vol I p 19, No 12, and *varushambulu* in another copper-plate inscription of Saka-Samvat 1155 (?), *ibid* p 104, No 86.—In what follows the word *māsa* is quite meaningless, and the whole passage containing the date, expressed in Sanskrit, should be *sarvatsarē 10 grīshma pakṣe 8 [divasā*] 5*, compare above, Vol III p 262, l. 28.

³ Metre Ślōka (Anushtubh), and of the following verses.

⁴ I have not found this verse elsewhere, and am unable to give the correct text of it.

⁵ Compare with this the commencement of the copper plate inscription of the Mahārāja Vijayanandivarman, *Ind Ant* Vol V p 176, l 1, *vijaya Vēngīpurad=dhagavach-Chitrarathasvāmī-pādanuddhyato*.

⁶ The Genitive case *Vishnukundinām* cannot well depend on the word *maharajah* in line 19 but is apparently meant to express that the princes who will be spoken of in the sequel, all belong to the family of the Vishnukundins, —a usage of the Genitive which I formerly doubted. We may compare the Genitive *Kadambānam* in line 4 of the Devagere plates of the Mahārāja Magesavarman, and in line 5 of the Halsi plates of the king Ravivarman, *Ind Ant* Vol VII p 35, and Vol VI p 26, and now, since the original reading of the introductory passage of the Valabhi plates has been discovered by Dr Hultzsch, above, Vol III p. 319, also the Genitive *Maṭrakandām* of those plates.

⁷ The compound, so translated here, cannot be properly dissolved.

by emptying¹ water-jars (*at donations made*) according to precept, who found a meritorious enjoyment of life in constantly bestowing land, cows, and gold, and giving girls in marriage,²—the devout worshipper of Mahāśvara (Śiva), the *Mahārāja*, the glorious Vikramēndravarman, the most noble, who, in childhood already embellished with all the virtues of a king, has duly taken upon himself the whole burden of government, thus issues his commands —

(L 19) The village named Ragonram, in Nat[ri?]patī on the bank of the Krishnabonnā, in a south-eastern direction of the village of Rāvirēva, has been given to the Sōmagirisvaranātha (*temple*), belonging to the holy Tryambaka (Śiva), the lord of all the three worlds, whose crown of matted hair is whitened and rendered bright by the rays of the young moon. Out of respect for the king's word you should execute (*this*) command. Whoever obeys it, enjoys the happiness of the inhabitants of heaven with the hundred-thousand billions of divine hosts in Rudra's world.

(L 25) In the year 10 of the reign of victory, on the 5th (day) of the 8th fortnight of summer

[Here follow three benedictive and imprecatory verses]

NO 26 — GANJAM PLATES OF PRITHIVIVARMADEVA

By F. KIRLHORN, PH.D., LL.D., C.I.E., GOTTINGEN

This inscription³ is on three copper-plates, which were received by Dr. Hultzsch from Mr. C. J. Weir, I.C.S., Collector of the Ganjam district. It is not known when and where they were originally found. The size of the plates is about 7½" broad by 3¼" high. Each plate has a ring-hole on the proper right side, but the ring and any seal that may have been attached to it are missing. The first and third plates are inscribed on one side only. The edges of the inscribed sides are raised into rims for the protection of the writing, which in consequence is in very good preservation. The size of the letters is between ⅞" and ¾". The characters are Nagari, as written in Orissa and neighbouring parts of Eastern India in perhaps the 12th or 13th century A.D.⁴ They include a final form of *t*, which is five times employed in lines 16 and 17.⁵ The language is incorrect Sanskrit, and as the text, moreover, has been written by a very ignorant writer, it abounds in errors of every description, a few of which (in lines 6 and 12) I am unable to correct. In respect of orthography, I would merely draw attention to the promiscuous use of the sibilants, and especially to the prevalence of the palatal sibilant which probably is due to the influence of the Māgadhi Prākṛit.⁶ Thus, *ś* is six times employed instead of *s* (as in *śamādiśhoti* for *samādisati*, l. 11) and twice instead of *sh* (in *viśaś* for *viśayāś*, l. 8, and *puruśin* for *purushaś*, l. 33), *sh* twice for *s* (as in *śhathi* for *śakti*, l. 3) and three times for *s* (as in *śhutaś* for *sutaś*, l. 8), and *s* three times for *ś* (as in *susānha* for *śasānha*, l. 1) and once for *sh* (in *manusya* for *manushya*, l. 32). Excepting six benedictive and imprecatory verses in lines 23-33, the inscription is in prose. In line 8 and lines 12-14 there are indications that the text, as originally engraved, may have been tampered with.

¹ I find no authority for thus translating *viniryāpita*, but cannot suggest any other meaning for the original passage.

² Compare, e.g., the Nāśik inscription of Ushvādīta, who gave wives to eight Brāhmanas at the holy *Artha* of Prabhāsa, *Archaeol. Survey of Western India*, Vol. IV p. 99.

³ It has been noticed in Mr. Sewell's *Lists of Antiquities*, Vol. II p. 32, No. 214.

⁴ This is doubtful, because I have not at hand dated inscriptions with photo-lithographs from the same part of India, to compare with.

⁵ The sign of *virāma* is not used in the text.

⁶ Compare my remarks on the India Office plate of Vijayurājādēva, above, Vol. III p. 312.

The inscription is one of Mahindravarmadēva's son, the devout worshipper of Mahāśvara (Śiva), the *Mahārājādhirāja Paramāvara Paramabhaṭṭāraka*, the ornament of the spotless family or the Gangas, the lord of the excellent city of Kōlāhala,¹ . . . the *Mahārāja Prithivivarmadeva*, who had obtained a store of merit by worshipping the lotus-feet of the holy lord Gokarnāśvara, dwelling on the summit of mount Mahēndra,² and who by the excellence of the three constituents of his regal power had attached to himself the whole circle of feudatories, and had acquired by the valorous strength of his arms the sovereignty over all *Kalinga*. From his residence at Śvetka (?) the king by this document informs his officials and the inhabitants concerned, that on the occasion of an equinox he gave a village in the Ja[nō]ra *śhaya* to the *bhaṭṭaputra*³ Śubhramkara, (a Brahmana) of the Vatsa *gōtra*, who was a student of the Vajisanāya Vēda, belonged to the Kanva *śūlha*, and had the fivefold *pravara* Bhārgava, Chyavana, Āpnavana, Aurva and Jamadagna,—in such a manner that the donee under this deed was entitled to the yearly receipt of four *palas* in silver⁴—The inscription was written by the *samānigrahin*, or minister of peace and war, Samanta, engraved by the brazier Samanta-Svayambhu, and furnished with a seal (? *lāñchita*)⁵ by the chief queen

The inscription is not dated. On palæographical grounds it may perhaps be assigned to the 12th or 13th century A D—The town of Kōlāhala⁶ has been identified by Mr Rice with the modern Kolar, in the east of Mysore

TEXT 7

First Plate

- 1 Om⁸ svasti [||*] Śvetk⁹-adhiśthitad=bhagavatāḥ sacharācha[ra*] guro¹⁰ |
 sakalaśara[śa]nka-[sekha]ra[śya]¹¹ | [sth]i-
 2 ty-utpati(tti)-pralaya-karana-hēdōhi=¹²Mahendrāścha(cha)la-sikhara-nivāśi(s)naḥ
 śrīmad Gokarn(rnē)-¹³
 3 śvara-bhattachakasya | charanakamal arādhana-ā- | vātpa(pta)-punya(nya)nichayah
¹⁴śhaktitraya prakarshānurandī(ūji)-
 4 t-ā- | sv(śō)śhu śimanta chakra[h*] sva(sva)bhuja va(ba)la-¹⁵parākram-ākraṇta- |
 sakala-Kaling-adhirāj(jyah) pa-

¹ This is a hereditary title, see p 200, note 1

² It will be seen that some of these phrases are borrowed from the inscriptions of the earlier Ganga kings, compare e.g. above, Vol III p 221

³ Literally 'the son of a learned Brāhmana,' formed on the analogy of *raja-putra*, and used here and in other inscriptions from Orissa as a title of respect

⁴ Some of the more uncommon terms in the formal part of the grant occur in the Katak plates of Mahābhavagupta and Mahāśivagupta, and in the Buguda (Gaṇjam district) plates of Mādhavavarman, see the notes on p 200 f

⁵ See the same term above, Vol III p 12, note 3

⁶ For a fanciful explanation of the name see the Puri (Jagannāth) plates of the Gangavamśa king Nṛsiṃha deva IV, *Jour Beng As Soc* Vol LXXIV P I p 137, l 17

⁷ From impressions supplied by Dr Hultzselt ⁸ Expressed by a symbol

⁹ These two *akṣharas* are clear in the impressions and cannot be read differently

¹⁰ Read -*guroh*, all the signs of punctuation up to the middle of line 11 are superfluous

¹¹ In the place of the *akṣharas* in brackets four *akṣharas* seem to have been originally engraved, the first three of which perhaps were *śrakara*, while the fourth is indistinct in the impressions, but the original engraving has apparently been altered. The epithet corresponds to the term *śaśanka chudamanah* of cognate inscriptions

¹² Read *hetōra*, of the two words *karana* and *hetu* one is superfluous

¹³ The *akṣhara* d Go is denoted in the original by the sign for *dg*, preceded by the sign for *r*, and followed by that of *d*. The god here named *Gōkarnāśvara bhaṭṭāraka* is usually called *Gokarnasvamin*

¹⁴ Read *śakti*? Compare *avātpa* for *avapta* in the immediately preceding compound. In an unpublished copper plate inscription from the Gaṇjam district I find similarly *bhōtkavyam* for *bhōktavyam*, and *vātsarya* for *vātsarya*

¹⁵ Originally *pura*⁹ was engraved

- 5 ramamâhêsvarô mâtâpîtri-pâdânudhyâtô mâ(ma)ha(hâ)râjâdhîrâja-
 paramâsva(śva)rah(ra-)paramabha-
 6 tt[a]raka- | Gangâmalakulatilaka- | ¹śrîKôlâulapurapattanakasyah-kavalya-²
 7 varayaghôsha- | mahârâjah(ja-)śrî-Prithivîvarmmadêva[h*] kuśalî | śrî-
 Mahîndrava-
 8 rmmadêva-shutah³ | Ja[nô?]ra-vîsâê⁴ || yathâkâl-âdhyâsîh⁵ mâhâsâmantâ- |
 śrîsha-⁶
 9 mânta- | râjanaka-râjaputrah(tra-)kumârâmâty-utpari⁷-dandanâyaka- | vîshayapati-
 10 grâmapati⁸ | anyâs=cha châtâ bhata-vallabhajatyâ⁹ | janapadânâ râtrakuta-
 kutu-
 11 mvinâ | sâmayâjîkah | yathârhi(rham) mânayati vô(bô)dhayati śa(sa)mâdîsha(śa)tî |
 Vîdita-

Second Plate, First Side

- 12 m=astu bhavatâ¹⁰ êtad vîshaya-sâmandha-grâmô yah grâma-dvayamdôl=[î]tî nâma |¹¹
 13 sajalasthâlârânya¹² chatuhśîmôpalakshîtah | bhattachaputra-Śu-
 14 bha[m]karâya | ¹³Vâjasêna-charanâya | ¹⁴Kanva-sâkhâya ¹⁵Vachha-gôtrâya
 15 ¹⁶itya têshâm=adhivâs=têshâm | pañchârîshaya-pravarô bhavati | Bhârgavah
 Chya-
 16 van-Âpnôvâ- | n-Aurva Jâmadagn=êtî | Jamadagnivat d-Urvava-
 17 t | d=Âpnuvânavat | Chyavanavat Bhṛiguvat | ta-pravarâya | ih=êva
 18 vîshuka(va)-sankrânyâ¹⁷ mâtâpîtrô=âtmanaś=cha | pany-âpivîrdhayô¹⁸
 19 yatha saliladhârâ-purasarênâ¹⁹ | chandrârka-sthîti- ||

¹ For the two next epithets I am unable to suggest any satisfactory emendations, but have no doubt that in the first the prince is intended to be described as 'the lord of the excellent city of Kôlâbala,' and that the second should mention some special musical instrument to which he was entitled by the favour of some god. As the signs for the initial *u* and for *ha* are similar in this inscription, the *Kolâbala* of the text most probably is a mistake for *Kolâhala*. On *Kolâhala* see *Ind Ant Vol XVIII* p 167, and on the hereditary title of the Gangas '*Kolâla* (or *Kovâla* or *Kuvâla*) *puravarîsîara*' eg *ibid* Vol VI pp 102, 103, and Vol XVIII pp 311, 312. To Gôkarnasâmin the Gangas owed the kettledrum (*bhêrî*), *ibid* Vol XVIII pp 163, 173 (also 311 and 312).

² Originally *kavalya* was engraved

³ Read *suto*, the compound so ending should properly have been placed before *mahârâjâdhîrâja* in line 5

⁴ Read *vîshayê*, the compound so ending has clearly been engraved in the place of another word which has been effaced

⁵ Read *âdhyâsîh*

⁶ Read *mahâsâmantâ sâmantâ-*

⁷ Read *kumârâmâtyôpârîka*

⁸ Read *patnî=anyâs=cha*

⁹ Read *gâttyân=janapadan=râshtrakûṭa kuṭumbînah sâmayâjîkah* — *Samavayîka* occurs in line 27 of the Katak plates of Mahâsîvagupta (Yajûti), *Jour Beng As Soc Vol XLVI P I* p 154 (above, Vol III p 352), the same and cognate inscriptions have *râjavallabha* for the *vallabha* of the present inscription

¹⁰ Read *bhavatam* | *êtad vîshaya sambaddha* (?), about the proper reading of the rest of the line I am doubtful. Here, again the whole passage from *grâma* up to *Vâjasêna cha* in line 14 is engraved over another passage that has been effaced

¹¹ The signs of punctuation up to the end of line 19 are superfluous

¹² Read *rangul=chatuhśîtri ôpalakshîh*

¹³ Read *Vâjasenâya* or *Vâjasana* — The reading *Vâjasena* we have also in the Katak plates of Mahâsîvagupta, *Ind Ant Vol V* p 56, and *Proceedings Beng As Soc* 1882, p 11 (above, Vol III p 348, l 12)

¹⁴ Read *Kanva*

¹⁵ Read *Vatva*

¹⁶ The following passage I take to be intended for *sha tusham=* (for *tasya*) *adhivâsah* (for *sha nîvâsînê*) *têshâm* (for *tasya*) *pañchârîshêya pravarô bhavati Bhârgava Chyavan Âpnavan Aurva Jamadagn=etî | Jamadagnivad=Urcavâd=Âpnavânavâch=Chyavanavâd=Bhṛiguvat | tat pravaray=eh=arva* Compare the similar passage above, Vol III p 15, lines 38-39, and note 6 — *Pañchârîshêya pravara* is evidently intended also by the *yâvârîshaya pravara*, "the Yâvârîshaya Pravara," of the copper plate inscription edited in *Jour Beng As Soc Vol LXIV P I* p 126

¹⁷ Read *sankrâtyam*

¹⁸ Read *purahsaram*

¹⁹ Read *puny âbhivîrdhayê*, and omit the following *yathâ*

Second Plate, Second Side

- 20 samakalam¹ sakarikṛitya prativarsha[m] ru(rû)pya-palâni chatvâri
 21 dēyam² | ēvam pratipadito=shmâ(smâ)bhīr-yatam(tah)³ | śāsana-darsa-
 22 nâd=dharmma-gaurav[ā*]d=asmâ(sma)d-gaurav[ā*]ch=cha na kēnachit-paripanthinâ
 bha-
 23 vitavya[m*] || Tathâ cha dharmma śâ[stṛc*]ahn pathyatê || Vahnubhī⁴ vasu-
 24 dha datâ | rājâna Sagar-adibhī [i*] yasya yasya yadâ bhumi bhn-
 25 mi | tasya tasya tadâ phalam |(II) Shadâsiti sahasranâ[m]
 26 yōjananâ vasu[m]dharâ | aho punyâya kâtyaya svarg[o]

Third Plate

- 27 gama-pradâno |(II) Ma bhud=vah phala-samkâ va | para-da[t=ê]-
 28 ti pararthivâ | sva-danât=phalam=ânantya | para-dat-âtîp[a]-
 29 lanê |(II) Bhumim yah pratigrhṇatî | ya cha bhumi prayachhatî |
 ubhau ttô
 30 punya-karmmanan | nyatê svarga gâminan |(II) Sva-datâ para-datâm=vâ yo
 31 harâtî vasundharâ [i*] sa viśthayâ kṛimī bhutvâ pitribhī saha pachyatê |(II)
 Iti⁵
 32 kamaladal amruvinda-lôlâ[m] śrīyam-anuchintya mauṣya-jivitañ=cha [i*] sakala-
 33 m=dam=udahrtam vudhva na hi puruṣai para-kirtayê vilôpyâ |(II)
 Likshitamñ=cha⁶
 34 sandhivigrahi-sri-Samantêna | Utkirnañ=cha⁷ sri-Sâmantâ-Svayambhu-kânsare-
 35 na⁸ | Lamñchhitamñ=cha⁹ śrī mî(ma)hadevyâ | ¹⁰Unyaksh[1]ram=adhikâksharam=
 va tat=ta-
 36 en=chharva pramânam=iti ||

No 27 — THREE INSCRIPTIONS FROM TRAVANCORE

By F. KIELHÖRN, PH D, LL D, C I E, GÖTTINGEN

A — Trivandrum inscription of the time of Gôda-Mârtânda

This inscription¹¹ is on the north wall of the Krishnasvâmin shrine in the Padmanâbhasvâmin temple at Trivandrum. It consists of six lines of well preserved writing in Grantha characters which cover a space of 1' 4" broad by 5" high, and contains a single Sanskrit verse, preceded by

¹ Read *samakalam=akarikṛitya* Compare above, Vol III p 45, l 40² Read *dēyam=ēvam*³ The sentence should end with =*siddhīh*, *yatah* connects the preceding with what follows and means 'such being the case'⁴ Metre Ślôka (Anushtubh), and of the four next verses I consider it superfluous to encumber the notes with corrections of the following verses⁵ Metre Pushpitâṇṛ.⁶ Read *Likhitamñ=cha*⁷ Read *Utkirnañ=cha*⁸ Read *kasarena* for *kâmayakârêna*⁹ Read *Lamñchhitamñ=cha*¹⁰ Read *Nyun aksharam=adhikâksharam* *va yat=tat=sarvam* The copper plate referred to above, p 200, at the end of note 16 has *unyaksharam*¹¹ No 269 of the Government Epigraphist's collection for 1895 The inscription has been edited and translated by Mr Sundaram Pillai in his *Some Early Sovereigns of Travancore*, pp 69 and 28 (*Ind Ant* Vol XXIV p 279), according to his account the shrine, at which the inscription is, is called the Gôṣalâ Krishna temple

the words *svasti śrīh* Its object is, to record, that in the month of Dhanus, when Jupiter was high, Âdityarâma, the umbrella-bearer of the lord of Gôlamba, Gôda-Mârtânda, gave a silver drum to the god of the temple of the station of cowhords at Syânandûra

What is meant here by the words 'when Jupiter was high,' is shown by an inscription in the Tamil language and Vatteluttu alphabet, which on the original stone follows immediately upon this Sanskrit inscription, and which begins ¹

6 Karkkataka Vvi-
7 y'lattl=Ttanu-ñâyirru Tiruvânandapurattu
8 sabhaiyûñ=

"In the month of Dhanus, when Jupiter was in (*the sign*) Karkataka,—the assembly of Tiruvânandapuram and . . . having been pleased to meet together,—Âdichcharâman (*i.e.* Âdityarâma) gave to (*the god*) Tiruvâyambâdi-pillai (*i.e.* 'the boy of the sacred village of shepherds') a silver drum"² The date, therefore, is simply 'the month of Dhanus (of the Jovian year) in which Jupiter was in the sign Karkataka,' which, since Jupiter is in the same sign about every twelve years, tells us nothing of any practical value

There is no word in the text that could be meant to indicate a year of any particular era ³ On palæographical grounds the inscription (like the next) may be assigned to the second half of the 14th century A.D. Of the localities mentioned, Gôlamba no doubt is Kôlamba,⁴ and Syânandûra apparently is Trivandrum or a part of it ⁵

TEXT ⁶

1 Svasti śrīh [||*] ⁷Syânandûr-aka-gôsthâla-
2 ya-kamaladrisâ Gôda-Mârtânda-Gôlam-
3 bādhiśa-chchha[t*]travâhî Dhanushî cha⁸ krita-naivēdya-
4 m=uttumga-Jivē [!*] śrīmân=Âdityarâmas=sa hî rajata-krita-
5 n=dindimam=Mandar-âbhan=dindî-âkhanda-s h a n d a - d y n t i - ś u -
6 bham=adīśan=mānya âtmâ kshamâyâh ||

TRANSLATION.

Hail! Fortune!

In (*the month of*) Dhanus, when Jupiter was high, the illustrious Âdityarâma, the soul of endurance,⁹ worthy of respect, the umbrella-bearer of the lord of Gôlamba, Gôda-Mârtânda,

¹ The Tamil inscription begins in the same line in which the Sanskrit inscription ends. I owe the extract from it and the translation given above to Dr Hultzsch. The phrase 'when Jupiter was high' has by Mr Sundaram been correctly interpreted to mean 'when Jupiter was in Karkataka.'

² The remainder of the inscription records gifts of money and paddy to the same temple.

³ Mr Sundaram has taken the word *Martânda* in line 2 to be a chronogram (for 365) and has accordingly assigned the inscription to the Kollam year 365. But there is no indication that a chronogram is intended, and, as a matter of fact, the Kollam year 365 would correspond to A.D. 1189-90, while Jupiter's mean place was in the sign Karkataka from the 3rd January to the 29th December A.D. 1184.

⁴ The spellings *Gôlamba* and *Gôda* for *Kôlamba* and *Kôda* (see *Ind. Ant.* Vol. XX p. 291, note 40) are evidently due to the desire of making these two Dravidian words look like Sanskrit compounds, and of making them rhyme with the preceding *gôsthâ*.

⁵ [The form *Tiruvânandapuram*, which occurs in the Tamil portion of this inscription (text line 7) and in another Trivandrum inscription (*Ind. Ant.* Vol. XXIV p. 305), suggests that Syânandûra is a corruption of *Śrīyânandûr*. The two words *tiru* and *śrī* or *śi* are interchangeable in Tamil local names, compare, *e.g.*, *Tiruvârûr* and *Śrīyârûr* or *Siyârûr*, *South Ind. Inscr.* Vol. II p. 257, note 6.—E.H.]

⁶ From an impression supplied by Dr Hultzsch.

⁷ Metre *Śrāgdhara*.

⁸ This *cha* is superfluous, for the following *krita naivēdya* one would have expected *krita naivēdya*.

⁹ The original words would also mean 'the soul of the earth,' and they have been so translated by Mr Sundaram.

after making offerings of eatables, dedicated to the lotus-eyed (*god*) of the unique temple of the station of cowherds at Syānandūra a drum made of silver, resembling (mount) Mandara, shining with the lustre of the whole collection of the foam of the sea

B — Trivandrum inscription of Sarvānganātha, [Śaka-]Samvat 1296

This inscription¹ also is on the north wall of the Krishnasvāmin shrine in the Padmanābhasvāmin temple at Trivandrum, immediately below the Tamil inscription quoted in the account of the preceding inscription A. It consists of seven lines of well preserved writing in Grantha characters, covering a space of 1'4" broad by 7½" high, and contains a single Sanskrit verse, preceded by the words *svasti śrīh*. Its object is, to record the construction, at the town of Syānandūra, of certain buildings for the worship of the (cowherds') god Krishna, by a prince (*nripa*) Sarvānganātha, in the [Śaka] year 1296, when Jupiter was in the sign Simha. If this last statement refers to Jupiter's mean place, the exact date must have fallen between the 10th October A D 1374 and the 26th March A D 1375, for the solar Śaka year 1296 expired lasted from the 27th March A D 1374 to the 26th March A D 1375, and Jupiter's mean position was in the sign Simha from the 10th October A D 1374 to the 6th October A D 1375. But, should the words of the text refer to Jupiter's true place, the date might be several months earlier than the 10th October A D 1374, because Jupiter's true position on that day was in the 14th degree of the sign Simha. The town Syānandūra has been mentioned already in the inscription A.

TEXT²

- | | | | | | | |
|---|------------------------|--------|----------------|--------------------------|---------------------|------------|
| 1 | Svasti | śrī[h] | [\|\|*] | 3Simha-sthē | cha | Bṛhaspa- |
| 2 | tau | | samakarōd=abdē | | cha | Chōlapriyē |
| 3 | gōśālān=cha | | | | sudīpikā-griham=aho | |
| 4 | Krishn-ālayam=mandapam | \| | bhaktiā | ch=arva | ya. | |
| 5 | śōrttham= | apy= | atitarān= | dharmārtham= | apy= | ādarāt |
| 6 | Syānandūra-puō | | | sukīrti-sahitas=Sarvvām- | | |
| 7 | ganāthō | nripah | \|\| |  |  |  |

TRANSLATION

Hail ! Fortune !

When Jupiter stood in (the sign) Simha, in the year (denoted by the chronogram) Chōlapriya (i.e. 1296), the prince Sarvānganātha, possessed of good report, from faith and to secure fame in abundance and for the sake of religion, reverentially built at the town of Syānandūra a cow-house, a house of beautiful lamps, (and) Ah ! an abode of Krishna, an open hall.

C.— Varkkalai inscription of Mārtānda, the Kollam year 655.

This inscription⁴ is on the base of the *mandapa* in front of the Janārdanasvāmin shrine at Varkkalai, a place of pilgrimage about 24 miles north of Trivandrum⁵. It contains a Sanskrit verse, written in Grantha characters in two lines which cover a space of 7'2" long by 4" high, preceded, on the same level, by the words *svasti śrīh*, also written in Grantha characters, in a single line about 11" long and 2" high. To judge from the impressions, the verse may have been followed by two or three more words, probably containing a blessing, but, if any such words

¹ No 270 of the Government Epigraphist's collection for 1895

² From an impression supplied by Dr Hultzsch

³ Metre Śārdūlavikṛita.

⁴ No 267 of the Government Epigraphist's collection for the year 1895

⁵ See Mr Sundaram Pillai's *Some Early Sovereigns of Travancore*, p 55 (*Ind Ant* Vol XXIV p 333)

were there, they are quite effaced. The inscription records that, in the Kôlamba year 655, in the middle of the month of Vṛisha, on Brahman's (i.e. a second) *tithi*, a Thursday, when the *nakshatra* was Mrigasiṛsha, during the *Simha lagna*, the king Mārtānda had the god Hari (Vishnu), who resides at the glorious Vayka, bathed by Brāhmanas.

The date, being of the month of Vṛisha or Vṛishabha, would be expected to fall,¹ and does fall, in Śaka-Samvat 655 + 747 = 1402 expired. In that year the month of Vṛishabha lasted from the 27th April to the 27th May A.D. 1480, and during this period the day which exactly answers the requirements of the case is Thursday, the 11th May, for on this day, which was the 15th of the month of Vṛishabha, the second *tithi* of the bright half ended 22 h 26 m, and the moon was in the *nakshatra* Mrigasiṛsha for 18 h 24 m, after mean sunrise. Moreover, since the longitude of the sun at mean sunrise was 43° 37', the *Simha lagna* lasted from about 5 h 6 m to about 7 h 6 m after mean sunrise. Accordingly, the ceremony recorded in the inscription was performed about midday of Thursday, the 11th May A.D. 1480 — Vayka perhaps is Varṅkalai itself, but, if the inscription did not happen to be at that place, one would rather feel inclined to identify Vayka with Vaikom, a place of some importance about 25 miles south of Cochin.

TEXT²

Svasti srih [||*]

- 1 Kôlambé³ mamat=ēti vatsara itē māsē Vṛish-ārdhā Gurôṛ=vvārô bhē
Mrigasiṛshakē Vīdhī-tithau Simhō cha lagnē śubhē [||*]
- 2 snānam samyag=akārayad=divya-varaś=śrī-Vayka-dhāmno Harēś=śrī-śauryy-ādi-guṇ-
ānvitas=sa matimān Mārtānda-dhātṛpatih [||*]

TRANSLATION.

Hail! Fortune!

In the Kôlamba year denoted by (*the chronogram*) mamatā (i.e. 655), when the month had advanced to the middle of (*the sign*) Vṛisha⁴ on a Thursday, when the *nakshatra* was Mrigasiṛsha, on Brahman's *tithi*, and during the auspicious *Simha lagna*, the prudent king Mārtānda, endowed with fortune, bravery and other excellent qualities, made the best of the twice-born in due manner bathe (*the god*) Hari who resides at the glorious Vayka.

No. 28 — NILGUND INSCRIPTION OF TAILA II ;

SAKA-SAMVAT 904

By F. KIELHORN, PH.D., LL.D., C.I.E., GÖTTINGEN

This inscription is on the east of the north gate of the village of Nilgund in the Gadag taluka of the Dhârwâr district of the Bombay Presidency. I edit it from an impression, sent to me about two years ago by Dr. Fleet.

The stone, on which the inscription is engraved, contains some sculptures. Within the space allotted to the writing, before the commencement of lines 2-6, there is a cow with a sucking calf. Immediately above the top line, in the middle, is a *linga*, with the sun and moon above,

¹ See *Ind. Ant.* Vol. XXV p. 53.

² Metre: Sârdûlavikṛidita.

³ From impressions supplied by Dr. Hultzsch.

⁴ Compare *Inscriptions Sanscrites du Cambodge*, p. 68, verse 26, *simh ārdhagaś chandramāh*. In our inscription, what had advanced to the middle of the sign Vṛisha, was really the sun.

and a standing human figure on either side of it. And above these again, at the top of the stone, is another human figure, squatting down and facing to the front. The inscription consists of 32 lines of writing which covers a space of about 1' 11" broad by 3' 11" high and which, with the exception of the two last lines, is in a fair state of preservation. The writing in lines 31 and 32, which probably are a later addition, is so faint and indistinct that it cannot be read with any approach to certainty. The execution of lines 1-20 is good, after that the writer or engraver got careless and failed to maintain the same type of characters, especially in lines 21-26. The size of the letters is about $\frac{3}{4}$ ". The characters are Old-Kanarese, they include the sign of the *upaśhmānīya* in *bhāvunah=pārtthw-*, l 28. Excepting the Kanarese *brudu neramodeganda* in line 16, the name *Erevishnu* in line 29, and the Kanarese Genitive *Kannōjana* in line 30, the language is Sanskrit. The grammar is faulty, especially in the verse in lines 29-30, in the sentence in lines 15-22 where we have *tēna . . dattavān* instead of *tēna*

. *dattam*, and probably also in lines 22-24 where the author appears to be guilty of a similar mistake. In respect of orthography, it may suffice to draw attention to the use of *ri* instead of the vowel *ri* in *dvishkritam*, l 1, *svikritā*, l 9, *-kritam*, l 29, and *grīham*, l 24, and to the doubling of the first part of the conjunct *vy* in *harttavīyam*, l 7, and *iti vyākulās-*, l 8. Rather more than one half of the text is in verse.

The inscription refers itself to the reign of the Western Chālukya Tailapa Āhavamalla, whom we know to have restored the Chālukya sovereignty in the year Śrīmukha = Śaka-Samvat 895 expired¹. After eulogizing that king, it mentions a general or feudatory of his, named Kannapa (or Kennapa), who ruled the two Three-hundreds and the Kogali and other districts of the Banavāsi province, and tells us that, on his death, Kannapa was succeeded by his younger brother Śōbhana. Since this Śōbhana apparently is the Śōbhanarasa, who is mentioned in a Gadag inscription² of Śaka-Samvat 924 as a feudatory of Tailapa's successor Satyāśraya II, it is clear that 'the two Three-hundreds' of the present inscription are the Belvola Three-hundred and the Pulgere Three-hundred which, with some other districts, are assigned to Śōbhanarasa in that other inscription³. *Kogali*, the name of another district governed by Kannapa and after him by Śōbhana, Dr Fleet suspects to be a mistake for *Kengali* which, according to him, was the name of a Five-hundred district.

After the above preliminary statements, the inscription, in lines 15-21, records that, on the occasion of a solar eclipse in the month of Bhādrapada of Śaka-Samvat 904 expired, corresponding to the year Chitrabhānu, Śōbhana gave to a certain Vishnubhatta of the Viśvāmītra *gotra* a field, measuring 30 *navartanas* and situated in the village of Nīrgunda, for the purpose of establishing an alms-house. And in lines 22-26 it is further stated that this gift was renewed (?) by a lady named Vādajabbā (?), who also gave a house near the northern boundary of the village of Chīñchūla (or Chīñchalī), for the purpose of providing food for twelve Brāhmanas. Lines 29-30 express the wish that the alms-house founded by Erevishnu, i.e. Vishnubhatta, at the sacred place Chūñcha (apparently Chīñchūla or Chīñchalī) may last for ever, and the inscription ends with the writer's name and a word of auspicious import.

The date of Śōbhana's donation corresponds to the 20th September A.D. 982, when there was a solar eclipse which was visible at Nilgund. Of the localities mentioned, Nīrgunda is the village of Nilgund where the inscription still is, and Chīñchūla or Chīñchalī is the village Chinchooli of the maps, about a mile and a half south-west of Nilgund.

¹ See *Ind. Ant.* Vol. XXI p. 167.

² See Dr Fleet's *Dynasties*, p. 42; *Ind. Ant.* Vol. II p. 297, and Vol. XII p. 210, No. 31, the date of the Gadag inscription regularly corresponds to Sunday, the 22nd March A.D. 1002.

³ Compare also *Ind. Ant.* Vol. XII p. 271, where Permānadi Mārasinghadēva is stated to have governed the two (Three hundreds, viz. the Pulgere Three hundred and the Belvola Three hundred, which, together, make) six-hundred. I owe this reference to Dr Fleet.

TEXT.¹

- 1 Ōm² svasti | ³Jayaty=āvishkri(śhkri)tam Viśhnōr=vvārāham kahōbbhit-
ārnnavam [m] [*]
2 dalśhin-ōnnata-damshtr-āgra-viśrānta-bhuvana[m] vapuh |(II) Svasti [*]
Samastabhuvan[ā]-
3 śraya-srīprithivīvallabha-mahārājādhirāja-paramēśvara-
4 paramabhattārahah⁴ Satyāśrayakulanalakah⁵ Chālukyābhara[na]-
5 śrīmad-Āhavamalladēvah | ⁶Yō=sau śrī-viāmārttanda-Rāshtrakū-
6 ta-nripa-śriyam [*] prāpya pālītavān=samnā(mrā)d=ēkachchha[t*]trēna mēdi-
7 nim |(II) Vrittam | Yasya⁷ śrutv=ābhudhānam sakala-rīpaurīp-ānika-
nirmūlan-ōttham kim [ka]rttavvyam kva yā-
8 ma[h] kva cha vasatir=iti vvyākulās=chintayanti [*] Chōd-Āndhr-ādhiśa-
Pāndy-Ōtpa(tka)la-mahipatayō⁸ yē-
9 na ch=āmbhōdhi-simā kshmā rāmā svikri(kri)tā yō hasati nripa-guṇar=
ādirājān=Nal-ādīn ||
10 Ślōkau⁹ [*] Tasya¹⁰ Tailapadēvasya prasādach=chakravartinō¹¹ Banavāsyā
dvi-tr[i]śatam Kogaly-ādī-mahī-
11 m=mahān |(II) Mahā-mahā[h*] śa[s]ās=āsāv=asamas=samar ōddhatah [*]
K[a]nnapah¹² kōpadāvāgni-
12 dagdha-dvidrūpakānanah |(II) Tad-atyayō tad-anujās=Sō[bha]nas-tat-kramō
s[th]itah [*] samgrāma-sam-
13 gat āpūrvavijayaśrīvadhū-dhavah¹³ |(II) Tat-samah kō=[pi] bhūpālō na bhū-
14 tō na bhavishyati | mahā-guṇēshu kēn=āpi¹⁴ guṇēshu bhuvana-trayō ||
15 Gadyam | Tēna samara sāhasa-pradarśana-prasanna-Tailapadēva-
16 prasād-[ā*]sādita-neiamodeganda¹⁵-gīrīdurggamalla-sāmantachū-
17 dāmanī-katakaprākār-ādy-anvāttha nāmnā |¹⁶ svasti Sa(śa)kanripa-sam-
18 vatsarēshu chaturadhika-navasātēshu gatēshu Chitrabhānu-sam-
19 vatsarē Bhādrapada-māsē sūryya-grahanē sati |¹⁷ Viśvāmī-
20 tia gōtrinē Viśhnubhattāya sa[t*]tra-pravarttan-ārttham Nirggund-[ām]ta-
21 [r]-ggrāmē rāja-mānēna dandēna ¹⁷trim[śa]m-nivarttana-kshētram da-
22 ttavān¹⁸ || Tad=anu Vādayabbāyayapi¹⁹ Viśhnubhattasya
23 pādau prakshālya Śōbbhanēna dattam=ēkadā puna-

¹ From an impression supplied by Dr Fleet² Metre Ślōka (Anushtubh)⁴ Read °iḍṛaka-² Expressed by a symbol⁶ Metre Ślōka (Anushtubh)⁷ Metre Sragdharā⁵ Read °tiala⁹ Read ślōkai, this correction may have been made already in the original⁸ Originally °patayō was engraved¹⁰ Metre Ślōka (Anushtubh), and of the three following verses¹¹ Read °varttinah |¹² I am not quite sure whether the original has Kannapah or Kennapah¹³ Originally °vyāya° was engraved¹⁴ The words kēn=āpi guṇēshu are quite clear in the original, the only meaning which I can assign to them, but which does not quite satisfy me, is 'by any means (equal to him) in qualities'¹⁵ This word occurs above, p 65, l 7, here the reading of the third akṣhara (mo) is quite certain¹⁶ These signs of punctuation are superfluous¹⁷ Read trimān¹⁸ Read ttam¹⁹ This (or possibly Vāḍa°) is what seems to be actually engraved. Considering the construction of the preceding sentence, tēna . . . dattavan for tēna . . . dattam, and the fact that in this sentence we have dattavatt, I am almost certain that Vādayabbayayapi contains the instrumental case of the name of a woman, perhaps the wife of Śōbbhana, followed by api. That name may have been Vādayabbā, and, if this was the case, the proper reading would be Vādayabbā=api, and dattam for dattavatt.

24	r=mmayâ	dattam=iti	dattavati ¹	grī(gri)ham	cha	Chimchila- ²
25	grāmasya ³		uttara-kshêtrasimâ-lagnum			dvâdasa-brâhma-
26	na-bhōjan ârttham	||				
27	⁴ Sâmānyô=yan=dharmma-sêtum ⁵	nripânâm	kâlê kâlê	pālanīyô	bhavadbhūh	[I*]
28	sarvvân=êtâmnêta ⁶	bhâvinah=pârtthiv-êndrâ[n=*]	bhūyô	bhūyô	yâchatê	
	Ramabhadrah	[I*]				
29	⁷ Chimcha-kshêtrê	divijah	śimân	pâdapadm-ôpajivinâ	[I*]	Erevishnu-[kri(kri)]-
30	tam	sa[t*]tram	tushthaty=â chandra-târaha ⁸	||	Kannôjana	likhita[m] [I*]
	Mangala[m]	[I*] ⁹				
31	.	.	.	.	.	.
32	.	.	.	.	.	.

TRANSLATION

Om Hail !

(Line 1) Victorious is the boar-incarnation of Vishnu, which agitated the ocean, (and) at which the earth was reposing on the tip of his uplifted right tusk ¹⁰

Hail ! The refuge of the universe, the favourite of Fortune and of the Earth, the *Mahûrâjâdhîrâja Paramêśvara Paramabhaṭṭâraka*, the frontal ornament of the family of Satyâśraya, the ornament of the Châlukyas, the glorious Âhavamalladêva,—

Who, after obtaining the Fortune of the glorious Râshtrakûta kings, sun-like heroes though they were, has ruled the earth as sovereign lord, without a rival, ¹¹—

Verse On hearing that name of whom, ¹² which he acquired by the extirpation of all the armies of hostile kings, the Chôda and Andhra rulers and the Pândya and Utkala kings, bewildered, deliberate what to do, where to go to, and where to dwell, who has taken for his spouse the ocean-bounded Earth, and who with his kingly qualities is deriding Nala and the other primeval kings,—

(L 10) Ślôkas By the favour of that emperor Tailapadêva, the famous Kannapa¹³—great and of great splendour, (a warrior) without an equal, daring in battle, one whose wrath consumed adversaries as a blazing fire does a forest—ruled the two Three-hundreds (and) the land of Kogali and other (districts) of (the) Banavâsi (province) ¹⁴

When he passed away, his younger brother Śôbhana in succession took his place, the husband of the Fortune of unprecedented victory over those whom he encountered in war Even among those possessing great excellencies no ruler in the three worlds has been or will be his equal in qualities by any means ¹⁵

¹ The meaning which I believe to be intended would be properly expressed by the words *punar=mmayâ dîyata iti dattam*

² The name intended perhaps is *Chimchali*—

³ Read *grâmasy=ôttara*

⁴ Metre Śâlîni.

⁵ Read *sêtur=*

⁶ Read *=etân=*

⁷ Metre Ślôka (Anushtubh)—The construction is quite ungrammatical, one would have expected *divyêna śrîmatê . Erevishnunâ kṛitam* One also misses, before *pâdapadm ôpajivind* and compounded with it, the name of the person whose dependant Erevishnu was.

⁸ Read *tushthatr=* and *tarakam*

⁹ The writing in lines 31 and 32 is too indistinct to be read with any approach to certainty According to Dr Fleet, the writer who copied this inscription for Sir W Elliot, did not attempt to read anything after the end of line 28

¹⁰ See the same verse above, Vol III p 310

¹¹ The literal meaning of course is, that, as there were no other kings, Âhavamalla's royal umbrella of state was the only one in existence

¹² Viz the name *Âhavamalla*, 'the wrestler in battle'

¹³ Or, perhaps, *Kannapa*

¹⁴ See above, p 205

¹⁵ See p 206 note 14

(L 15) Prose He, who by the favour of Tailapadêva, pleased with the prowess shown by him in war, received the titles of '*neramodeganḍa*, the wrestler of mountain strongholds, the crest jewel of feudatories, the camp's rampart' and other titles equally appropriate,—Hail! When nine-hundred and four years of the Śaka king had passed, in the year Chitra-bhānu, in the month Bhādrapada, when there was an eclipse of the sun, he gave to Vishnubhatta of the Viśvāmītra *gotra*, for the purpose of establishing an alms-house, a field which by the king's measuring-rod measured thirty *varāṇas*, within the village of Nirgunda¹ Afterwards Vādajabbā on her part, thinking that she would give again what had once been given by Sôbhana, after washing the feet of Vishnubhatta, renewed the gift (?), and gave besides a house, close to the northern boundary of the fields of the village of Chūchūla,² for the purpose of feeding twelve Brāhmanas

(L 27.) Let this bridge of religion, which is common to all kings, at all times be guarded by you! Thus Rāmabhadra again and again entertains all the great princes who will rule here in the future

May³ the alms-house, which by the holy twice-born Eṣvishnu, who subsists on the lotus-feet [of ?], has been founded at the sacred place Chūchūla, endure as long as the moon and the stars!

The writing of Kannôja Bhass!

No 29 — BANSKHERA PLATE OF HARSHA.

By G. BUHLER, PH D, LL D, C I E

I edit this new grant of the great king Harsha of Kanauj and Thānēsar according to an inked estampage and two ink-impressions, kindly sent to me by Dr A. Fuhrer. It is incised on a single copper-plate, measuring about 19 inches by 13, which, as Dr Fuhrer informs me, was found in September 1894 at the village of Banskhera,⁴ about 25 miles from Shāhjahānpur, and was presented to the Lucknow Museum by Lalla Kishore Lal, banker and Honorary Magistrate of Shāhjahānpur. A seal is soldered to the right side of the plate, but it is so much defaced that I fail to read even a single letter on the impression sent by Dr. Fuhrer. Its size seems to agree with that of the Sômpat seal, published by Dr Fleet in his *Gupta Inscriptions*, Plate xxxii B.

The characters of the body of the new plate are a little smaller than those on the Madhuban plate,⁵ but as neatly and carefully incised and even better preserved. Their type too, shows only few and slight differences, some of which consist in the use of forms, more advanced than those on Harsha's later document. The medial vowels *ā*, *i*, *ī*, *ē*, *ai*, *ō*, *au*, which commonly stand above the line, are made more ornamental and are similar to the corresponding letters of the Jhālrapātan *prasasti*.⁶ The *upadhmanīya* and the *jihvāmāliya*, which do not occur in the Madhuban plate, appear, the first frequently and the second at least once, in *guptādayak-kritā* (l 6). The *jihvāmāliya* has the simplified cursive form which occurs in the Jhālrapātan

¹ I am unable to suggest a different translation of the words *Nirgund-antargrāmē*, which properly would mean 'in the inner village of Nirgunda'. There are some doubts also about the proper translation of the following sentence, see p 206, note 19.

² Or, it may be, *Chūchūla*.

³ See p 207, note 7.

⁴ See the *Indian Atlas*, sheet No 68, where Banskhera is found in N. L. 27° 17' 30" and E. L. 79° 38'.

⁵ *Ep. Ind.* Vol I p 67 ff.

⁶ *Ind. Ant.* Vol V p 180.

prāṣṭi and in the Śāradā, and consists of a loop below the top-stroke of the *la*. The *upadhmaniya* is represented by a semicircle, open above, with curled ends, just as on Vināyakapāla's plate¹ of [Śrī-Harsha-] Samvat 188 and in later inscriptions. It stands above the *pa*, but on the level of the top-line of the letters. Similarly the superscribed *ra*, too, never rises above the top-line of the consonants. Dr Fleet has noticed this peculiarity as something exceptional in the Aṣṣad *prāṣṭi*.² But Professor Kielhorn has found it also in the Kudār-lōt *prāṣṭi*,³ and Harsha's two land-grants (that from Madhuban with some exceptions) offer further instances. It is also quite regular in the Śāradā ligatures and in those of many Nāgarī manuscripts of the 10th and 11th centuries A.D. Its cause is, in the cases of the four inscriptions, the desire of the calligraphists to make the tops of all *mātrikās* without vowel-signs perfectly level in order to gain room for the ornamental medial *ḍ*, *ṛ*, *ṛ*, etc. The superscribed *ra* of these inscriptions consists regularly of a wedge, but in *varnāśrama*⁴ (l. 3 of the Banskhera plate) it is represented by a full *ra*, attached to the right of the lower *na*. Strictly speaking, the group is equivalent to *nnra*, and we have here another instance, showing that the Indian scribes even of late times did not hesitate to change the natural order of the component parts of a group of consonants in order to form a shapely sign. The fact is of some value for the correct interpretation of the irregular ligatures in the Gīrnar and Śiddhāpura versions of the Aśoka edicts.⁵ With Vināyakapāla's above-mentioned plate agrees also one of the Banskhera forms of *na*, e.g. in *°grahāratvēna* (l. 11), where the loop on the left of the sign is connected, not with the vertical, but with the top-stroke. The letter thereby becomes somewhat similar to a *ga*, for which Dr Fleet has mistaken it in the word *°nau*⁶ (l. 1 of the Vināyakapāla plate), rendering it in his transcript by *°gō*. The *virāma* in *Samvat* (l. 16) stands to the right of the final *t*, hanging down from its top. In the later Madhuban plate we have in the corresponding word the older form of the *virāma*, which consists of a stroke above the final letter.

The characters of the sign-manual in line 18 differ very considerably from those of the body of the grant. They are about three times larger and very elaborately ornamented, in fact of the florid type of the so-called "shell-characters".⁷ The vowel *ṛ* in the *dh* of *mahārājādhirāja* consists of more than a dozen separate strokes, and the preceding *ā* of seven. If king Harsha really used these characters in signing all legal documents, he must have been a most accomplished penman, and the cares of government and the conquest of India must have left him a great deal of leisure.

Among the numeral signs, those for 20 and 1 agree with the letter-numerals of the period. But the sign for 2 very closely resembles the modern Dēvanāgarī figure of the decimal system. The Dēvanāgarī sign for 3 occurs also occasionally in the Bower MS, and it would seem that advanced forms of the decimal numerals were in existence much earlier than is usually assumed.

There is only one sign of interpunctuation, the single *danda* in the shape of a curved stroke. In line 11 this sign is used even between the two names of the donees, though they belong to one and the same *dvandva* compound. At the beginning of the technical portion of the grant, the neglect of the *sandhi* in the words *°Harshah Ahichchhatrā*⁸ (l. 7) does duty for the sign of interpunctuation.

The language of the Banskhera plate is very good and correct Sanskrit, which is better than that of the Madhuban plate. Even in the technical portion there are only two mistakes, the Prākṛitic form *pramātāra* for *pramātri* (ll. 8 and 14) and the bad compound *sarvaparīhṛitaparīhṛō* (l. 9). The orthography is regulated by the pedantic system of the

¹ *Ind. Ant.* Vol. XV, p. 140.² *Gupta Inscriptions*, p. 202.³ *Ep. Ind.* Vol. I, p. 180.⁴ See my *Indian Studies*, No. III, p. 77f.⁵ Compare *Ind. Ant.* Vol. XV, p. 364.

Pandits, which requires the doubling of consonants, immediately preceded or followed by *ra*, the assimilation of the *visarga* to following sibilants, the use of the *ṛhuvāmūliya* and *upadhmanīya*, and the assimilation of final *m* to the following palatals, dentals, etc. The only irregularities, due to the popular pronunciation of *ba* for *va*, are found in 'samvaddha' (l 7) and in *Samvat* (l 16). The letter *ba* is of course not used on the plate, but everywhere represented by *va*

The genealogical portion of the Banskhiṛa plate teaches us nothing new, as it agrees literally with the text of the Madhuban plate. The donees are two Brāhmanas of the Bhāradvāja *gōtra*, Bālachandra, a Rīgvedin, and Bhādrasvāmīn, a Sāmavedin. The village granted, Markatasāgara, lay in the *bhukti* of Ahichchhatrā (Rāmnagar) and in the western *pathaka* of the Angadiya *viśhaya*. Among the officials mentioned at the end of the document, that of the keeper of the records (*mahākshapāṭalādāhikaranādāhikṛita*), Bhāna or Bhānu, is new. The *dūtaka*, Skandagupta, is the same person who was charged with the conveyance of the Madhuban grant. As engraver we have Īśvara instead of Gurjara. The date, *Samvat* (i.e. Śrī-Harsha-Samvat) 22, Kārttika badī 1, is three years earlier than that of the Madhuban plate, and probably falls either in A. D. 628 or 629.

TEXT 1

- 1 श्री^३ स्वस्ति महानौहस्यखजयस्कन्धावाराच्चीवर्द्धमानकोद्या महाराजश्रीनर-
वर्द्धनस्तस्य पुत्रस्तत्पादानुध्यातश्चीवज्जिणीदेव्यामुत्पन्नः परमादित्यभक्तो
महाराजश्रीराज्यवर्द्धनस्तस्य पुत्रस्तत्पादानु-
- 2 ध्यातश्चीमदम्बरोदेव्यामुत्पन्नः परमादित्यभक्तो महाराजश्रीमदादित्यवर्द्धनस्तस्य
पुत्रस्तत्पादानुध्यातश्चीमहासे[न]गुप्तादेव्यामुत्पन्नश्चतुस्सुद्रातिक्रान्तकीर्त्तिः प्र-
तापानुरागोप-
- 3 नतान्यराजो वर्णाश्रमव्यवस्थापनप्रवृत्तचक्र एकचक्ररथ इव प्रजानामात्तिहर-
परमादित्यभक्तः परमभट्टारकमहाराजाधिराजश्रीप्र[भा]कर[व]र्द्ध[न]स्तस्य
पुत्रस्तत्पा[दा]-
- 4 नुध्यातस्त्रितयशः प्रतानविष्कुरितसकलभुवनमण्डलः परिगृहीतधनद्वरुणेन्द्रप्रभृति
लोकपालतेजास्त्रयोपाज्जितानेकद्रविणभूमिप्रदा[नस]प्रीणितार्थिहृदयो-^४
- 5 तिशयितपूर्वराजचरितो देव्याममलयशोमत्या^५ श्रीयशोमत्यामुत्पन्नः परमसौगत-
स्सुगत इव परहितैकरतः परमभट्टारकमहाराजाधिराजश्रीराज्यवर्द्धनः ।
राजानी युधि दु-
- 6 श्वाजिन इव श्रीदेवगुप्तादयङ्गत्वा येन कशाप्रहारविमुखास्त्रैर्^६ समं संयताः ।
उत्खाय द्विषतो विजित्य वसुधाङ्गत्वा प्रजाना प्रिय प्राणानुज्झितवा-
नरातिभवने सत्यानुरोधेन यः । तस्या-

^१ From an inked estampage and two ink impressions, supplied by Dr Führer.

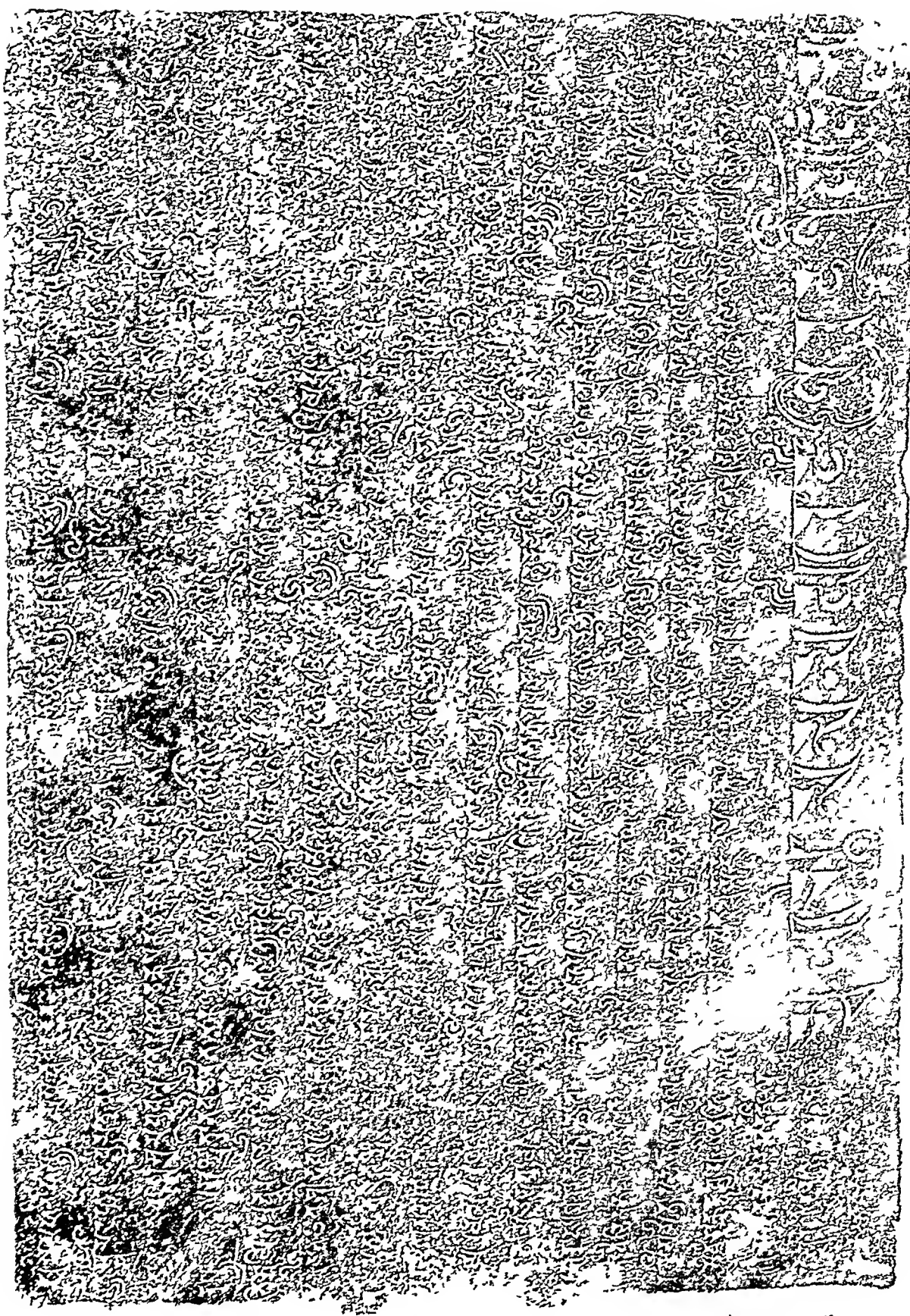
^२ Possibly श्री, expressed by the usual symbol

^३ Looks like °दास्तस्य.

^४ °द्रविण°, not °प्रविण°, is also the reading of the Madhuban plate, as was first pointed out to me conjecturally by Professor Kielhorn.

^५ Read °नत्या.

2 4 6 8 10 12 14 18



2 4 6 8 10 12 14 16

FROM AN IMPRESSION BY DR A FUHRER

W GRIGGS, PHOTO-LITH

SCALE 45

E HULTZSCH

- 7 [नुजस्त]त्पादानुधात५परममाहेश्वरो महेश्वर इव सर्वसत्वानुकम्पी परम-
भट्टारकमहाराजाधिराजश्रीहर्षः अहिच्छन्नाभुक्तावद्दीयवैषयिकपश्चिमपथक-
स[म्बड]मर्कटसा-¹
- 8 गरे [स]मुपगतान्महासामन्तमहाराजदौष्साधसाधनिकप्रमातारराजस्थानीयकुमारा-
मात्योपरिकविषयपतिभट्टचाटसेवकादीन्प्रतिवासिजानपदांश्च समाज्ञापय[ति
विदित]म-
- 9 [स्तु] यथायमुपरिलिखितग्रामस्वसीमाप्रयन्तस्त्रिद्विष्वक्पुत्रराजकुलाभाव्यप्रत्यायसमेत-
स्त्रिद्विष्वक्परिहृतपरिहारो विषया[दु]दृतपिण्ड५पुत्रपौत्रानुगन्धर्वाङ्गितिसमका-
- 10 [ली]नो भूमिच्छिद्रन्यायेन मया पितु५परमभट्टारकमहाराजाधिराजश्रीप्रभा-
करवर्धनदेवस्य मातुर्भट्टारिकामहादेवीराज्ञीश्रीयशोमतीदेव्या ज्येष्ठभ्रातृपर-
मभट्टारक-
- 11 महाराजाधिराजश्रीरान्यवर्धनदेवपादानाञ्च पुण्ययशोभिहृदये भरद्वाजसगोत्रवद्भृ-
चच्छन्दोगसत्रद्व्यचारिभट्टवालचन्द्र-भट्टस्वामिभ्यां प्रतिग्रहधर्माणाग्रहारत्वेन
प्रतिपा-
- 12 दिती विदित्वा भवद्विष्वक्मनुमन्तव्य५प्रतिवासिजानपदैरप्याज्ञाश्रवणविधेयैर्भूत्वा
यथासमुचिततुल्यमेयभागभोगकरहिरण्यादिप्रत्याया एतयोरेवोपनेयास्त्रेवोप-
स्थान[श्च] क-
- 13 रणोयमित्यपि च । अस्मत्कुलकर्ममुदारमुदाहरद्विरन्यैश्च दानमिदमभ्यनुमोद-
नीयं । लक्ष्म्यास्तडित्सलिलबुधुदचञ्चलाया² दानं फल परयश५परि-
पालनञ्च । कर्मणा म-
- 14 नसा वाचा कर्तव्यं प्राणिभिर्हित³ । हर्षेणैतत्समाख्यातन्मर्माङ्गनमनुत्तम
[1*] दूतकोत्त महाप्रमातारमहासामन्तश्रीस्कन्दगुप्तः महाक्षपटलाधिक-
रणाधिकृतमहासामन्तम-
- 15 हाराज[भान]समादेशादुत्कीर्ण⁴
- 16 ईश्वरेणेदमिति सम्बत् २० २
- 17 कार्त्ति वदि १ [11*]
- 18 स्वहस्तो मम महाराजाधिराजश्रीहर्षस्य [11*]

¹ The m and d of "सम्बड" are not certain, likewise the second k of "मर्कट"

² The word "बुधुद" is also in the text of the Madhuban plate and has been left out by mistake in my tran-
script

³ Read प्राणिभिर्हित

⁴ Perhaps "भानुसमादेश"

No 30 — STONE INSCRIPTIONS AT THE JATINGA-RAMESVARA HILL.

By J F FLEET, I C S., PH D, C I E

The Jatinga-Râmêśvara hill is near Śiddhâpura, in the Molakâlmuru tâluka of the Chitaldroog district in Mysore. I edit the two inscriptions, now published, from ink-impressions which were made by Mr H Krishna Sastri and were transmitted to me by Dr Hultzsch.

A.—Inscription of Vishnuvardhana-Vijayâditya; A D. 1084.

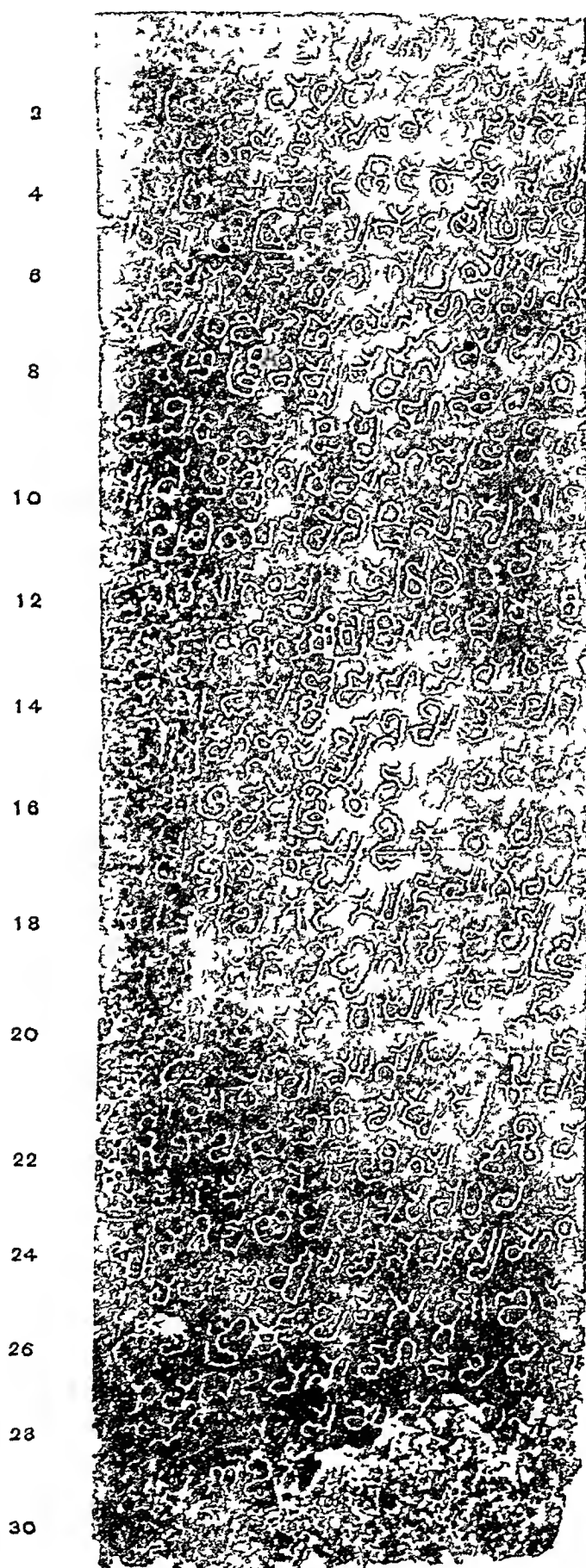
This record is on a slab near the Sûryanârâyana shrine — The writing covers a space of about 1' 4" broad by 4' 2" high, apparently without any sculptures above it. It is mostly in a state of excellent preservation but the last two lines are almost completely illegible, and a few letters are damaged elsewhere, at the beginning or end of some of the lines — The characters are Kanarese, of the period to which the record refers itself, and they are boldly formed and well executed. The size of the letters ranges from about 1" to 1½". A noticeable point here is that the cerebral *d* is very clearly distinguished from the dental *d*, by a marked turning up and over of the right-hand end of the lower part of the letter. The *virâma* is denoted by the sign for the vowel *u*, — in *nelevidinolu*, line 11 — The language is Kanarese¹. And the whole record is in prose — As regards orthography, there are several cases in which the letters *ś* and *s* are wrongly interchanged, but the only point that calls for special notice, is the curious use of *kh*, by mistake for *k*, in *Chalukhya*, line 4, and *Trailôkhyâ*, line 5.

The inscription is a record of Vishnuvardhana-Vijayâditya, who was styled Âhavamallana-ankakâra, i.e. the warrior or champion² of Âhavamalla, — one of the sons of the Western Châlukya king Trailôkyamalla-Âhavamalla-Sômêśvara I³. It is a Śaiva inscription. And it records that, while, at Kampî, — which is evidently the modern Kampli, on the Tungabhadra, in the Hospêt tâluka of the Bellâry district, — he was reigning over (or, more

¹ I adopt a suggestion thrown out, I think, by Mr Rice in a notice of Mr Kittel's *Kannada-English Dictionary*, and abandon the use of the term "Old Kanarese" — The words *paru keraga* (ll 17, 18), *maḷima* (ll 18, 19), and *peṇa-pola* and *paravaṇi* (l 24), are unintelligible. So, also, *modabadam* etc in lines 27-29, where the text is rather doubtful.

² As used in this and similar *brûdas*, *anka* seems, — as the Kanarese affix *kâra* is used, — to be intended to be applied in its meaning of 'a military show, or sham fight, war, battle'. But *ankakâra* may also represent the Sanskrit *ankakara*, 'an arithmetician,' and there may be some such implication as that by which the prefix of the name of the Eastern Chalukya king Gunaka-Vijayâditya III is explained by the statement (see *Ind Ant* Vol XX p 102) that he was "a thorough arithmetician (*ankakarah sâkshât*)".

³ The terms used to denote the relationship of Vishnuvardhana-Vijayâditya to Sômêśvara I are, *maga* here, and *nandana* in his Dâvangere inscription (*Pâli, Sanskrit, and Old Canarese Inscriptions*, No 136, *Mysore Inscriptions*, p 19) — Elsewhere, and at a time when I knew of only the Dâvangere record, I questioned the literal application of them in this case (see *Ind Ant* Vol XX p 277 f), my reasons being, that this person seemed to be not mentioned in any other Western Châlukya records, (that Bilhana does not refer to him in the *Vikramanekadevacharita*), that the title *Vengi mandalêśvara* or "lord of the province of Vengi" (applied to him in the Dâvangere record), and the epithets *sartalokêśvara* and *samastalokêśvara*, "asylum of all mankind," appeared to make it plain that, on one side at least, he was of Eastern Chalukya descent, that no such expression as "born to" Sômêśvara I is used, and that there is a custom in the Kanarese country, by which any kinsman in the next degree of descent may be called a son. Facts have come to light, however, which shew that certain titles, which, one would imagine, would only go by line of descent, occasionally accompanied investiture with provincial authority. And, on mature consideration, I think that the terms *maga* and *nandana* should be accepted literally. The title *Vengi mandalêśvara*, however, which can hardly have any connection with the Nolambavâdi province, may mean that Vishnuvardhana-Vijayâditya's mother was an Eastern Chalukya princess.



properly, was governing) the Nolambavâdi thirty-two-thousand province, he granted some land at a village named Kīṇya-Dākivaduvaṅgi, of the Dākivadulunke seventy in the Kaniyakal three-hundred, for the benefit of the god Śiva under the name of Rāmēśvara of the Balgōti tīrtha, which must be the ancient name of the site on which the shrine of Jatinga-Rāmēśvara stands

The details of the date on which the grant was made, are—an eclipse of the moon on Monday the full-moon day of the month Vaisakha (April-May) of the Krōdhi *samvatsara*, Śaka-Samvat 986 (expired) And the corresponding European date is Monday, 3rd May, A.D 1064. On this day, the full-moon *tithi* ended, by Prof Kern Lakshman Chhatre's Tables, at about 33 *ghaṭis*, 15 *palas*, = 13 hrs 18 min, after mean sunrise (for Bombay) And von Oppolzer's *Canon der Finsternisse* shews (p 360) that on this day there was an eclipse of the moon

The date falls within the period of the reign of Sômēśvara I¹ And Vishnuvardhana-Vijayāditya was, therefore, administering the Nolambavâdi province as one of his father's viceroys

TEXT²

1	Om ³	Svasti	Śa(sa)mastabhuvaṇāśrayam
2	driprithvī ⁴	vallabham	mahar[â*]jādhir-
3	rājam	paramēśvaram	paramabhata[â*]rakam
4	Satyasraya ⁵	kula-tilakam	Chalukhya-
5	bharanam ⁶	śri(śrī), Trailōkhya(kya)malla-chaḥravartti-	
6	ja	magam	samastalōkasraya ⁷ sama-
7	sta-budha-jan-āśrayam ⁸	Ā h a v a m a l l a n - a [m] -	
8	kak[a*]ram	śri(śrī)-Vishnuvarddhana-mahār[ā]-	
9	jam	Vijayādityam ⁹	Nolambavâdi-
10	mu(mû)vattir-chchh[â*]	sīraman=ā l u t t a m - i r e	
11	Ka[m]pūya ¹⁰	nelevidinolu	sukha-
12	din=rasu-geyyutt-u(i)re	[j*]	Śaka-varsham
13	[ḡ]ṣeṇeya	Krōdhi ¹¹ -samvatsarada	Vai-
14	[sâ]khada	punname	Sōmavārada
15	[cha]n[dr]a-grahana-parbba(rvva)-nimittade	Balgô-	
16	[ti]ya-ti[r*]tthada	śri-Ramēśvara ¹² -devargg[e]	
17	[nai]rēdyak[k*]am	kamda-spatikakam ¹³	paru-
18	kṛṇaga-bô(bhō)gada	su(sû)leyarggam	mali-
19	ma-tapôdhana[r*]gge ¹⁴	vidyādanak[k*]am ¹⁵	Dêvendra-

¹ See the Table of the Western Chālukya dynasty, above, Vol III p 230

² From the ink-impression

³ Represented by a plain symbol.

⁴ Read *śrīprithvī*

⁵ Read *Satyasraya*

⁶ Read *Chalukya abharanam*

⁷ Read *lōkārāyam*

⁸ Read *āśrayam*

⁹ Read *maharaja-Vijayādityam*

¹⁰ In the first syllable of this word, there are two or three marks of *anuvāsa* above the *ka*, which might, consequently, be read either with or without the *anuvāsa*. But there can hardly be any doubt that the place is the modern well known Kampli, and that, therefore, the *anuvāsa* is to be accepted

¹¹ The *krō* was commenced without leaving room enough for the *r*, and it was then formed fully a little further to the right. This has given the appearance, at first sight, of another *akṣhara* between the *ya* and the *krō*

¹² Read *Rāmēśvara*

¹³ Read *khanda sphuṭitakkam*

¹⁴ The *na* was omitted, and the *o* was inserted below the *pôdha*, between the lines. There are cross marks above the *dhagge* and beside the *na*, to mark the omission and the supply of it

¹⁵ The *dd* was omitted, and then was inserted at the end of line 21. There are cross marks, above the *dyāna* and beside the *dd*, to mark the omission and the supply of it

20	[pa]ndita[r*]gge	dâra-purvaka-madi ¹
21	Kaniyakalu - munurā ² =o-	
22	lagana b[â*]dam	Dâkivadulumke eppa-
23	ttar=olagana	Kiriya-Dâkiva-
24	duvamgi pera-pola	paravani matta-
25	[r=ai]vattu ivu	sarvva-namasyam âgi
26	â-chamdr-âikkam baram	salge || I(i) dha-
27	rmaman ³ =alivanum	modabadum vâ-
28	nu konda ânumu(?)va	. . . lana . . .
29	. . . , lagôtika .	. . . . .
30	. . . . .	. . . . .

ABSTRACT OF CONTENTS.

While the asylum of all mankind (line 6), the warrior (or champion) of Âhavamalla- (Sômêśvara I), the glorious Vishnuvardhana-mahârâja-Vijayāditya (ll 8, 9),—the son of the asylum of the universe (l 1), the favourite of fortune and of the earth, the *Mahârâjâdhirâja*, the *Paramêśvara*, the *Paramabhaṭṭâraka*, the forehead-ornament (or glory) of the family of Satyâśraya, the ornament of the Châlukyas, the glorious emperor Trailôkyamalla-(Sômêśvara I) (l 5),—governing the Nolambavâdi thirty-two-thousand (ll 9, 10), was happily reigning at the capital of Kampili.—

On account of the eclipse of the moon of Monday, the full-moon day of (the month) Vaiśākha of the Krôdhi samvatsara, which was the Śaka year 986 (ll 12-15), (he gave) fifty *mattars*, which shall continue as a *sarvanamasya*-grant as long as the moon and sun may endure, of the fields of (the village of) Kiriya-Dâkivaduvangi (ll 23, 24) in the Dâkivadulumke seventy (ll 22, 23), a town which is in the Kaniyakal three-hundred (l 21), with libations of water, to Dêvêndrapandita (ll 19, 20), for the god Râmêśvara of the Balgôti *lîrtha*, for oblations, for (the repair of) whatever might become broken or torn, for the dancing-girls belonging to . . . , and for the imparting of education to the . . . ascetics

B—Inscription of Jayasimha III ; A D. 1072.

This record is on a boulder behind the shrine of Jatinga-Râmêśvara — The writing covers a space of about 2' 6½" broad by 2' 4½" high, apparently without any sculptures above it. It is in a state of fairly good preservation,—sufficient, at any rate, to be quite legible,—throughout — The characters are Kanarese, of the period to which the record refers itself, and they are boldly formed and well executed. There is not here the clear distinction, which appears in A, between the forms of the cerebral *ḍ* and the dental *ḍ*. The *virâmu* is denoted by its own proper sign,—in *dêvar*, line 7, *koṭtar*, line 12, and *Balgôtiyal*, lines 13, 14. The size of the letters ranges from about ⅞" to 1½" — The language is Kanarese. And the whole record is in prose. The orthography does not present anything calling for special comment.

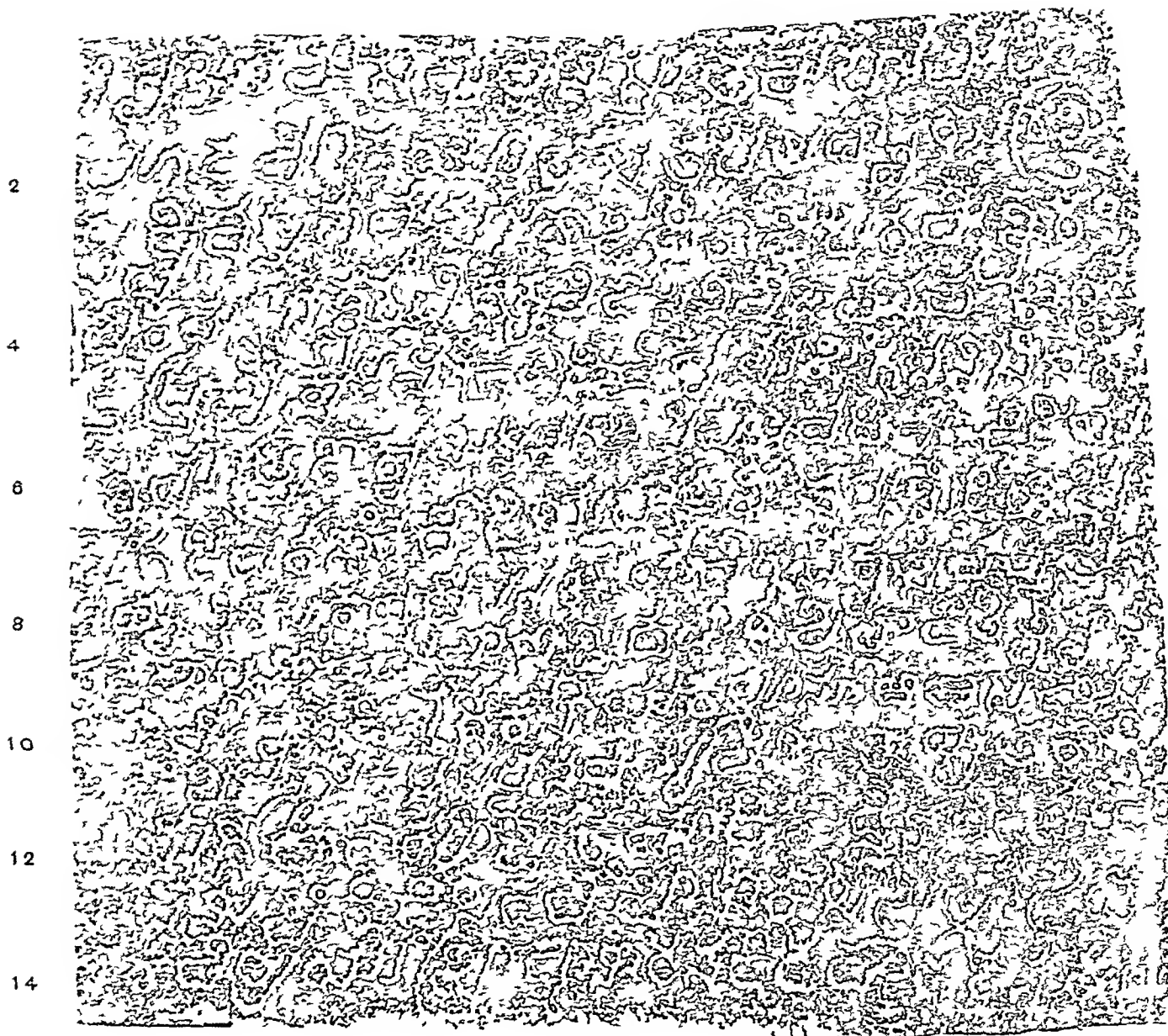
The inscription is a record of Jayasimha III,—here named in full, Trailôkyamalla-Nolamba-Pallava-Permâdi-Jayasimhadêva, and styled Annana-singa or 'the lion of his elder brother,' and described as a *paramamâhêśvara* or most devout worshipper of the god Mahêśvara (Śiva),—one of the sons of the Western Châlukya king Trailôkyamalla-Âhavamalla-Sômêśvara I. It is a Saiva inscription. And it records that, while, at a camp outside a town named Gondavâdi, he was reigning over, or, more properly, was governing (probably the Nolambavâdi

¹ Read *dhara purvakam madi*

² Read *munḍar*

³ The *mma* was commenced at the end of line 26,—thus giving the appearance, at first sight, of another *akshara* after the *dha*. But there was not room enough to form it fully there, and it was, therefore, repeated at the beginning of line 27.

Jatunga-Ramesvara Hill Inscription of Jayasimha III , A D 1072



J F FLEET I C S

SCALE 21

COLLOTYPE BY W GRIGGS

FROM AN INK-IMPRESSION BY H. KRISHNA SASTRI

thirty-two-thousand), he granted a village named Bannekal, in the Kaniyakal three-hundred, for the benefit of the god Śiva under the name of Rāmēśvara of the Balgōti tīrtha.

The details of the date on which the grant was made, are—Wednesday, the new-moon day of the month Phālguna (Feb-March) of the Virōdhikrit samvatsara, Śaka-Samvat 993 (expired) And the corresponding English date is Wednesday, 21st March, A D 1072 On this day, the given *tithi* began at about 28 *ghaṭīs*, 55 *palas*, = 11 hrs 34 min, after mean sunrise (for Bombay) And this record, therefore, furnishes another instance of the use of current *tithis*

The date falls within the period of the reign of Sōmēśvara II And Jayasimha III was, therefore, holding authority as one of his eldest brother's viceroys The record gives him, indeed, two of the paramount titles,—*Mahārājādhirāja* and *Paramēśvara*,—as well as the paramount epithet *śrīprithivīvallabha*, but the same is done in another record, of his father's time, at Dēur in the Bijāpur District,¹ and, whatever may be the explanation of this point, the fact is not to be taken as implying that Jayasimha III held anything higher than viceregal power. It also describes him as belonging to the Pallava lineage,² and this rather suggests that his mother, Bāchaladēvi,—the mother of also Sōmēśvara II and Vikramāditya VI,—was a Pallava princess

TEXT³

1	Om ⁴	Svasti	Samasta-bhuvana-stuta-mahā-mahī-
2	m-ōdamoday ⁵	ōllasita-Pallav-ānvaṣa[m*]	srī-
3	prithivīvallabha[m*]	mahārājādhirāja[m*]	paramēśvaram
4	parama[ma*]heśvaram	vidagdha-vilasini vilochana-chakōra-cha[m]-	
5	dram pratyaksha-Dēvōmdram	raja-vidya-bhujamgan=An[n*]ana-singam	
6	śrīmat-Trailōkyamalla-Nolamba-Pallava-Permādi-Jaya-		
7	singadēvar	Gomdavadīya	poravidūal=sukhadim rajya[m]-
8	geyyuttire [[*]	Sa(sa)ka-varsha	993neya Virōdhikrit-samvatse-
9	raḍa	Falgunad ⁶ =amavāse	Budhavāram Balgōti-tīrtha-sthāna-
10	da	Rāmēśvara-dēvargge	Kaniyakal-mūnūṣaṣa baliya
11	bādām	Bannekallam	sarvva-namasyam agi Amritarāsi(si)-
12	jiyargge	dhāra-pūrvvakam-mādi kottar [[*]	ī dharmmama-
13	n-āvan-orvvaṁ	kidiśidavam	Banarāsi-Balgōtiya-
14	1	kavileyum	brāhmanaran=alida pātakan=akku ||

ABSTRACT OF CONTENTS

While the favourite of fortune and of the earth, the *Mahārājādhirāja*, the *Paramēśvara*, the most devout worshipper of (the god) *Mahēśvara*, the lion of his elder brother, the glorious Trailōkyamalla-Nolamba-Pallava-Permādi-Jayasimha (III) (lines 6, 7), who belonged to the Pallava lineage (l 2) which was made bright by a great development of grandeur that was praised throughout the whole world, was reigning happily at the camp outside Gondavādi (l 7) —

On Wednesday, the new-moon day of (the month) Phālguna of the Virōdhikrit samvatsara which was the Śaka year 993 (ll 8, 9), he gave (the village of) Bannekal (l 11), a town which was included in the Kaniyakal three-hundred (l 10), as a *sarvanamasya*-grant, with libations of water, to Amritarāsi (ll 11, 12), for the god Rāmēśvara of the Balgōti tīrtha (l 9)

¹ Sir Walter Elliot's *Carnataka-Desa Inscriptions*, Vol I p 178, verified from an ink impression

² So, also, the Dēur record,—*mahā Pallav anvaṣa*

³ From the ink-impression

⁴ Read *mahim oday*, or, perhaps, *mahim ōdyam ōday*

⁵ Represented by a plain symbol

⁶ Read *Phalgunad*

No 31 — DATES OF CHOLA KINGS

By F. KIELHORN, PH D., LL D, C.I.E., GÖTTINGEN.

(Continued from page 73.)

When my account of the ten Chôla dates, published above, pp 66-73, had already been printed, Dr Hultzsch sent me for examination the texts and translations of the following fresh Chôla dates. Five of these new dates (Nos 11-15) belong to the reign of the king Râjâdhirâja; and the four other dates (Nos. 16-19) are of the reign of the king Kulôttunga-Chôla III.

A — RAJADHIRAJA.

11.—Inscription on a stone behind the Sômêśvara temple at Mîndîgal in the Kôlâr district.¹

1 Svasti	śrī	[||*]	Saka-varîsha	97[0]nâya	Sabbajîtu-samva-
2 tsaradal			śrîmat-Vîra-Pândiyana	taleyum	Sêrama-
3 na	sâleyu[m*]	konda	kôv=Irâjakêsarîpadmar=âna	udeyâr	śrî-Râjâdhi-
4 râjadêvargge	yându	muvattanêya			

"In the year Sarvajit (*which corresponded to*) the Śaka year 97[0], (*and*) in the thirtieth year (*of the reign*) of king Râjakêsarîvarman, *alias* the lord, the glorious Râjâdhirâjadêva, who took the head of the glorious Vîra-Pândya and the palace of the Chêra king "

This date does not admit of exact verification, and all that can be said about it in this respect, is that the Jovian year Sarvajit by the southern luni-solar system does correspond to the given Śaka year 970 as a current year (=A D 1047-48). The date nevertheless is of great value, because the Śaka year 970 current (or 969 expired) is also joined here with the 30th year of the king's reign. For, assuming this statement to be correct, the first year of Râjâdhirâja's reign must, at any rate partly, have coincided with Śaka-Samvat 940 expired, and the 26th year of the king's reign in the date No 12 must approximately correspond to Śaka-Samvat 965 expired, the 27th year in the date No 13 to Śaka-Samvat 966 expired, the 29th year in the date No 14 to Śaka-Samvat 968 expired, and the 32nd year in the date No 15 to Śaka-Samvat 971 expired.

12.—Inscription in the Vaidyanâtha temple at Tirumalayâdi in the Trichinopoly district.³

1 || Svasti	śrī	[||*]	Tingal=êr	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
8 Jayankonda-Śôlan=ennum			madî-keļu				kôv=Irâjakêsarîpanmar=âna				udaiyâr								
			śrî-Râjâdhirâjadêva-																
9 rkku	yându	[2]6âvadu	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
10	.	.	.	.	.	.	imyâttai ⁴	Mîna-nâmaggu			Budan-kîlanaî							peṭṭa	U-
11	ttiratti=nânṭu	irâ																	

"In the [2]6th year (*of the reign*) of the wise king Râjakêsarîvarman surnamed Jayankonda-Chôla, *alias* the lord, the glorious Râjâdhirâjadêva,—at night on the day of Uttara(-Phalgunî), which corresponded to a Wednesday in the month of Mîna in this year "

¹ No. 279 of the Government Epigraphist's collection for the year 1895

² Read *śrîmad Vîra*.

³ No 75 of the Government Epigraphist's collection for the year 1895

⁴ Read *uv âṭṭa Mîna ndayṛṭṭu*

By what has been stated under No 11, this date, which is of the 26th year of Rājādhirāja's reign, would in the first instance be expected to fall in Śaka Samvat 965 expired, and, as a matter of fact, the calculation for that year does yield satisfactory results. In Śaka-Samvat 965 expired the month of Mīna lasted from the 22nd February to the 22nd March A D 1044, and during this time the moon was in the *nakṣatra* Uttara-Phalguni on Wednesday, the 14th March A.D. 1044, by the equal-space system from 9h 51m after mean sunrise (and therefore certainly at night), and by the Brahma-siddhanta and according to Garga the whole day

13 — Inscription in the Nilvanēśvara temple at Tiruppangil in the Trichinopoly district ¹

1 || Svasti śrī ||*] Tīngal=ēr
 17 Jayankon[da]-
 18 Ś[ō]lāṇ uyarnda-perum-pugaḷ=kkōv=Irājakēśarīpanmar=āna u[da]-
 19 [yar śrī]-Rājādhirājādēvarkku yāṇdu [2]7vaḍu
 21 Kumba-nāyaṇ[ra a]para-pakshattu
 22 navamiyūm Budaṇ-kiḷamaiyūm perra M[ūlat]ti=nāl

"In the [2]7th year (of the reign) of Jayankonda-Chōla, the king whose great fame was rising, Rājakēśarivarman, *alias* the lord, the glorious Rājādhirājādēva,—on the day of Mūla, which corresponded to a Wednesday and to the ninth *tithi* of the second fortnight of the month of Kumbha."

This date, of the 27th year of Rājādhirāja's reign, would in the first instance be expected to fall in Śaka-Samvat 966 expired, and here, again the calculation for that year does yield satisfactory results. In Śaka-Samvat 966 expired the month of Kumbha lasted from the 22nd January to the 20th February A D 1045, and during this time the 9th *tithi* of the dark half ended 7h 22m after mean sunrise of Wednesday, the 13th February A.D. 1045, when the moon was in the *nakṣatra* Mūla (by the equal-space system) for 13h 5m after mean sunrise

14 — Inscription in the Rājagōpāla-Perumāḷ temple at Manimangalam in the Chingleput district ²

1 || Svasti śrī || Tīngal=ēr
 7 Jayankonda-Śōla[n=u]uyarnda-perum-pugaḷ ³kōv=Arājakesarīpanmar=
 āna udaiyār śrī-Rājādhirājādēvarkku yāṇdu 29[a]vaḍu
 [Dha]nn-nāyaṇṇa pūrvva-pakshattu dvitigaiyūm Budaṇ-kiḷamaiyūm perra
 Tira-
 8 vōnatti=nāl

"In the 29th year (of the reign) of Jayankonda-Chōla, the king whose great fame was rising, Rājakēśarivarman, *alias* the lord, the glorious Rājādhirājādēva,—on the day of Śravana, which corresponded to a Wednesday and to the second *tithi* of the first fortnight of the month of Dhanuṣ"

This date, of the 29th year of Rājādhirāja's reign, would be expected to fall in Śaka-Samvat 968 expired. In Śaka-Samvat 968 expired the month of Dhanuṣ lasted from the 25th November to the 23rd December A D 1046, and during that time the moon, as required, was in the *nakṣatra* Śravana on a Wednesday, viz on Wednesday, the 3rd December A D

¹ No 90 of the Government Epigraphist's collection for the year 1893

² No 6 of the Government Epigraphist's collection for the year 1892.

³ Read =Irāja?

B — KULOTTUNGA-CHOLA III.

16 — Inscription in the Ranganāyaka temple at Nellore ¹

2 Śa[ka]r yāndu āyiratt orunurr-orubatt-ōṇbadā[ī] P[ī]ngala-
 samvatsarattu Maduraiyum Īlamun=kondū Pa[n]diyaṇai mudittai[ī]
 kond-arulīṇa śrī-Kulōttu[n]ga-Śōlade[va]rkku yāndu pa[tt-ōṇbada]vadu
 Vṛiśch[i]ka-nāyaru=ppad[īṇai] . . . yadiy=āṇa ² Ve[ī]l-kkai[ī]lamaiyum
 Re[vad]iyyum

“In the year Pīngala (*which corresponded*) to the Śaka year one thousand one hundred and nineteen, (and) in the nineteenth year (*of the reign*) of the glorious Kulōttunga-Chōladēva who took Madurai and Īlam and was pleased to cut off the crowned head of the Pāndya,— [on the day of] Rēvatī and a Friday which was the fifteenth solar day of the month of Vṛiśchika ”

The Jovian year Pīngala, quoted in this date, by the southern Indian solar system does correspond to the given Śaka year 1119 as an expired year. In that year the Vṛiśchika-samkrānti took place, by the Ārya-siddhanta 11h 10m, and by the Sūrya-siddhanta 13h 0m. after mean sunrise of the 27th October A.D. 1197. The month of Vṛiśchika of Śaka-Samvat 1119 expired, therefore, lasted from either the 27th or the 28th October to the 25th November, and the 15th solar day of that month accordingly was either the 10th or the 11th November A.D. 1197. But as these two days were Monday and Tuesday, neither of them can be the day intended by the date, which was a Friday — In my opinion, it is perfectly certain that the writer of the date erroneously has given the 15th instead of the 25th solar day, for the 25th day of the month of Vṛiśchika corresponds—certainly by the Sūrya-siddhanta, and by the Ārya-siddhanta also when the civil beginning of the solar month is determined according to the rule followed in the calendars of the Kollam era—to the 21st November A.D. 1197 which was a Friday, and on which the moon was in the nakṣatra Revatī for 13h 47m after mean sunrise — According to the wording of the date this day, Friday, the 21st November A.D. 1197, would have fallen in the 19th year of Kulōttunga-Chōla's reign, but the following dates will show that the writer here has made another mistake, and that the day really fell in the 20th year of the king's reign.

17 — Inscription in the Ranganātha temple at Śrīrangam ³

1 || Hari || Svasti śrī [||*] Payal vāyittu . . .
 7 . . . kō=Pparakeśaripaṇmar=āṇa Tribhuvāṇachchakkaravarttigal Ma[du]rai
 kon-
 8 du Pandiyaṇ mudittalai kond-arulī[ya] śrī-Kulōttu[n]ga-Śōladāvarku yāndu
 19āvadu Vṛiśchika-nāyaru apara-pakshattu pañchamiyū=Śevvāy-kkīlamaiyum
 perra Puśattu [nā]l

“In the 19th year (*of the reign*) of king Parakēśarivarman, *alias* the emperor of the three worlds, the glorious Kulōttunga-Chōladēva, who took Madurai and was pleased to cut off the crowned head of the Pāndya,— on the day of Pushya, which corresponded to a Tuesday and to the fifth *tithi* of the second fortnight of the month of Vṛiśchika ”

This date, like No. 16, falls in the month of Vṛiśchika, and is, as No. 16 professes to be, of the 19th year of the king's reign. Like No. 16, it would therefore be expected to fall in Śaka-Samvat 1119 expired, but for that year it does not work out properly. We have seen that the month of Vṛiśchika of Śaka-Samvat 1119 expired lasted from the 27th or 28th October to the 25th November A.D. 1197, and during that time the 5th *tithi* of the dark half ended shortly

¹ No 197 of the Government Epigraphist's collection for the year 1891

² Read =ppadīṇ-aṣṭyaṇ-tiyadiy=āṇa

³ No 66 of the Government Epigraphist's collection for the year 1892

after sunrise of the 2nd November A.D. 1197, which was a Sunday, not a Tuesday — The date really falls in Śaka-Samvat 1118 expired. In that year the month of Vṛ̥ṣchika lasted from the 27th October to the 25th November A.D. 1196, and during this period the 5th *tithi* of the dark half ended 14h. 19m. after mean sunrise of Tuesday, the 12th November A.D. 1196, when the moon was in the *nakshatra* Pushya, by the equal-space system and according to Garga for 15h. 6m., and by the Brahma-siddhānta for 13h. 8m. after mean sunrise.

18 — Inscription in the Vaidyanātha temple at Tirumalavāḍi.¹

- 1 Svasti śrī [||*] Puyal va[ṣ*]ttu
 7 kō=Pparakēśaripannamar-anna Tī[rī]buvanachchakkara[va]ttigal
 Maduraiyum [Ī]lamum Ka-
 8 ruvūrum Paṇḍiyan mudī-ttalaṇṇu=kōndu vīrar abiahēkamum ²vijaya-
 [a]bīshēkamum pann[ī]ṇa[r]uḥina śrī-Tirubuvanaṇṇirādī-
 9 vaṇku yāṇdu Śivadu Kaṇṇi nāyaru pūrvā-pakshattu daḥamiyam
 Tīngat-kī[ḷama]iyum perra Tiruvonattu na!

"In the 34th year (of the reign) of king Parakēśarivarman, alias the emperor of the three worlds, the glorious Tribhuvanaviradeva, who took Madurai, Īlam, Karuvūr, and the crowned head of the Pāṇḍya and was pleased to perform the anointment of heroes and the anointment of victory,—on the day of Śravana, which corresponded to a Monday and to the tenth *tithi* of the first fortnight of the month of Kanyā."

As the preceding date No. 17, of the 19th year of the king's reign, apparently fell in Śaka-Samvat 1118 expired, this date, which is of the 34th year of his reign, would in the first instance be expected to fall in Śaka-Samvat 1133 expired. And for that year the date does work out faultlessly. For in Śaka-Samvat 1133 expired the month of Kanyā lasted from the 29th August to the 27th September A.D. 1211, and during that time the 10th *tithi* of the bright half ended 8h. 56m. after mean sunrise of Monday, the 19th September A.D. 1211, when the moon was in the *nakshatra* Śravana, by the equal space system and according to Garga for 12h. 29m., and by the Brahma-siddhānta for 13h. 17m. after mean sunrise.

19 — Inscription in the Rājagōpāla-Perumāḷ temple at Maṇimangalam.³

- 1 Svasti śrī [||*] Tirubuvanachchakkaravattiga[Ī] Maduraiyum Īlamum
 Paṇḍiyanai mudī-ttalaṇṇu=kōṇḍ-araliya ar[ī]-Kulōttunga-Śō[ā]dīvaṇku ya-
 2 ndu 12āvadu Dhanu-nāyaru apara-pakshattu navamiyam Tīngat-
 kīḷamaiyum perra Śittirai-nā!

"In the 12th year (of the reign) of the emperor of the three worlds, the glorious Kulōttunga-Chōḷadēva, who was pleased to take Madurai, Īlam, and the crowned head of the Pāṇḍya,—on the day of Chitrā, which corresponded to a Monday and to the ninth *tithi* of the second fortnight of the month of Dhanu."

The two preceding dates show that this date, which is of the 12th year of the king's reign, in the first instance may be expected to fall in Śaka-Samvat 1111 expired. In that year the month of Dhanu lasted from the 26th November to the 21st December A.D. 1189, and during this time the moon was in the *nakshatra* Chitrā, by the equal-space system and according to Garga for 17h. 44m., and by the Brahma-siddhānta for 14h. 47m. after mean sunrise of Monday, the 4th December A.D. 1189. That this is the proper equivalent

¹ No. 74 of the Government Epigraphist's collection for the year 1895

² Read *vijay abhi*.

³ No. 5 of the Government Epigraphist's collection for the year 1892

of the original date, there can be no doubt, but it must be pointed out that the *tithi* quoted in the date, the 9th *tithi* of the dark half, when calculated by our tables, had ended 51 minutes¹ before mean sunrise of Monday, the 4th December A D 1189, instead of ending after sunrise. In my opinion the irregularity is so slight that in this particular instance it rather tends to confirm the correctness of our general result.

The results obtained under Nos 17-19 are in such perfect agreement that they may be looked upon as certain, and they prove that the 21st November A D 1197, the equivalent of the date No 16, fell in the 20th, not the 19th year of the king's reign. And the general result arrived at is, that the first year of the reign of Kulōttunga-Chōla III commenced some time between the 5th December A D 1177 and the 19th September A.D 1178 (both days inclusive).

No 32 — SHOLINGHUR ROCK-INSCRIPTION OF PARANTAKA I

By E HULTZSCH, PH D

Sholinghur² is the Anglo-Indian name of a town in the North Arcot district, and of a Railway station which is situated at a distance of about 7 miles from the town near the village of Bānavaram³. The present Tamil name of the town, Śōlāṅṅpuram, is probably connected with the Chōla dynasty, to which the subjoined inscription refers. The Tamil work *Guruparam-parāprabhāva*⁴ uses the Sanskrit form Chōlasimhapura. A modern temple of Śiva in the town bears the name Chōlapuriśvara, which yields another Sanskrit designation of the place, viz Cholapurā. A neighbouring hill bears a temple of Āñjanēya, which contains a Telugu inscription of Rāmadēva of Penugonda, dated Śaka-Samvat 1542, the Raudra *samvatsara*. A hard climb of one hour takes the visitor to the top of a still higher hill, which bears a temple of Narasimha. This temple is noticed in the *Nāḷāyiraprabandha*, the *Guruparamparāprabhāva*, and the *Viṣṇugunāḍarsa* (verses 289 to 297). The names by which these works designate the hill, are Kadigai in Tamil and Ghatikāchala in Sanskrit⁵. The only two inscriptions of the temple belong to the time of the third Vijayanagara dynasty. Another temple of Narasimha in the town itself contains a number of inscriptions of the later kings of Vijayanagara,⁶ from which it appears that the term Ghatikāchala was then applied to this temple as well as to the one on the hill.

Close to the town, on the south east corner of a large tank, rises a rocky hill, which is known as Śudukāttumalai on account of its proximity to the burning-ground (*śudu-kādu*) of Sholinghur. At the base of this hill, a large piece of rock rests on two boulders, thus forming a sort of massive natural door-way. On the inner side of one of the two boulders the subjoined

¹ Calculated by Prof Jacob's Special Tables, the distance of the moon from the sun, at mean sunrise of Monday, the 4th December A D 1189, was by the Ārya siddhānta 289° 37' 25", by the Sūrya siddhānta 289° 5' 6", and by the Brahma siddhānta 289° 47' 58".

² See the *Manual of the North Arcot District*, second edition, Vol II p 435 ff, and Mr Sewell's *Lists of Antiquities*, Vol I p 163.

³ This name is perhaps a survival from the time of the Bāna dynasty.

⁴ See my *First Report on Sanskrit Manuscripts*, p vi f.

⁵ Wilson's *Mackenzie Collection*, p 134, mentions the *Ghatikāchalamāhātmya*, a legendary account of this hill in the Sanskrit language. Yādubhā Venkatāchārya invokes "Nrisimha, the husband of Amṛtaphalavallī who resides on Ghatikādrī," at the beginning of his commentary on the *Tarkasamgraha*, and Dōḍḍayāchārya invokes "Ghatikādhārādharēndra" at the beginning of his *Chandamāruta*, see Nos 975 and 1532 in my *Second Report on Sanskrit Manuscripts*.

⁶ A slab which the temple people have utilised for a bench, bears a long inscription in Chōla characters but the first line, which contained the name of the king has been cut away.

inscription is engraved. It is in a state of tolerable preservation, except at the beginning of the first six lines, where some letters are lost, including the name of the king at the beginning of line 1. The alphabets of the inscription are Grantha and Tamil of the same type as in the Udayêndiram plates of Hastimalla.¹ It opens with a few Tamil words (l. 1). Then follow 10 Sanskrit verses, and a short passage in Tamil (ll. 19 to 21). At the end, the name of the writer is given in barbarous Sanskrit prose (l. 21 f.)

As we learn from the mutilated Tamil passage at the beginning of line 1, the inscription is dated in the 9th year of the reign of a king whose name is lost, but can be supplied with certainty from the Udayêndiram plates of Hastimalla as Parakêsarivarman,² a surname of the Chôla king Parântaka I. who ruled from about A.D. 900 to 940.³

The Sanskrit portion opens with an invocation of Vishnu (v. 1). The next verse celebrates Âditya (I) of the race of the Sun. His son (v. 3) was Parântaka (I), surnamed Viranârâyana. He granted the revenue from (a field called) Vamsâvârî in favour of a tank named Chôlavârîdhî (v. 4). This Parântaka (I) had conferred the title 'lord of the Bânas' (*Bânâdhirâja*) on Prithivîpatî (vv. 6 and 7) of the Ganga race (v. 5), who was surnamed Hastimalla and defeated an unnamed enemy in the battle of Vallâla. At his request, the king entrusted him with the execution of the grant (v. 8). Next follows the usual *captatio benevolentiae* (v. 9), in which Hastimalla is called Virâ-Chôla. The last verse (10) states that these verses were composed by the Vaikhânasa Kumâra of the Kâshyapa *gôtra*.

The second Tamil portion records that Hastimalla, surnamed Virâ-Chôla, the king of Parivai and vassal of the Chôla king, executed the royal grant by assigning the paddy-field named Mûngilvarî (to the tank).

In the concluding Sanskrit portion, the inscription is styled a eulogy (*prâśasti*).⁴

The Ganga-Bâna king Prithivîpatî II surnamed Hastimalla is already known from one of the Udayêndiram grants.⁵ Four verses of the subjoined inscription (3, 5, 7 and 9) are almost completely identical with four verses of the Udayêndiram plates of Hastimalla (6, 21, 22 and 25). As those plates are dated in the 15th year of the reign of Parântaka I, it appears that their writer copied those four verses from the Sholinghur inscription, which belongs to the 9th year of the same reign. This is also suggested by the fact that verse 21 of the Udayêndiram plates is rather out of place where it stands, while it is in its original and natural position in the Sholinghur inscription (v. 5). Further, this verse has here the correct reading *râjahamsa*, while the Udayêndiram plates read *râjasimha*, instead of which I had conjectured *râjahamsa* before I knew of the existence of the Sholinghur inscription.⁶ A point in which the two records differ, is that the Sholinghur inscription does not mention Vijayâlâya, the grandfather of Parântaka I, while his father Âditya I is referred to in both. As in the Udayêndiram plates, the Ganga-Bâna king Prithivîpatî II appears here as vassal and executive officer (*âjñaptî*, v. 8) of Parântaka I. His surname 'king of the people of Parivai' (*Parivaiyar kôṇ*, l. 20) corresponds to the 'lord of Parivipuri' in the Udayêndiram plates (v. 24). I am

¹ *South-Indian Inscriptions*, Vol. II No. 76

² As the earliest known instance in which Parakêsarivarman receives the epithet *Madurai konda*, i.e. 'the conqueror of Madhurâ', is an inscription of his 10th year (No. 119 of 1895), it is doubtful if we are justified to supply this epithet too at the beginning of the mutilated line 1.

³ See above, p. 178, note 12

⁴ Compare *South Indian Inscriptions*, Vol. II p. 365

⁵ *ibid* No. 76. The following may now be added to my remarks on the situation of the village granted (*śûd* p. 382). Among the boundaries of Kadaikkôttûr (p. 389) we find in the east a channel which feeds the *Vinnamangulattir-êri*, i.e. 'the tank of the inhabitants of Vinnamangalam'. This village still exists and has given its name to a Railway station between Vâniyambâdi and Âmbûr.

⁶ See *ibid* p. 384, note 16

unable to identify Paṇṇipuri¹ or Paṇṇai, which appears to have been the residence of Prithivīpati II, and Vallāla, where he is stated to have won a battle (v 8)

A remarkable discrepancy occurs in verse 9 of the Sholinghur inscription, which reads *nriparāt-hīla Vīra-Chōlah*, while the Udayēndiram plates (v 25) have *sa Parāntaka ēkavīraḥ*. Hence one might be tempted to conclude that Vīra-Chōla was a surname of Parāntaka I. But in the Tamil portion (l. 20) Vīra-Chōla is again used as a title of Hastimalla. This fact is important, as it enables us to identify two persons mentioned in another Udayēndiram grant (above, Vol III No 14), of which only the second and the fifth plates are preserved. The *nripēsvara* Vīra-Chōla and his sovereign Parakēsarivarman, with whose permission this grant was made, are no doubt identical with the *nriparāj* Vīra-Chōla (= Hastimalla) of the Sholinghur inscription and his sovereign Parāntaka I, who is known to have borne the surname Parakēsarivarman. Further it becomes now probable that the Vīra-Chōla who is mentioned in the Vēlūr inscription of Kaṇṇaradēva (above, No 9), is also identical with Prithivīpati II. In this case the latter would have been still alive about the 26th year of the reign of the Rāshtrakūṭa king Kṛṣṇa III. From later inscriptions we know of two other chiefs who bore the name Vīra-Chōla. The first of them was a vassal of the great Chōla king Rājaraṇa,² and the second was the father of a certain Vīra-Champa.³

According to the Tamil portion (l. 21), the object of the grant which was made by Parāntaka I and executed by Hastimalla, was a paddy-field named Mūṅgilvarī. This Tamil term is Sanskritised in verse 4 as Vamśavārī, in which *vamśa* corresponds to the Tamil word *mūṅgil*, 'a bamboo'. The proceeds of the field were to be used for the up-keep of a tank named Chōlavāridhī (v 4), i.e. 'the Chōla ocean'.⁴ As the name suggests, this tank may have been founded either by the Chōla king Parāntaka I himself, or Hastimalla may have constructed it in honour of his sovereign. It must be identical with the large tank at Sholinghur, on the bank of which the subjoined inscription is engraved.

TEXT.⁵

- 1 [r]ku⁶ y[ā]n[du o]pbadā[va]du [||] Ānandam
para-
- 2 [jam paś]yan[t]i [yad-dhy]āy[n]ō yasy-āmī [t]rīshn
[v]īkramē-
- 3 kâ⁷ vasan[t]i tra[yah] [l*] ta[t*]tvaṁ ya[sya pa]rāmriśa[n]=
vivrintē vō hē-
- 4 nām [pa]ramaś=chirā[ya bha]gavān=V[ī]śhnur=mmudē [sō]=
s[t]u vah || [l*] Ādityānvaya-sē-
- 5 kulē⁸ bharttu[n=dharā]-gōlakam kamp-[ā]pāya-nirāku[la]m prabhur=
abhūd=Āditya-nāmā nripah [l*]

¹ In his *Lists of Antiquities*, Vol I p 209, Mr. Sewell mentions a village named Paravipnam in the Viṇṇapuram tāluka of the South Arcot district.

² See above, page 138

³ Above, Vol. III p 71

⁴ The word *samudra*, 'ocean,' and its synonyms are frequently employed, through hyperbole, as the second portion of names of tanks. Thus, the Gaṇapēsvaram inscription of Gaṇapati (above, Vol III p 91, verses 23 and 25) mentions two tanks named Chōḍasamudra and Bhīmasamudra. At Bangalore two tanks bear even now the names Dharmāmbudhī and Kempāmbudhī, i.e. 'the ocean of Kempe (Gauda),' who is said to have built the Bangalore fort in A D 1537, see Mr. Rice's *Mysore and Coorg*, Vol. II p 20. As the names of tanks were often transferred to adjacent villages, the Sanskrit *samudra* (compare above, Vol III p. 225, note 5), the Tamil *śrī*, the Kanarese *kere*, and the Telugu *chēru* became the ending of many village names in Southern India.

⁵ From four inked estampages, prepared by Mr. T. P. Krishnaswami Sastri, M. A.

⁶ Read *ko=Pparakēsarivarmarū*

⁷ Read *lōkē*

⁸ Read perhaps *śikhārā nripa kulē*

- 6 . . . h phan[i]-maṇḍalam(lam) kṣhīti-bhṛi[ta]s=sarvvô cha digvârapâ n=
âkampan=dadhat=iti Pam-
- 7 ka[ja]bhuvâ yatu[ê]na yô nirmmitah || [2*] Tasmâch=chakradhara-âriyam
prakatayan=pratyaksham=âtmauy=alan=dôvas=satru-dâvânala-
- 8 s=samajani âri-Viranârâyanah || bhâḍaṇḍa gatam bibharti suchiram(ram)
viśvambharâ-maṇḍalam(lam) sapta-
- 9 [d]vîpa-samudra sâilam=adhunâ kâyâra-buddhy=aiva ya[h*] || [3*] Va[mśa]vâri-
janitan=nripa-dêyañ=Chôlavâridhi-tatâka-sampriddhyai [1*]
- 10 dattavân=nikhilam=a yuga-bhamgâd=âdarēna sa Parântakadôva[h*] || [4*]
Tasmân=nripô=labhata patta-mayam prasâdam Bânâdhi-
- 11 râja-pada-lambhana-sâdhanam yah [1*] âkrâmatô yudhi Parântakatô
narēndrân Gangânvavâya-salilâśaya-râjahamsa[h*] || [5*] Bhûmy-â-
- 12 dishu sphanta-[la]ghushv=apî satsu vriddhâ yad=vṛitti-bôdhi [pṛi]thivî-padam=
âdriyantô [1*] tat-prâpti-pûrvvaka-chatushtaya-siddhi-yôgâd=yasmi-
- 13 n babbhûva Prithivîpati-sabda vṛittih || [6*] Śauryy-andâryya-kṛtâjûatâ-
madhnratâ-dâkshinîya-mêdha-kshamâ-prajñâ-śaucha-sam-ânu-
- 14 bhâva-karunâ-kânti-pradhânô nayi [1*] âkrântah Prithivîpatim sa Kalinâ śôk-
âvasâdan vinâ sthâtun=di[â*]g=Balivamśa-jô=[ya]-
- 15 m=iti [yam] bhêjê guṇânâm ganah || [7*] Śaurlm kalâm(lâm) vivṛi[ta]vân=
alam=âtma-linâm(nâm) Vallâla-nâmnî yudhi santama[s]âyamânô [1*]
vijûâpa[ya]-
- 16 n=vinayavân=atha dharmma-karmmany=âjñaptir=apy=abhavad=atra sa Hastimallah
|| [8*] [Pu]nya[m*] samam kri[ta*]vatâm parirakshatân=cha tad=rakshat=
êti nri[pa]t=kila Vi-
- 17 ra-Chôlah [1*] âgâminah kṣhîtipa[t]i[n*] pranamaty=ajasram=mûrddhuâ Purâri-
[cha]ranâ[ni*]buja sêkharēna || [9*] Biahm-âparâkhyâ-Vikhana[â-sra]ma-
- 18 na-kiryâyâm(yâm) Vaikhânas-âkh[y]am=a[mṛitatva]dî yasya sûtram [1*] ślôkan=
imân=rachitavân sa munih Kumârô yad-gôtra-kṛin=mu-
- 19 [ni]r=abhûd=apî Kâśyap-âkhyâ[h*] || [10*] Âru-[kû]ṇal puravum âyadyum
po[n*]ṇu[m] perum=âru Sôla-
- 20 k[kô]n=a[dî]-malargal [ma]ngala-Vira-Śô[la][n*] Paṇivaiyar kôṇ Atitima[1]-²
- 21 lan-rân kuduttân M[û]ṅgilvarî ennu[m*] va[ya]l [1] Sta(stha)patikula-
mami-³prabha-
- 22 vah⁴ sîlmâ[n=Prâ]puri-nivâsah⁵ Śrîkanth âtmaja-S[û]n[d]as[â]dhana⁶ lakkhînâ(tâ)
pisatti[h⁷] ||

TRANSLATION.

(Line 1) In the ninth year (of the reign) of [king Parakêśarivarman].

[Verse 1, which is mutilated, contains an invocation of Vishnu].

(V 2) In a family [of princes, which was the ornament] of the race of the Sun, was born a king named Âditya, who was able to bear, free of trembling and agitation, the globe of the earth. He was created with care by the Creator, in order that . . . the crowd of serpents, and all the elephants of the regions, who are supporting the earth, might not feel tired

¹ Read perhaps *amṛita kṣhîri*

² Read *Atitima*

³ Cancel *mami*, which is synonymous with the following *prabhava*

⁴ Read *prabhava êtmat*

⁵ Read *nivâsa*.

⁶ Read perhaps *Skandasaddhuna*

⁷ Read *prafastih*

(V 3) From him was born the glorious king Viranārāyana, a jungle-fire to enemies, who, visibly (and) amply manifesting the glory of Chakradhara,¹ (*which resides*) in him, now wears for a long time, as easily as an arm-ring, the circle of the earth, together with the seven continents, oceans and mountains, resting on (*his*) strong arm

(V 4) This Parāntakadēva eagerly granted, until to the end of the age, for the enrichment of the Chôlavāridhi tank, the whole royal revenue derived from Vamśavāri

(V 5) That prince, a flamingo in the tank of the Ganga race, who² received from this Parāntaka, who attacked kings in battle, a grant in the shape of a (*copper*) plate, which was the instrument of the attainment of the dignity of lord of the Bānas (*Bānādhirāja*),—

(V 6) He who bore the name Prithivipati (*i.e.* the lord or husband of the Earth), because he practised the four (*pursuits of human life*) after he had taken (*to wife*) the Earth (*Prithivī*),—a word which the ancients prefer, as it characterizes the nature (*of the earth*),³ though there are (*other*) plain and short (*synonyms*) like *bhūmī*,—

(V 7) That Prithivipati whom, oppressed by the Kali (*age*), the political crowd of virtues, viz courage, liberality, gratitude, sweetness courtesy, wisdom, patience, intelligence, purity, tranquillity, dignity, mercy, beauty, *etc.*, forthwith joined, in order to rest without grief and fatigue, under the impression that he was born of the race of Bali,⁴—

(V 8) This Hastimalla,—who amply showed that a particle of the Sun was inherent in him, in the battle called (*after*) Vallāla, which resembled deep darkness,⁵—became, at his humble request, the royal messenger (*ājñapti*) for this charitable work

(V 9) “The religious merit of those who perform (*grants*) and of those who protect (*them*), (*is*) equal. Therefore protect (*the present gift*)!”—(*Speaking*) thus, the chief of princes Vira-Chôla incessantly bows (*his*) head, whose diadem are the lotus-feet of Puran (*Śiva*),⁶ to future kings.

(V 10) These verses were composed by the sage Kumāra, the founder of whose *gôtra* was the sage named Kāśyapa, (*and*) whose *sûtra*, named Vaikhanasa, grants salvation (?) during (*the performance of*) the rites (*prescribed by*) the ascetic (*sramana*) Vīkhanas, whose other name was Brahman

(Line 19) (*The servant of*) the lotus-feet of the Chôla king, the auspicious Vira-Chôla, the king of the people of Paṇḍya, Attimallan (Hastimalla) himself gave the paddy-field named Mūṅgilvāri, so that (*the tank*)⁷ might enjoy gifts (?),⁸ revenue (?) and gold (*connected*) with (*its*) six shares

(L 21) (This) *prastāvi* was written by Skandasādhū, the son of Śrīkantha, a descendant of a family of architects (*sthapati*) and an inhabitant of the prosperous [Pra]purī⁹

¹ See *South Indian Inscriptions*, Vol II p 386, note 3

² The relative pronouns in verses 5 to 7 correspond to the demonstrative pronoun *sa* in verse 8

³ The etymological meaning of *prithivī* is ‘the broad or spacious one’

⁴ See *South-Indian Inscriptions*, Vol II p 398, note 3

⁵ *i.e.* he conquered his enemies in the battle of Vallāla, just as the sun dispels darkness Besides this verse seems to contain an allusion to Hastimalla’s title Vira Chôla, by which he is connected with the Chôlas, who claimed the Sun as their ancestor

⁶ See *South Indian Inscriptions* Vol II p 393, note 7, and above, p 178, note 7

⁷ See verse 4 of the Sanskrit portion

⁸ Compare the expression *dyava pouravandī* in *South Indian Inscriptions*, Vol II No 76, text line 99

⁹ This doubtful name is perhaps a corruption of Paṇḍipurī, which is mentioned as the residence of Hastimalla in verse 24 of the Udayadīram plates

No 33 — PITHAPURAM PILLAR INSCRIPTION OF MALLAPADEVA,
SAKA-SAMVAT 1124

By E HULTZSCH, PH D

This is the third of the four inscriptions on the pillar at the entrance of the Kuntl-Mādhava temple at Pithāpuram. It is engraved on the east face of the pillar, below the end of the second inscription (No 10 above). Like the two other inscriptions, it is in a state of fair preservation and is written in the Tolugu alphabet. The languages of the inscription are Sanskrit (verse and prose) and Tolugu prose (lines 83-90). Two passages are in a mixture of Telugu and Sanskrit prose (ll 90-93 and l 96). Among the numerous orthographical mistakes, the following deserve to be mentioned as being due to faulty pronunciation. The vowel *e* is used for *a*, especially after *y*, in *Yamunā* for *Yamunā* (l 26), *ten=ēyam* for *ten=ēyam* (l 17), *-yeśā* for *-yaśāh* (l 64), *jāyetē* for *jayātē* (l 94), *nirupamane* for *nirupamāna* (l 54); and *Pōtame* for *Potamia* (l 92). *Ū* occurs instead of *ū* in *namddanū* for *namdānū* (l 4), *ēlāna* for *ēhona* (l 20), and *bhānūr* for *bhānōr* (l 79). *I* and *ē* are interchanged in *chālri* for *chālre* (l 17) and *kalāvat=ēti* for *kalāvat=iti* (l 70). Consonants are prefixed in *Yīśā* for *Īśā* (l 17), *vuttama* for *uttama* (l 64), *mnrīpa*, *mṛīpa* or *mṛīpa* for *nṛīpa* (ll 69, 51 and 55, and twice in l 66) and *drīpa* for *nṛīpa* (l 56). The diphthong *ai* is improperly used in the second syllable of *Haiḥaya* for *Haiḥaya* (l 69) and in *-saiyāh* for *-saiyāh* (l 64). Finally, instead of *Jyāishṭha* we find *Śrēshṭha* (l 79), as in the Ekāmranatha inscription of Ganapati.¹

About two thirds of the inscription are taken up with the genealogy of the Eastern Chālukya kings, which agrees on the whole with the account given in the Koramelli plates of Rājārāja I, the Chellur plates of Virā-Chōda, and the second Pithapuram inscription.² There are, however, a few independent statements which deserve to be noticed. The third king of the dynasty, Indrabhattaraka or Indrarāja, is here called Indurāja (l 34), he is stated to have ruled for seven days, as in the second Pithapuram inscription and in three copper-plate grants.³ The eleventh king, Narēndra, is said to have fought 103 battles, and to have founded on the sites of these battles 108 temples, to which tanks and gardens were attached (v. 8).⁴

The thirteenth king, Guna[ga]-Vijayāditya, bore the surname Tribhuvanānkuṣa.⁵ He is reported to have played the game of ball on the battle-field with the head of Mangarāja, to have burnt Chakrakūta, to have frightened Sankila, residing in Kiranapura and joined by Krishna, to have restored his dignity to Vallabhendra, and to have received elephants as tribute from the king of Kalinga (vv 9 and 10). Some of these deeds are alluded to in two other inscriptions. One of them states that Vijayāditya III, "prompted by the lord of the Rattas, having conquered the unequalled Gangas, cut off the head of Mangaraja in battle," and that, "having frightened Krishna (and) Sankila, he completely burnt their city."⁶ A second inscription says that Vijayāditya III was "renowned through killing Mangaraja and burning Kiranapura."⁷ Krishna, the enemy of Vijayāditya III, used to be identified with the

¹ Compare above, Vol III p 22

² *Ind. Ant.* Vol XXI p 201, text line 14. In an inscription at Śrīkūrmam (No 308 of 1896) both *Śrēshṭha* and *Jyēshṭha* occur instead of *Jyāishṭha*, as in lines 79 and 86 of the third Pithapuram inscription

³ See above, p 84, and notes 5 and 6

⁴ See *South Indian Inscriptions*, Vol I p 32, note 4

⁵ Compare *ibid* p 37, and p 38, note 2, and *Ind. Ant.* Vol. XX p 101.

⁶ Compare *ibid* p 100

⁷ *Ind. Ant.* Vol. XII p 221, and *South-Indian Inscriptions*, Vol. I pp 38, 39 and 42, where *sankila* is rendered by 'fire brand'. The inscription now published proves that Sankila is a proper name, and that, l c p 39, note 11, we must read *bhitya-dṛṣṭau*

⁸ *ibid* p 38, note 3. The present inscription shows that I was wrong in altering *Kiranapura* into *Krishnapura*

Râshtrakûta king Krishna II This identification cannot be upheld, because the expressions 'lord of the Rattas' (*Rattêsa*) and *Vallabhêndra* in the Eastern Châlukya inscriptions must refer to one of the two Râshtrakûta contemporaries of Vijayâditya III,— either Amôghavarsha I or Krishna II The former of these two kings claims to have been "worshipped by the lords of Mâlava and Vêngi."¹ If we combine this statement with those of the Eastern Châlukya inscriptions, it appears that Vijayâditya III was a vassal of Amôghavarsha I The Mâlava king who was dependent on Amôghavarsha I, I suspect to be identical with the Krishna who was 'frightened' by Vijayâditya III, and with the Paramâra king Krishnarâja or Upêndra, whom Professor Buhler places after 800 A D² An argument in favour of this identification is furnished by the subjoined inscription, which, immediately before the mention of Krishna, refers to the burning of Chakrakûta This place is probably the same as Chakrakôtta, which appears to have been situated in the dominions of the king of Dhârâ,³ the capital of Mâlava Kiranapura, where Sankila and Krishna resided, I am unable to identify Mangi, another opponent of Vijayâditya III, may have been a Ganga king

The fourteenth king, Châlukya-Bhîma (I), is stated to have been victorious in 360 battles,⁴ and to have founded a temple (of Śiva), called Châlukya-Bhîmêśvara after his own name (v 11) This temple still exists at Bhimavaram near Cocanada in the Gôdâvarî district In three of its inscriptions,⁵ it bears the name Châlukya-Bhîmêśvara or Chalukya-Bhîmêśvara. The name of Bhimavaram is derived from that of the temple, for, in one inscription (No 462 of 1893), it is called Châlukya-Bhîmêśvarapura, in another (No 463 of 1893) Chalukya-Bhîmanagari, and in five others⁶ Châlukya-Bhîmâpura As stated by Dr Fleet,⁷ the opponent of Châlukya-Bhîma I was the Râshtrakûta king Krishna II.⁸

The seventeenth king, Vijayâditya (V), had the other name Bêta (vv. 25 and 26) He was also called Kanthikâ-Bêta (I 48), because he wore a necklace (*kantihikâ*)⁹ as a symbol of his anointment as heir-apparent¹⁰ Verse 15 states that the twenty-second king, Râjabhîma, had, besides Dârnava and Amma (II), a third son, whose name was Kâma Verse 18 refers to the period of 27 years between Dâna (i.e. Dârnava) and Śaktivarman, during which the Telugu country (*Andhra-mandala*) remained without a ruler Dr Burnell and Dr Fleet suggested that, during this interval, the country was conquered and held by the Chôlas¹¹ As the accession of the great Chôla king Râjarâja is now proved to have taken place in A D 984-85,¹² it follows that the conquest of Vêngi, which was effected in the 13th or 14th year of his reign,¹³ fell in A D 997-98, i.e. within the break of 27 or 30 years¹⁴ in the rule of the Eastern Châlukya kings

Verse 19 supplies the name of Â[r]jadêvi, the mother of the twenty-fifth king, Śaktivarman. The twenty-seventh and twenty-eighth kings, Râjarâja (I.) and Râjêndra-Chôda (or Kulôttunga-Choda I), are here said to have reigned for 40 and 50 years (vv 21 and 22), while other

¹ *Ind Ant* Vol XII p 219

² *Ep Ind* Vol I p 225

³ See *South-Indian Inscriptions*, Vol. II, p 234, note 9

⁴ This seems to mean that he was engaged in war for a whole year successively

⁵ Nos. 461 to 463 of 1893 In these three inscriptions and in Nos. 464 and 465 of 1893, Bhimavaram itself is called Skandârâma or Kumârârâma, i.e. 'the garden of the War-god.'

⁶ Nos 473, 480, 486, 487 and 488 of 1893

⁷ *Ind Ant* Vol XX p 103

⁸ In *South-Indian Inscriptions*, Vol. I p 42, I have followed Dr Fleet (*Ind Ant* Vol. XII, p 221) in translating *Ratfa dayâda balê=abhîgyaptam Vêngi mandalam* by "the country of Vêngi, which had been overrun by the army of the Ratta claimants." Instead of this read "the country of Vêngi, which had been overrun by the army of (Krishna II) the heir (or son) of the Ratta (viz Amôghavarsha I) "

⁹ *Kantihikâ dyutimat-kantihâh*, v 25

¹⁰ See *Ind Ant*, Vol. XX p 95, note 9; p 103, note 27, and p 267

¹¹ *ibid* p 272

¹² See *South-Indian Inscriptions*, Vol. III p 5

¹³ *ibid* Vol XXIII p 297, and above, p 63.

¹⁴ *ibid* Vol. I p 32, note 10.

inscriptions allot to these two kings a reign of 41 and 49 years, respectively.¹ Rājendra-Chōḍa is stated to have ruled the Andhra-vishaya together with the five Dravīdas.² Here we have a fresh version of the fact that Kulōttunga-Chōḍa I did not only rule over Vēṅgi, but succeeded to the throne of the Chōḍa kingdom.³

Rājendra-Chōḍa's immediate successor, Vikrama-Chōḍa, was hitherto known only from the Chellār plates of Kulōttunga-Chōḍa II.⁴ From the subjoined inscription we learn that he had the surname Tyāgasamudra, that he went to govern the Chōḍa country, and that, after his departure, the country of Vēṅgi became devoid of a ruler (v. 24). Partly on the strength of this statement, I have identified him with the Chōḍa king Parakōsarivarman alias Vikrama-Chōḍadēva,⁵ whose accession probably took place on the 18th July A.D. 1108.⁶

With line 62 begins the genealogy of a family of princes who derived their descent from the seventeenth Eastern Chālukya king, Bēta or Vijayāditya. The names of these princes, and their relation to each other, are given in the Table on page 229. No historical details are mentioned in connection with any of them, besides the names of their wives. The queen of Satyāsraya was Gaurī of the Ganga race (v. 27), she may have been related to the Eastern Ganga king Anantavarman alias Chōḍaganga of Kalinga, who was crowned in A.D. 1078.⁷ The queen of Vijayāditya II was Vijayā of the race of the Sun (v. 29),—perhaps a Chōḍa princess. The queen of Mallapa II, Chandaladēvi, was the daughter of Brahman, a Haihaya ruler of the Sagara-vishaya (v. 32), who may have been related to the Haihaya chiefs of Kōṇa-mandala.⁸ The queen of Vijayāditya III, Gangā, was the daughter of the lord of [Āra]ḍavāda (v. 37), which I cannot identify.

In connection with the two last princes of the list, the dates of their coronation are recorded. Mallapa III was anointed in the temple of Kuntī-Mādhava at Pithapurī or Śrīpithapuram in Śaka-Samvat 1124 (in numerical words and figures), on Sunday, the 10th *tithi* of the dark fortnight of Jyāishtha, in the Simha *lagna* and the Āsvini *nakṣatra* (v. 39 and l. 85 ff.) Professor Kielhorn has been good enough to calculate this date as follows—“For Śaka-Samvat 1124 expired, the date corresponds to Sunday, the 18th June A.D. 1202. On this day the 10th *tithi* of the dark half of Jyāishtha ended 22h 10m, and the *nakṣatra* was Āsvini for 11h 10m after mean sunrise. The longitude of the sun at mean sunrise was 79° 40', and the *lagna* Simha therefore lasted from about 2h 40m to about 4h 40m after mean sunrise.”⁹

The Śaka year in which the predecessor of Mallapa III, Vijayāditya III., was crowned, is only expressed in numerical words. As the numerical word ‘ocean’ (*jaladhī*) may represent either 4 or 7,¹⁰ the year may be 1049 or 1079. The second figure is, however, much more probable, because, if he had been crowned in 1049, his reign would have lasted for the unusually long period of 75 years. To Professor Kielhorn I am obliged for the following calculation of the date, which was Saturday, the 10th *tithi* of the bright fortnight of Māgha, in the Rohiṇī *nakṣatra* and the Mīna *lagna* (v. 36)—“For Śaka-Samvat 1049 expired, the date would

¹ The accession of Kulōttunga I is now proved to have taken place in A.D. 1070, see above, p. 72.

² See *South Indian Inscriptions*, Vol. I p. 113, note 3.

³ *ibid.* Vol. II p. 230 f.

⁴ *South Indian Inscriptions*, Vol. II. p. 308 f.

⁵ *Ind. Ant.* Vol. XVIII p. 161 f.

⁶ The same date has already been calculated by Dr. Fleet, *Ind. Ant.* Vol. XX p. 268.

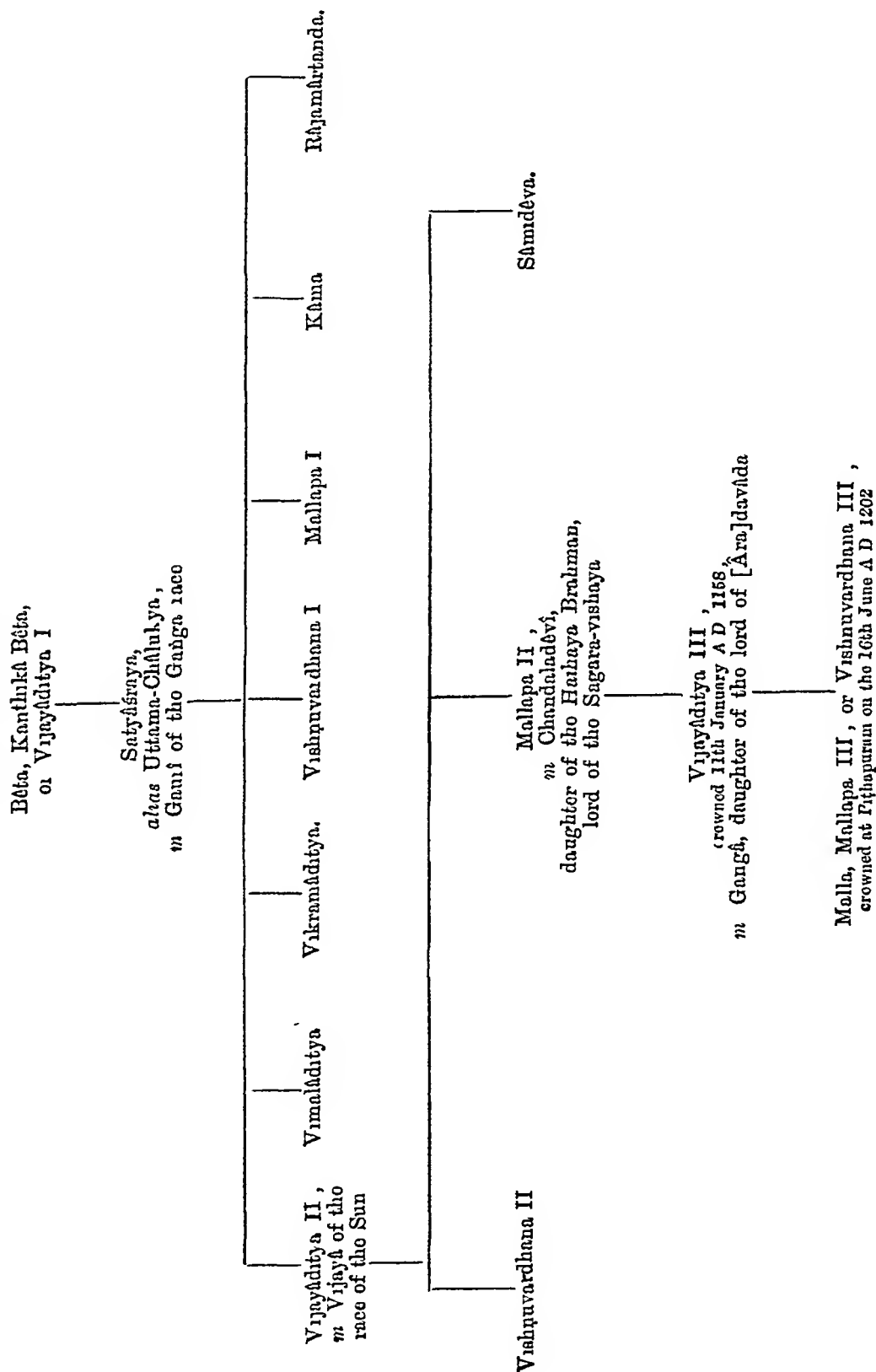
⁷ *Ind. Ant.* Vol. XIV p. 55.

⁸ Above, p. 73.

⁹ Above, p. 84 ff.

¹⁰ Thus, in one of the Srikūrmam inscriptions (No. 291 of 1896) the word *sindhū* corresponds to the figure ‘4’ (*Śakābhāṣe nīdhī sindhū rāma śasabhrat samkhyā samēṭe* and *Śakavarṣambulu 1349*), and in three others (Nos. 275, 336 and 355 of 1896) the words *sindhū* and *śagara* mean ‘7’ (*Śakābhāṣe ravi sindhū sannidhī yūṭe* and *Śakavarṣambulu 1279*, *Śakābhāṣe śara sindhū nītra dhīrant samkhyā dvaitē* and *Śakavarṣambulu 1275*; *Śakābhāṣe ravi śagar akṣhī sahite* and *Śakavarṣambulu 1273*). For two other cases in which *śagara* is used for 7, Professor Kielhorn refers me to *Ind. Ant.* Vol. XIX p. 25, No. 16, and p. 373, No. 198.

THE EASTERN CHALUKYAS OF PITHAPURAM.



correspond to Saturday, the 14th January A.D. 1128. On this day the 10th *tithi* of the bright half of Māgha ended 1h 34m, and the moon was in Rôhini for 6h 34m. after mean sunrise. The longitude of the sun at mean sunrise was $290^{\circ} 12'$, and the *lagna* Mīna therefore lasted from about 2h 40m to about 4h 40m after mean sunrise. For Śaka-Samvat 1079 expired, the date would correspond to Saturday, the 11th January A.D. 1158. On this day the 10th *tithi* of the bright half of Māgha ended about 16h 30m after mean sunrise. The moon was in Rôhini by the *Brahma-Siddhānta* and according to Garga from sunrise, and by the equal-space system from 3h 56m after mean sunrise, and remained in Rôhini, by all the three systems, to the end of the day. The longitude of the sun was $288^{\circ} 24'$ at sunrise, and the *lagna* Mīna therefore lasted from about 2h 46m to about 4h 46m after mean sunrise. I am inclined to think that the second equivalent is preferable to the first, because the *abhishēka* actually took place during the 10th *tithi*. Professor Kielhorn's concluding remark corroborates the view expressed above, that Śaka-Samvat 1079, and not 1049, is intended.

Further we are told, in Sanskrit verse (v 40), in Sanskrit prose (ll 82-85), and in Telugu prose (ll 85-90), that on the very day of his anointment, Malla or, with his full titles, Sarvalôkâśraya-Vishnuvardhana-Mahârāja *alias* Mallapadêva-Chakravartin, gave the village of Gudivâda in the district of Prôl-nāndu to the temple of Kunti-Mādhava at Śrīpithapuram. The boundaries of the village are specified in lines 90-93. I am not able to identify either the village or any of its boundaries. But it is known from the first Pithâpuram inscription and from inscriptions at Sarpavaram that the district of Prôl-nāndu or Prôlu-nāndu included Navakhandavâda (near Pithâpuram) and Sarpavaram¹. The inscription ends with the usual imprecations (ll 93-96) and the statement that it was written by Kantâchârya of Śrīpithâpuram, the same person who had engraved the first and second inscriptions on the pillar.

The village of Bhimavaram contains, besides the Bhîmêśvara temple,² a temple of Nârâyana. The ancient name of this temple was Râjanârâyana-Vinnagara,³ i.e. 'the Vishnu temple of Râjanârâyana'. According to an inscription of Kulôttunga I (No 473 of 1893) it was founded by a Vaisya named Mandaya, and was apparently called after the king himself, who had the surname Râjanârâyana⁴. This temple contains two inscriptions of Sarvalôkâśraya-Vishnuvardhana-Mahârāja *alias* Mallapadêva-Chakravartin or Mallappadêva-Chakravartin (Nos 486 and 487 of 1893). Both inscriptions belong to the 3rd year of the king's reign. The first is also dated in Śaka-Samvat 109[9], and the second in 1098. The second inscription is preceded by four mutilated Sanskrit verses (No 489 of 1893), which record that Mallappadêva was the son of Vijayâditya by Ga[ngâdêvi]. Hence he must be the same person as Mallapa-Vishnuvardhana, to whose time the third Pithâpuram inscription belongs. According to the two Bhimavaram inscriptions, he would have ascended the throne in Śaka-Samvat 1098⁵. I am unable to reconcile this fact with the statement of the Pithâpuram inscription, that he was crowned in Śaka-Samvat 1124.

Another inscription of the Nârâyana temple at Bhîmavaram (No 474 of 1893) records a grant made in Śaka-Samvat 1098 by Narêndra, who was the son of Vijayâditya of Vêngi by Lakshmidêvi and the grandson of Malla. This Narêndra was evidently a half-brother of Mallapa III. He appears to be referred to as the son of Vijayâditya of Vêngi by Lakshmidêvi in a grant from the Gôdâvarî district⁶.

¹ See p 33 above

² See p 227 above

³ See Nos 472, 475 and 478 of 1893

⁴ See *South-Indian Inscriptions*, Vol I p 59, verse 12

⁵ The same follows from an inscription of Śaka Samvat 110[5] and the [1]0th year of Sarvalôkâśraya-Vishnuvardhana Mahârāja (No 479 of 1893), which has to be assigned to Mallapa III

⁶ See Dr Fleet's abstract of this grant, *Ind Ant* Vol XX p 268

TEXT 1

- 1 श्रीभर्तुर्भुव[ने]खरस्य विकसन्न[र]भीस[रो]जादभूत्¹ ब्र[ह्म]र वेद-
 2 [नि]धि पुराणपुरुषस्तस्मात्सुतो मानस. [1*] आसीदन्निमुनिस्तोजनि जग-
 त्रेवो-
 3 त्स[त्री] वारि[धिनि]व⁴ वं[श]करो म[हे]खरशिरोभूयन्म[लि]खद्रमास⁵ [॥ १*]
 4 [त]स्मादिहोर्जगच्चेतोनहनू⁶ महिरन्यय⁷ [1*] बुधो जज्ञे बुधादासीच्चक्र-
 5 [व]र्त्ति⁸ पुरुर[व][र] [1*] । [२*] तस्मादायु । ततो नक्षुपः । ततो
 ययाति । त-
 6 त. पूरुः । भक्त्या निज[त]रुख्यं गुरवे दत्त्वा तदगस्त[र] जरस [1*]
 भू-
 7 यणमिव यो मेजे⁹ पूरुर्भूभारभरणधोतयभुज¹⁰ । [३*] ततो जनमे-
 8 [ज*]य¹¹ [1*] तत. प्राचीयः [1*] ततस्मैन्ययातिः [1*] ततो ह्ययपति¹²
 [1*] ततस्माव्वभौम¹³ [1*]
 9 ततो जयसेन. [1*] ततो भद्राभौमः [1*] तस्मादैशान [1*] तत. क्री-
 धानन¹⁴ [1*] ततो देवकिः [1*]
 10 तस्मादृचुक¹⁵ [1*] तस्मादृचकः [1*] ततो म[ति]वरः [1*] तत. कार्या-
 यन¹⁶ [1*] ततो नील. [1*] [त]तो दु[य्य]-¹⁷
 11 त्त [1*] ततो भरत । जाङ्गवीयसुनातीरे कृत्वा यूपात्रिरन्तरान् [1*]
 यो [महा]-
 12 कर्मभरतान्ना¹⁸ ख्यातोऽखमघकृत्¹⁹ [॥ ४*] ततो भरत[र]ङ्गमन्यु [1*]
 ततस्सुहोत्र [1*] [त]-
 13 तो हस्ति²⁰ [1*] ततो विरोचनः [1*] तस्मा[द]जमीडः²¹ [1*] ततस्स-
 वरणः [1*] तत[र]स्सुधन्वा [1*] [त]-
 14 [त]. परिचित् [1*] ततो भीमसेन²² [1*] तत. प्रदीपन [1*] ततश्श-
 [त]नुः [1*] ततो विचित्रवीर्यः [1*]
 15 [त]त. पाडुराज [1*] कुत्तीमाद्रीदेव्योयुधिष्ठिर²³ भीममर्जुनं नकुल [1*]
 सह[देव]-

¹ From inked estampages, prepared by Mr H Krishna Sastri, B A.

² Read श्रीभर्तुर्भुव

³ Read भूद्रमा

⁴ Read धेनिव

⁵ Read भूयानपियन्द्रना

⁶ Read नन्दनी

⁷ Read वर्त्ति

⁸ Read पूरुर्भू

⁹ Read धीरेय

¹⁰ Read दृमुक

¹¹ Read कार्यायन

¹² The anusvara stands at the beginning of the next line

¹³ Read भरतनाभा

¹⁴ Read यमीध

¹⁵ Read हस्ती

¹⁶ Read मीडः

¹⁷ Read देव्योयुधि.

- 16 [मि]ति स लेभे पञ्च मणीनिव सुतेजसस्तयान्¹ । [५*] विष्णुर्ध्वस्य वय-
स्थ[त]ा[सु]-
- 17 [प*]गतो मर्त्यत्वलज्जां जहात्² यीशः पाशपतप्रदानसमये चक्री³ यदा[श्वे]-
पण ।
- 18 [ये]न ह्रीं[द्र]मभूत्वहादिव⁴ सता सिंहासन वक्षिणस्त्रोय विश्वजनीनचा-
19 [रुच]रितो लोकैकवीरोर्जुनः । [६*] ततोर्जुना[द]भिमन्सुः⁵ । ततः परि-
क्षित् । ततो जनमेजयः । ततः[ः*] जैमकः । [त*]-
- 20 [तो] नरवाहनः । ततश्शतानीकः । तस्मादुदयनः । ⁶ततस्तद्वशेषयोध्या-
सिंह[१*]सनासी[निर्वे]कूनपष्टिभूपालेषु⁷ ग[ति]-
- 21 [षु] (1) तदन्वये [वि]जयादिली नाम राजा विजिगीष(त)या दक्षिणाप-
डग्गत्वा⁸ त्रिलोचनपल्लवम[धि]क्षिप्⁹ कीर्त्तिशे[ष]-
- 22 [त]ामगमत¹⁰ । ¹¹तस्म[१]न्सकुले [प]श्मासगम्भाणी¹² तदग्रमहिषी सुडिवेसु-
नाम[१*]ग्रह[१]रसुपगम्य तन्निवासिना वि-
- 23 [णु]भट्टसोमयाजिना दुहितुनिर्विशेषमभिरन्विता¹³ सती विष्णुवर्द्धनमदनमसूत
[१*] तस्य कुमा[र]स्य
- 24 ¹⁴मानव्यसगोत्रहारितपुत्रद्विपक्षगोत्रक्रमाभितानि¹⁵ कर्माणि कारयित्वा त[म]-
वद्वयत्¹⁶ [१*] स च [मा]त्रा विदित[त्रि]-¹⁷
- 25 [त्त]ात्तस्मन्निर्गन्त्य चलुक्यगिरी नहा[भ]गवतीमाराध्य(१) कुमारनाराय[ण]मातृ-
गणा[श्च] सतर्प्य(१) [श्वे]तातपत्रैक[श][ख*]-
- 26 [पं]चमहाशब्दपालिकेतनप्रतिडकाव(१)रा[ह]लाच्छनपिच्छकुत्तसिंहासनमकरतोरण-
कनकदंडगगायेसुन[१*]दी-¹⁸
- 27 [नि] स्त्रकुलक्रमागतानि निक्षिप्तानीव सांभ्राज्यचिह्नानि¹⁹ समाद[१*]य कड-
व्वगग(१)भूमिपान्निर्जित्य सेतुन[र्भं]-
- 28 दामध्य ²⁰सार्द्धसप्तलक्ष दक्षिणापडग्गत्वा²¹ पालयामास । ²²श्रीविष्णुवर्द्धनात्त-
स्मादिजयादित्यभूपतिः [। प]-

¹ Read सुतेजसस्तयान्² Read चक्रे.³ See looks like ६३⁴ Read ०क्षिप्य⁵ Read गर्भिणी⁶ Read क्रमोचितानि⁷ Read ०डका, लाञ्छन, and यमुना°.⁸ Read दक्षिणापय and omit गत्वा⁹ Read जहादोश, or, to suit the metre, त्यजन्तीय¹⁰ Read ०भूमहादिवि.¹¹ Read ०क्षेकीन°¹² Read ०गमत¹³ Read ०रक्षिता.¹⁴ Read ०वर्धयत्.¹⁵ Read साम्राज्यचिह्नानि¹⁶ Read ०वर्धना°.¹⁷ Read ०मन्यु.¹⁸ Read ०पय गत्वा.¹⁹ Read तस्मि°²⁰ Read हारितीपुत्र.²¹ Read ३²² Read सार्धसप्त.

- 29 [लव]ान्वयजाताया देव्यामासीत्सुतोत्तमः । [७*] [त]त्पुत्रः¹ पुलकेशिवल्लभ
[1*] (त)त्सुतः कीर्त्तिवर्मा [1*] तस्य तनयः
- 30 [त्रोम]ता स[क]लभुवनसस्तुयमानमानव्यसगो[त्र]ाणा² हारितपुत्राणः³ कौशिकी-
वरप्रसादल[व्य]र[1*]न्याना मादग-
- 31 [य]परिपालिताना स्व[1*]मिमहासेनपादानुधातानां भगवन्मारायणप्रसादितव-
रवराह(1)लाच्छनक्षणव-
- 32 [ग्री]कृता[र]तिमण्डलानामश्वमधावष्टतन्त्रानपवित्रितवपुषा⁴ चालुक्यानाङ्गुलमल-
क(1)[रि]-
- 33 [णो]स्त्वान्ययव[ल]भेद्रस्य⁵ भ्राता कु[ल]विष्णु[व]र्द्धनोष्टादश वर्षाणि वेंगो-
देशमपालयत्⁶ [1*] त(1)दात्मजो जय[सि]-
- 34 हवन्न[भस्त्रय]स्त्रिगत [1*] तदनुज इहुराजस्त्रि दिनानि [1*] त[लु]तो
विष्णुवर्द्धनो नव वर्षाणि [1*] तत्सूनुः⁷ मगि[यु]-
- 35 [वरा]ज[] पञ्चविंशति [1*] तत्पुत्रो जयसिंह(ः)[स्त्र]य[1]दश⁸ [1*] तववरा-
द¹⁰ कीर्त्तिलिप्पन्मा[स]ान्¹¹ [1*] [त]स्य ज्येष्ठो भ्राता विष्णुवर्द्धनः¹²-
- 36 ¹³[न]त[सु]चाय्य सप्तविंश[त]मब्दान् [1*] तत्पुत्रो विजयादित्यभट्ट[1*]रकोष्टा-
दश [1*] तत्सुतो विष्णुवर्द्धनप्य[द]त्रि-
- 37 [य]त [1*] ¹⁴[तत्त]नय[] 1* नरेंद्रो युद्धाय¹⁵ समरशतमष्टोत्तरंश्रति¹⁶
रणस्थाने तावत्परिगणनया देवनिलयान् [1*] तटाका[ना*][रा]-
- 38 [मै][.] किव¹⁷ सह निधाय क्षितिमपात्¹⁸ धराञ्चत्वा[रि]शच्छरद उव-
धीरष्टसहिता । [1*] तत्पुत्रः कलिविष्णुवर्द्धनो[स्त्र]-
- 39 [वर्द्ध]न¹⁹ [1*] तत्सुतो²⁰ [1*] मगिराजोत्तमाग्नि यो वी[र]स्त्रमरागणे
[1*] चकार कटुकक्रीडा नान्ना त्रिभु[व]-
- 40 [न]कुशः [॥ ८*] योधा[जो]ञ्चक्रकूट किरणपुरगत सकिल क्षणयुक्त यो
भैषीदल्लभे[द्र] निज[म]-
- 41 [हि]मयुत यो व्यधादग्रहीभ्य²¹ [1] काळिंग[प्र]ाभतेभान्स गुण[ग*]विजयादि-
त्यदे[वो] महेन्द्रस्यत्वा[रि]-²¹

¹ Between त and पु is an erased letter

² Read हारितोपुत्राणा

³ Read भेन्द्रस्य

⁴ Read नुर्मन्त्रि

⁵ Read शम्भासान्

⁶ Read युद्धाय

⁷ Read योवरा (?)

⁸ Read यहीच.

⁹ Read भगवन्ना

¹⁰ The final t is corrected from t

¹¹ Read न्योदश

¹² Read नमसु

¹³ Read मष्टोत्तरमपि

¹⁴ Read वर्षेन्

¹⁵ Read महेन्द्रस्यत्वा

¹⁶ Read ससूय

¹⁷ Read नैषावभय

¹⁸ Read तद्वरज

¹⁹ Read तस्य

²⁰ Read किल

²¹ Read तत्पुत्र

- 42 श्रुत्वा भूवल्लय[मध]¹ चतुस्त्रयुता रचति स्म [1] [१०*] तद्वातुर्विक्रमा-
दित्यस्य तनयश्चाकु[क्य]-
- 43 [भी]मः [1*] ²प्यष्ट्युत्तर यस्त्रिशतं³ रण[र]नां [जि]त्वा खनाम्न[र*] प्रधित⁴
विधाय [1*] चाकुक्कभीमेखरदेवह[र्म्य*]
- 44 [त्रि]श्रुत्वा⁵ भूतलमन्वरचत् । [११*] तत्सुतः कौल्लभिगडापरनामा [1*]
विदितो विजयादित्यः ⁶स्व[र्नधु]-
- 45 [गत्]ला⁷ धरामपालमाडा⁸ वीर जयस्त[भ] निधाय य. । [१२*] तत्सु-
तावम्भराजभीमौ [1*] तयोरम्भरजे-
- 46 [ज]⁹ सप्त वर्षणि¹⁰ [1*] यस्यारातिग[णो] निरस्तविषयो योगीश भूलाप्यि-
तस्त्रांगः¹¹ कामुकवग्रवाहजल[वत्]¹²
- 47 भगैरनेकैर्युतः [1*] निस्सारः ¹³क[द]ळीप्रकाडव[द]रणा[व]ासभागनिवत्तेनेयं¹⁴
जयिनाम्भूमिपति[ना]
- 48 [र]ाजान्वती¹⁵ भूरभूत् । [१३*] तत्सुत ¹⁶कटिकावेता[प]रनामान विजया-
दित्यवालमुच्च[र*]त्वा ताडपो मा[स*]-
- 49 [मेकं] [1*] त जित्वा चाकुक्क[भी]मतनयो (1) विक्रमादित्य [ए]कादश
मासान् । त[र*]डपरा[*]जसुतो ¹⁷युडकुल्लसप्त [व]-
- 50 [र्षा]णि [1*] विद्राव्येन ¹⁸युडमल्ल ¹⁹स्व[द]शाहीरो धीम[र*]नम्भरा[जा*]नुज-
[न्म]रा [1*] रा[ज]त्तेजा र[र*]जभी[म]रा²⁰ जितारि[क्वि]गीदेश²¹
- 51 [द्वा]दशाब्दानरचत् । [१४*] तस्य सुता[स्त्र]य एते विरेजिरे राजभी-
मभूमौशस्य [1*] दानान्नावाभन्दृप²² का[मो] विभवापह[र*]सि-
- 52 [दे]वेन्द्राः²³ [॥ १५*] तेषु मानुषम[हे]श्वरो यशःपारदप्रसर[दि]क्षु[स्त्र]²⁴ [1*]
अम्भूमिपतिरन्वपालयत्पच्च[विश]तिस[मा][*]
- 53 ²⁵क्ष्मातल [॥ १६*] ततः²⁶ [1*] ²⁷दानान्नैवम्भभूपालभ्राता सवत्सर[त्र]य
[1*] अपाद्धराच्चतुष्यष्टिकलागुरुरिति [त्र्यु]तः । [१७*] [धीनिधे]-

¹ Read °मय² Read प्यष्ट्यु°³ यस्त्रिशतं is corrected from यस्त्रिशत⁴ Read प्रधितं.⁵ Read विश्रुत्वा⁶ Read स्वर्ण⁷ Read °तुली धराम् । अपादर्धसमा वीरो⁸ Read तयोरम्भराज⁹ Read वपाणि.¹⁰ Read °तस्त्राङ्गः.¹¹ Read °वङ्ग¹² The *da* of *kadaffi* is entered below the line, read प्रकाण्ड.¹³ Read °नेयं¹⁴ Read राजान्वती.¹⁵ Read कटिका°.¹⁶ Read युडमल्ल.¹⁷ The *akshara* ङ्ग is entered below the line¹⁸ Read सदेश°¹⁹ Read °भीमो²⁰ Read °रिवेन्द्रो°²¹ Read दानार्णवीम्भनृपति.²² The metro of the first half of this verso is *Āryāgiti*, while that of the second half is *Giti*²³ In the second *pada* of this verse, two *aksharas* are missing, read perhaps प्रसरयभदिङ्मुख²⁴ Read चमा²⁵ Read तत²⁶ Read दानार्णवीम्भ°.

- 54 [त्रिं]रुपमानेदानिनी¹ दानभूतळपतेरनत्तरं [1*] सप्तविशतिसप्ता [वि]धेर्वशा-
दंभ्रम[ड]ल[म]नाय[क] स्थित [॥ १८*]
- 55 [द]ानार्णवस्यदृढतेरायदेव्याय² नहनः [1*] निर्मल[:*] श(र)क्ति[व]र्मासौ
३द्वादशाब्दानप[1*][द्भु]व [॥ १९*] त[स्य]ावर[जो] विमलादि-
- 56 त्व⁴ मानावुनिधि⁵ महिमदार. [1*] द्रोही दृपुनो[पि]⁶ न [वा]हासि
पा[ति] स्म धरामध⁷ सप्ताब्दान् [॥ २०*] पुत्रस्तस्य [हि]म[ाशु]-
- 57 वशतिलक[:*] श्रीराजराज[स्म]माद्यत्व[1*]रिशतमभ्रमडलमपा[द्भु]लो[क]कल्पभ्र-
मः⁸ [1*] यन्नि[र्वी]मन[व]न्धनव्य[ति]-
- 58 कर वैरोचनन्नावर्ण⁹ वसय[र]सर[स] यु]धिष्ठिरवयम्भने¹⁰ धरित्रीजन
[॥ २१*] त[त्पु]त्री जयवान[पू]र्वपुरुषा¹¹ राजे-¹²
- 59 द्रचोड स्थित.¹³ श्रीपञ्चद्र[वि]तस्त्रहाभ्रवि[ष]य¹⁴ पञ्चाशदब्दानपात् [1*]
[य]स्य ¹⁵स्वरतरप्रतापदहनज्वालासमालि-¹⁶
- 60 [गित]तोभे¹⁷ मानुषगम्यता हत[हि]मो नून हि[म]ानीगिरि. [॥ २२*]
तस्याभ[वन्]गभगीरध[दु]म्भु[म]ार[र]ामावरीष[च]रि-¹⁸
- 61 तप्रतिमस्य पुत्र. [1*] शक्रक्रमः ¹⁹[प्र]धित[वि]क्र[म]चोडनामा चाकु[क्व]*-
[वश]जलधे. परिपूर्वचद्र.²⁰ । [२३*] तस्मिस्त्यागस[मु]-
- 62 द्रापर[ना]मनि [चो]डमडल चातुं [1*] गतवति वेंगीभूमिन्न[रि]य[क]र-
हिता तदत्तरे जाता [॥ २४*] तत्समय²¹ [1*] ताडपोच्च[र]-
- 63 टितो ²²यामूदम्भभृपाल[न]दन. [1*] कटिकाद्युतिमुत्कठो²³ वेतस्त्रितिपतिः
कृती । [२५*] तस्मात्²⁴ वेदनरेद्र[दि]-²⁵
- 64 द्रगजेंद्रापह[र]सिर्विशदयेशा[२६] 1* ²⁷[वु]त्तमचालुक्व[1*]परसैन्ना.²⁸ [स]त्याय्य-
स्समुद्युत.²⁹ [॥ २६*] तस्यासीदग्रमहिषी गगा[व]-
- 65 यभेषण³⁰ [1*] गौरी गौरीव(र) लावण्याजातास्ससुतास्त्रयो³¹ [॥ २७*]
वीरो विजयादित्या³² विम(र)लादित्योध³³ विक्रमादित्य[ः] [1*]

¹ Read °मानदानिनी² Read द्वादशा°³ Read रिपुणोपि⁴ Read निर्वनावाधायस°⁵ The anusvāra stands at the beginning of the next line⁶ Read द्रविडे⁷ The anusvāra stands at the beginning of the next line⁸ Read भगीरयधुम्भु°⁹ Read तत्समये¹⁰ Read तस्मादेत°¹¹ Read यथा¹² Read समुहृत¹³ Read °दित्यो¹⁴ Read दानार्णवस्य दृढतेरायदेव्याय¹⁵ Read °ल्यो¹⁶ Read °मय¹⁷ Read युधिष्ठिरमय मेने¹⁸ Read स्त्रैर°¹⁹ Read प्रयित.²⁰ Read योभू°²¹ The anusvāra stands at the beginning of the next line²² Read उत्तम°²³ Read °यविभूषणम्²⁴ Read °ल्योय²⁵ Read °निधिर्महि°²⁶ Read द्रुम²⁷ Read पुरुषो²⁸ Read स्थिर²⁹ Read °लिङ्गितो लेभे³⁰ Read °पूष³¹ Read कण्डिकाद्युतिमुत्कठो³² Read °सत्त.³³ Read °प्राज्जाता सप्त सुतास्त्रयो.

- 66 श्रीविष्णुवर्धनद्रिपो¹ मल्लपद्रिपकामराजमार्तण्ड[र*]: [॥ २८*] [ए*][ते]षु वि-
जयादित्यसूर्यान्वयसमुद्भवा [१*] सु[प]-²
- 67 येमेध³ विजयामहादेवी म[ही]समां [॥ २९*] तस्यांतस्म[र*][द]भूजि[ष्णु-
र्वि]ष्णुवर्धनभूपति: [१*] वीरो मल्लपदेवोध⁴ सामि[दे]-
- 68 वोमितद्युति: [॥ ३०*] तेषामशेषविदुषां परितोषपायी⁵ स्थ[र*]न धृत:⁶
कुलगृहं मनु[जि]दलक्ष्या: [१*] भूषा भव:⁷ खनिर-
- 69 नूनपराक्षमस्य⁸ मल्लो द्वि[ष]ा जगति [म]ल्लपदेव आसीत् । [३१*]
⁹सगरवि[ष]येशहैहयतिलकब्रह्माभिधाननृप[वर]-¹⁰
- 70 तनया[सु]पयेमेसी¹¹ मल्लपदे[वो] देवोपमोध¹² च[द]लदेवीं [॥ ३२*] लीला-
वतीति चतुरेति कलावतीति¹³ कल्याणि[नो]-
- 71 ति कुलजेति पतिव्रतेति [१*] धीरेत्युदारचरितेति सलक्षणेति ¹⁴व्याव[र्त्य]-
तेनवरत जगतीजनेन । [३३*] तस्यां [च]-
- 72 दल[दि]व्या [म]ल्लपदेवो महेश्वरालम्बवर: [१*] तनयमजनयद्देवं विजयादित्यं
दिलीप इव [र]-
- 73 शुमनघ [॥ ३४*] यं ¹⁵चीमसाहसरुचिं विजयाभिवंद्यं धर्मप्रसूतिमविभिन्न-
कुलानुराग [१*] श्रीवं[श]-
- 74 ¹⁶[व]द्धानमवाप्य युधिष्ठिरोय¹⁷ इत्यन्वयं विलसति स्थिरवाद्यलक्ष्मी:¹⁸ [॥ ३५*]
यो राजेद्दु[ः] शक[र]न्दे निधिजलधि-
- 75 [वि]यस्यद्रगे माघमासे शुक्ले पक्षे ¹⁹दशम्याविनतनयदिने रोहिणीतारका[यां]
[१*] [मो]ने [ल]म्नेभिषि[क्तो]
- 76 [नि]खिलगुणगणसालवालो²⁰ विशालो रक्षावर्ती जनानामभिमतफलदा
कीर्त्तिपुष्पामपुथत् । [३६*] सो[यमा]-
- 77 [र]दवाडेशसुता गगामिवेश्वर: [१*] गगादेवीं विशालाक्षीसुपयेमे सु[दा]-
न्वित: । [३७*] ताभ्यां
- 78 योजनि विष्णुांशो²¹ वासु[दि]व इवापर: । मल्लभूपालक[ः*] श्रीमांनृपा[णा]-
सुत्तमोत्तम: । [३८*] शाक[र]न्दे]

¹ Read °वर्धननृपो मल्लपनृप°.⁴ Read °देवीय⁷ Read भुवः¹⁰ Read °धाननृप¹³ Read कलावतीति¹⁶ Read वर्धन°¹⁹ Read दशम्यान्तिन°² Read उप°.⁵ Read पोषी⁸ Read पराक्रमस्य.¹¹ Read °तनयाम् । उप°¹⁴ Read व्यावर्त्यते¹⁷ Read °रीयमित्यन्वय²⁰ Read °गणस्याक्ष°.³ Read °मेध⁶ Read धृते⁹ Read हैहय.¹² Read °मोय¹⁵ Read भौम.¹⁸ Read स्थिरराज्यलक्ष्मी²¹ Read विष्णुमी.

- 79 वेदनेचचितिशशिगणिते ¹ज्येष्ठकृष्णे [द*]शम्यां भानूर्वारे² [स]लग्ने महति
मृगपतावशिवे³ पीठपु[र्यां] [1*]
- 80 श्रीमच्चक्रव्यवशोदधिसकलकलापूर्वाचद्रीभिषिक्तः⁴ 'कुत्तीश्रीनाधहर्म्यं' सुरपति-
विभवो म-
- 81 [क्षभू]वज्रभोसौ [॥ ३६*] प्रादादखड⁵ गुडिवाडनामग्रामं स तस्मिन्नभिषेक-
काले [1*] प्रोल्नाडुदेशे प्रभ[वे]व्य-
- 82 याय कुत्तीमनोरजनमाधवाय । [४०*] स राजा रा[ज]परमेश्वरो राज-
[पु]रदर. प[र]म-
- 83 [भ]ागवत परमब्रह्मण्यः प्रोल्नाटिविषयवासिनो राष्ट्रकूटप्रमुखान्कुडुविनस्य-
[व्या]-⁷
- 84 न्तमाह्वयेत्यमात्रापयति [1*] [वि]दितमस्तु वः प्रोल्नाटिविषये गुडिवाड-
नामग्रामोस्माभिः श्री[पी]-
- 85 [ठ]पुरनि[व]ासिने श्रीकुत्तीमाधवदेवाय सर्व्वकरपरिहारेण दत्तः । शकवर्ष-
भुक्तु⁸ ११[२]४गु[ने]ति
- 86 ⁹ज्येष्ठव[ह्नु][७*]दशमियुनादिवारसु नाटि सिहोदयसुन । स्वस्ति सर्व्वलोका-
श्रयश्रीविष्णुवर्द्धनमहा-
- 87 राजुलैन मल्लपदेवचक्रवर्त्ति श्रीपिठापुरसुन श्रीकुत्तीमाधवदेवर स[न्नि]धिन-
भिषिक्तुं पट्ट-
- 88 सुगट्टि तन्निमित्तसुन श्रीकुत्तीमाधवदेवरकु ¹⁰हविर्भक्ष्यचानात्यन्त्रित्यनैमित्तिक-
मासोत्सवसवत्सरोत्स[वा]-
- 89 त्सुगा प्रोल्नाटिलो गुडिवाड अनियेडि ऊरु अखडसुन गृह्वेचाराग्रामा-
मेयकसहितसु-
- 90 ग[ा] सर्व्वकर[प]रिहारसुगाजेसि [आ]चद्राकंस्थायिगानिश्चिरि । अस्य ग[ा]-
मस्य सीमानः । पूर्व्वार्तः¹¹ कोन्म-
- 91 रेटि गट्ट वेदुरुपोद¹² सीमा । आग्नेयतः कवल[वो]ड सीमा ।
दक्षिणतः वरिमिक दो[डि] मूल [सी]मा । नैरित्यत[¹³]
- 92 [दब्ब]गुट्ट चिन्त सीमा । पश्चिमत. कोलनि पीतमे¹³ चेनि दूब सीमा ।
वायव्यतः चेदलुवाड का[र]ाड सुचदि पुट्ट-

¹ Read ज्येष्ठ² Read पूर्ण.³ Read कुट्टिमिन.⁴ Read हविर्भक्ष्यचानात्य.⁵ Read पीठम⁶ Read भानोवारे⁷ Read कुत्तीश्रीनाथ⁸ Read वर्षभुक्तु⁹ Read पूर्व्वतः¹⁰ Read म¹¹ Read 'खड',¹² Read ज्येष्ठ¹³ Read नैरित्यत.

- 93 द सीम[१] १ उत्तरतः भडिधारि^२ सीमा । ईशान्यतः^३ कुलुमेटि चेदनु-
वाड भडिधारि^४ सुचहि सीमा । अस्य धर्मस्य केन[चि]-
94 द्वाधा न क्तव्या^५ [१*] यदा[ह] [१*] स्वदत्तां परदत्त^६ वा यो
[ह]रेत वसुंधरां [१*] पटि वर्षसहस्राणि [विष्ठा]यां [जा]ये[ते]^७
95 क्रिमिः । [४१*] बहुभिर्वसुधा दत्ता बहुभिश्चानुपालिता [१*] यस्य
यस्य [य]दा भूमिस्तस्य तस्य तदा फल । [४२*] शत्रुणापि
कृतो धर्म-
96 : पालनीयं^८ प्रयत्नतः [१] शत्रु[रि]व [हि शत्रु][१*] स्वधर्मयशुर्न^९ कस्य-
चित् । [४३*] श्रीपिठापुरसुन^{१०} कटाच[१*]र्य[लिखि]तं [१*] श्री
श्री श्री मि [११*]

TRANSLATION

(Verse 1) From the expanding lotus flower (*which rose from*) the navel of (Vishnu) the husband of Śrī (*and*) lord of the world, was produced Brahmā, the abode of the Vêdas (*and*) primeval spirit. From him was born a son of the mind, the sage Atri. From him came the Moon,—a feast to the eyes of men, the friend of the ocean, the founder of a race, (*and*) the jewel that adorns the head of Mahêśvara (Śiva)

(V 2) From this Moon was born Budha, a rejoicer of the hearts of men (*and*) an abode of wisdom. From Budha came the emperor Purûravas.

(Line b) From him (*came*) Âyu, from him Nahusha, from him Yayāti, (*and*) from him Pûru,—

(V 3) Pûru, whose arms were able to bear the burden of the earth (*and*) who, having devoutly bestowed his own youth on (*his*) parent, received like an ornament the old age clinging to the body of the latter

(L 7) From him (*came*) Janamêjaya, from him Prâchîsa, from him Sanyayâti; from him Hayapati; from him Sârvabhauma, from him Jayasêna; from him Mahâbhauma; from him Aisâna, from him Krôdhânana; from him Dêvaki, from him Ribhuka, from him Rikshaka, from him Mativara, from him Kâtyâyana; from him Nîla, from him Dushyanta; (*and*) from him Bharata,—

(V 4) Who, having placed sacrificial posts in an uninterrupted line on the bank of the Jâhnavî (Gangâ) and Yamunâ, performed a horse-sacrifice (*and hence became*) known by the name of Mahâkarma-Bharata¹¹

(L 12) From this Bharata (*came*) Bhûmanyu; from him Suhôtra, from him Hastin; from him Virôchana, from him Ajamidha; from him Samvarana, from him Sudhanvan; from him Parikshit, from him Bhîmasêna, from him Pradipana; from him Sântanu; from him Vichitravîrya; (*and*) from him King Pându.

(V 5) From the two queens Kuntî and Mâdrî, he (*viz* Pându) received five sons, who were as brilliant as jewels,—Yudhishtira, Bhîma, Arjuna, Nakula (*and*) Sahadêva

(V 6) The only hero in the world, whose noble deeds were beneficial to all men, (*was*) Arjuna, whose companion Vishnu (Krishna) became, disregarding the shame of being a mortal,

¹ Read उत्तर^०

⁴ See note 2

⁷ Read जायेते

¹⁰ Read कट्या

² Read बडिधारि

⁵ Read कर्तव्या

⁸ Read ०नीयः.

¹¹ i.e. 'Bharata (the performer) of great rites.'

³ Read ऐशान्यतः

⁶ Read परदत्ता.

⁹ Read स्वाधर्मं. शत्रुर्न.

who was embraced by Īśa (Śiva) at the time of the bestowal of the *Pāsupata* (weapon), (and) through whom, when he stayed in the great heaven, the throne of Vajrin (Indra) became possessed of *two* Indras ¹

(L 19) From this Arjuna (came) Abhimanyu; from him Parikshit, from him Janamāyaya; from him Kshēmaka; from him Naravāhana; from him Śatānika; (and) from him Udayana. Then, after fifty-nine kings of his race, who sat on the throne at Ayōdhya, had passed away, a king of this race, Vijayāditya by name, having gone to the Dekhan with the desire of conquest (and) having challenged Trilōchana-Pallava, met with his death. During this battle, his chief queen, who had been pregnant for six months, reached an *agrahāra* called Mudivēmu, and, being protected like a daughter by Vishnubhatta-Sōmayājīn, who dwelt there, gave birth to a son, Vishnuvardhana. She brought him up, having caused to be performed for this prince the rites which were suitable to (his) descent from the double *gōtra* of those who belonged to the *gōtra* of the Mānavyas and were the sons of Hāriti. And he, having been told the (foregoing) events by (his) mother, went forth, worshipped the goddess Nandā (Gaurī) on the Chalukya mountain, appeased Kumāra (Skanda), Nārāyana (Vishnu), and the troop of Mothers, resumed the insignia of sovereignty, which had descended (to him) by the succession of his race, (and) which had been, as it were, deposited (with these deities),—(viz) the white parasol, the single conch, the five *mahāśabdas*, the flags in rows, the *pratidhakkā* (drum), the crest of the boar, the peacock's tail, the spear, the throne, the ornamental arch, the golden sceptre, (the emblems of) the Ganga and the Yamunā, etc, conquered the Kadamba and Ganga princes, and ruled over the Dekhan, (which is situated) between (Rama's) Bridge and (the river) Narmadā, (and which contains) seven and a half *lakshas* (of villages)

(V 7) To this glorious Vishnuvardhana was born by a queen of the Pallava race an excellent son, king Vijayāditya

(L 29) His son (was) Pulakēśi-Vallabha. His son (was) Kirtivarman. His son, Kubja-Vishnuvardhana,—the brother of Satyāśraya-Vallabhēndra who adorned the race of the glorious Chālukyas, who belong to the *gōtra* of the Mānavyas who are praised in the whole world, who are the sons of Hāriti, who have acquired the kingdom through the favour of (Śiva) the husband of Kausiki, who are protected by the troop of Mothers, who are meditating at the feet of the lord Mahāśēna (Skanda), who have subdued the crowd of (their) enemies in an instant through (the power of) the excellent crest of the boar, with which they have been favoured by the blessed Nārāyana (Vishnu), (and) whose bodies are purified by bathing at the end of horse sacrifices,—ruled over the country of Vēngi for eighteen years, his son, Jayasīmbha-Vallabha, for thirty-three (years), his younger brother, Indurāja, for seven days, his son, Vishnuvardhana, for nine years, his son, Mangi-yuvarāja, for twenty-five (years), his son, Jayasīmbha, for thirteen (years), his younger brother, Kokkili, for six months, his elder brother, Vishnuvardhana, having expelled him, for thirty-seven years, his son, Vijayāditya-Bhattāraka, for eighteen (years), his son, Vishnuvardhana, for thirty-six (years), (and) his son,—

(V 8) The wise Narēndra, having fought one hundred and eight battles (and) having founded, it is said, as many temples (and) tanks with gardens on (those) battle-fields, ruled (this) excellent country for forty-eight years

(L 38) His son, Kali-Vishnuvardhana, (ruled) for one and a half year, (and) his son,—

(V 9 and 10) The great lord Guna[ga]-Vijayādityadēva, surnamed Tribhuvanānkuśa,—the hero who played the game of ball on the battle-field with the head of Mangirāja; who burnt Chakrakūta; who frightened Sankila, residing in Kiranapura (and)

¹ i.e. he shared the throne of his father Indra during his visit to Scarga

joined by Krishna; who restored his dignity to Vallabhendra; and who received elephants as tribute from the Kālinga (*king*),—ruled the circle of the earth for forty-four years

(L 42) The son of his brother Vikramāditya (*was*) Chālukya-Bhima,—

(V 11) Who, having been victorious in three hundred and sixty battles (*and*) having founded a temple (*of Śiva*), called Chālukya-Bhīmēśvara after his own name, ruled the earth for thirty years

(L 44) His son, whose other name was Kollabhiganda,—

(V 12) The renowned (*and*) unequalled hero Vijayāditya, who granted gold in profusion, established a pillar of victory and ruled the earth for half a year

(L 45) His two sons (*were*) Amma and Rājabhīma. Of these two, king Amma (*ruled*) for seven years

(V 13) This earth possessed a really good king in this victorious prince Amma (*For*), his enemies were driven from their country (*vishaya*), as the Yōgin has renounced worldly pleasures (*vishaya*), their bodies were impaled on stakes (*śūla*), as the body of a lover is filled with passion (*śūla*), they suffered many defeats (*bhanga*), as the water of a stream has many ripples (*bhanga*), they were devoid of strength as the trunk of the plantain, (*and*) they lived in the jungle (*aranya*), as fire dwells in the (*two*) *aramis*

(L 48) Having expelled his son, the young Vijayāditya, whose other name was Kanthikā-Beta,—Tādapa (*ruled*) for one month Having defeated him, Vikramāditya, the son of Chālukya-Bhima, (*ruled*) for eleven months Yuddhamalla, the son of king Tādapa, (*ruled*) for seven years

(V 14) Having expelled this Yuddhamalla from his country, the brave, wise, brilliant (*and*) victorious Rājabhīma, the younger brother of king Amma, ruled over the country of Vēngi for twelve years

(V 15) This prince Rājabhīma had three sons,—Dānārṇava, prince Amma, (*and*) Kāma,—who surpassed (*Indra*) the lord of the gods in might

(V 16) Among these, king Amma, a Mahēśvara (*Śiva*) among men, the spreading of whose fame (*which resembled*) quicksilver, illumined (*all*) regions, ruled over the earth for twenty-five years

(V 17) Then the brother of king Amma,—Dānārṇava, who was known as a master of the sixty-four fine arts, ruled the earth for three years

(V 18) After the wise (*and*) liberal king Dāna, the Andhra-mandala remained, by the will of fate, without a ruler for twenty-seven years

(V 19) The pure Śaktivarman, the son of king Dānārṇava and of Â[r]yadēvi, ruled the earth for twelve years

(V 20) Then his younger brother, Vimalāditya, an ocean of honour, the *Mandāra* (tree) on earth, who was not treacherous even towards an enemy, (*and*) whose (*only*) weapon was (*his*) arm, ruled the earth for seven years

(V 21) His son, the glorious Rājārāja, the ornament of the race of the Moon, the *Kalpa* tree on earth, ruled the Andhra-mandala for forty years Him the inhabitants of this earth considered a Vairōcana (Bali) who did not undergo imprisonment by Vāmana, (*and*) a Yudhishtira who was not addicted to the trouble of forest-life¹

(V 22) His son, the victorious (*and*) firm Rājendra-Chōda, a man who had not had his equal before, ruled the Andhra-vishaya together with the glorious five Dravidas for fifty

¹ King Bali was confined by Vishnu in his *Vāmandavata* to the nether regions, and Yudhishtira had to live in the forest for twelve years.

years Verily, the Snowy Mountain became accessible to men, as it was enveloped by the flames of the fire of his unchecked valour (*and thus*) had its snow melted

(V 23) The son of him who resembled in conduct (*the ancient kings*) Nṛiga, Bhagiratha, Dhundhumāra, Rāma and Ambarisha, was he who bore the renowned name Vikrama-Chōda, who resembled Śakra (Indra) in might, (*and who was*) the full-moon of the ocean(-like) Chālukya race

(V 24) When he, whose other name was Tyāgasamudra, had gone to protect the Chōda-mandala, the country of Vēngi became devoid of a ruler in that interval

(L 62) At this time,—

(V 25 and 26) To that virtuous prince Bēta,¹ who was the son of king Amma, whose neck was resplendent with a necklace (*kanṭhikā*), (*and*) who had been expelled by Tādapa,— to this prince Bēta was born Satyāśraya, whose other name was Uttama-Chālukya, (*and*) whose spotless fame surpassed (*in whiteness*) the mighty elephant of Indra

(V 27 and 28.) His chief queen, an ornament of the Ganga race, was Gauri, who resembled Gauri (Parvatī) in beauty This couple had seven sons,—the brave Vijayāditya, Vimalāditya, Vikramāditya, the glorious prince Vishnuvardhana, prince Mallapa, Kāma and Rājamārtanda

(V 29) Among these, Vijayāditya married Vijayā-mahādevī, who was born from the race of the Sun, (*and*) who resembled the Earth (*in patience*)

(V 30) She bore to him the victorious prince Vishnuvardhana, the brave Mallapadēva, and the brilliant Sāmīdēva

(V 31) Among these, Mallapadēva was a benefactor of all scholars, an abode of firmness, the birth-place of royal splendour, an ornament of the earth, a mine of unequalled valour, (*and*) a wrestler with (*all*) enemies in the world

(V 32) This god-like Mallapadēva married Chandaladēvi, the daughter of an excellent prince named Brahman, who was the ornament of the Haihayas (*and*) the lord of the Sagara-vishaya

(V 33) She was continually praised by the inhabitants of the earth with the terms 'charming, clever, accomplished, auspicious, noble, faithful, intelligent, virtuous (*and*) lucky'

(V 34) Having received a boon from Mahēśvara (Śiva), Mallapadeva begot on this Chandaladēvi a son, king Vijayāditya, just as Dilīpa (*begot*) the sinless Raghu

(V 35) Having obtained him, who was fond of terrible daring (*or of the daring of Bhīma*), who was saluted by victory (*or by Vijaya, i.e. Arjuna*), who was the birth-place of virtue (*or the son of Dharma*), whose devotion to his family (*or to Nakula*) was unbroken, (*and*) who propagated a glorious family,— royal Fortune (*became*) constant (*and*) rejoiced daily, (*because she took him*) for Yudhishtira²

(V 36) Having been anointed in the Śaka year containing the treasures (9), the oceans (7),³ the sky (0), and the moon (1),— (*i.e. 1070*),— in the month of Māgha, in the bright fortnight, on the tenth *tithi*, on the day of the son of the Sun (*i.e. on Saturday*), under the asterism Rōhini, at the Mina lagna,— this moon among kings, (*who resembled*) a great water-trench (*filled*) with all virtues, reared the creeper of protection of men, whose flower was fame, (*and*) which yielded the desired fruit (*viz* heaven)

¹ See line 48 of the text

² Yudhishtira was the son of Dharma and the brother of Bhīma, Arjuna and Nakula, who are alluded to in the first half of the verse

See p 228 above

(V 37) As Īsvara (Śiva) (*married*) Gangā, he joyfully married the large-eyed Gangādēvi, the daughter of the lord of [Āra]davāda

(V 38) This couple had a son who was a partial incarnation of Vishnu, like a second Vāsudēva (Krishna),—the glorious king Malla, the most excellent of princes

(V 39) In the Śāka year reckoned by the Vēdas (4), the eyes (2), the earth (1), and the moon (1),—(*i e* 1124),—in the dark (*fortnight*) of Jyaishtṥa, on the tenth *tithi*, on Sunday, at the great auspicious *laṅga* Mrigapati (*i e* Simha), under the asterism Aśvinī, at Pithapuri, in the temple of the god Kuntinātha, was anointed this prince Malla, whose might resembled that of (Indra) the lord of the gods, (*and*) who was the full-moon of the ocean(*like*) race of the glorious Chālukyas

(V 40) At this time of (*his*) anointment, he gave the whole village named Gudivāda in the district (*dēśa*) of Prōl-nāndu to the imperishable lord Mādhava who gladdens the heart of Kuntī

(L 82) This king,—the Rājaparamēśvara, the Paramdara (Indra) among kings, the devout worshipper of Bhagavat (Vishnu), the devout worshipper of Brāhmanas,—having called together the Rāshtrakūṭas and all other ryots inhabiting the district (*viśaya*) of Prōl-nāndu, commands as follows —

(L 84) “Ba it known to you that We have given the village named Gudivāda in the district (*viśaya*) of Prōl-nāndu, with exemption from all taxes, to the god Kuntī-Mādhavadēva who resides in Śrīpithapura”

(L 85) In the Śāka year 1124, on the tenth *tithi* of the dark (*fortnight*) of Jyaishtṥa, on Sunday, at the rising of Simha,—Hail! The asylum of the whole world (*Saralōkāsraya*), the glorious Vishnuvardhana-Mahārāja, *alias* Mallapadēva-Chakravartin, having been anointed and crowned at Śrīpithāpuram in the presence of the god Kuntī-Mādhavadēva, gave on this occasion to the god Kuntī Mādhavadēva, for burnt offerings, oblations and worship, for daily and periodical rites, monthly festivals and annual festivals, the whole village called Gudivāda in Prōl-nāndu, together with houses, fields, gardens and inhabitants, having exempted (*i e*) from all taxes, to last as long as the moon and the sun

(L 90) The boundaries of this village (*are*) — In the east, the boundary (*is*) a bamboo bush on the embankment of the Kommarēru (*river*) In the south-east, the boundary (*is*) a pair of boulders¹ In the south, the boundary (*is*) the corner of the yard² of Barimika In the south-west, the boundary (*is*) a tamarind tree at the [Dabban]gunta (*tank*) In the west, the boundary (*is*) a sluice³ at the field of Pōtama of Kolanu.⁴ In the north-west, the boundary (*is*) a big (*?*) ant-hill at the meeting-point of the three boundaries⁵ of Chedaluvāda and Kā[r]ada In the north, the boundary (*is*) a cart-road In the north-east, the boundary (*is*) the meeting-point of the three boundaries⁶ of Kulumēdu and of the cart-road of Chedaluvāda.

(L 93) Nobody should cause obstruction to this charity For, it is said —

[Vv 41 to 43 are three of the usual imprecatory verses.]

(L 96) (*This edict was*) written by Kantāchārya at Śrīpithāpuram Hail! Hail! Hail!
Bh.⁷

¹ *Banda* is perhaps the same as *bānda*

² See Mr Kittel's *Kannada-English Dictionary*, s v *dodda*

³ See *ibid* s v *tūḍa*, the usual Telugu form of which is *tāmu*

⁴ See *South Indian Inscriptions*, Vol II p 308 and note 3

⁵ The *third* boundary is probably the granted village itself, compare above, p 96, note 4

⁶ See the preceding note.

⁷ This is perhaps the initial of some controlling officer

No 34 — KHALIMPUR PLATE OF DHARMAPALADEVA

By F KIELHORN, PH D, LL D, C I E, GOTTINGEN

This plate was discovered by Mr Umes Chandra Batavyal, I C S, in November 1893, at the village of Khālimpur, near Ganr, in the Maldah district of the Bhāgalpur division of the Lieutenant Governorship of Bengal. It had been found by a Muhammadan cultivator, while ploughing a paddy-field near the village, and was purchased by Mr Batavyal from his widow. The inscription which it contains has already been published by Mr Batavyal,¹ with a translation and a small but clear photo etching, in the *Journal, Asiatic Society of Bengal*, Vol LXIII Part I p 39 ff. I re-edit it from impressions taken by Dr Hultzsch, to whom the original plate was kindly sent by Dr Grierson.

This is a single plate which measures about $11\frac{3}{8}$ " broad by $1' 4\frac{3}{8}"$ high. Like the other plates of the same dynasty,² it is surmounted by a highly wrought ornament, soldered on the top of it, overlapping the upper portion of the plate where it causes a break of about 4" in the first three lines of the writing on either side, and projecting about $5\frac{3}{8}"$ above the plate. The main part of this ornament is a seal, formed by five concentric rings, the innermost of which is about $2\frac{1}{2}"$ in diameter. A horizontal line divides the space within this ring into two parts. Above the line is a wheel on a pedestal, with a deer facing it on either side, and immediately below it we have the legend *śrīmadn=Dharmapālādēvaḥ*, written in one line. Below the legend is another horizontal line, and below this again there seem to be some flowers. The seal rests on a pedestal, and has all round it some projections, the shape of which may be seen from the Plate opposite page 244. The plate is inscribed on both sides. The first side contains 33 lines of writing, and the second 29 lines, the last of which is engraved quite at the bottom of the plate, about $5\frac{1}{2}"$ distant from the line preceding it. Both the writer and the engraver have done their work with great care, and, although the edges of the plate are not raised into rims, the writing, with the exception of three or four *akṣaras* on the second side, is in an excellent state of preservation. The size of the letters on the first side is about $\frac{3}{16}"$, while on the second side it is only between $\frac{1}{8}"$ and $\frac{1}{4}"$.—The characters belong to the northern class of alphabets. Like those of the short Gayā inscription of Dharmapāla (Sir A Cunningham's *Mahā-Bôdhī*, Plate xxviii 3), they hold an intermediate position between those of the Dîś-Baranārka inscription of Jivitagupta II of the family of the Guptas of Magadha (*Gupta Inscriptions*, Plate xxix B) and those of the Bādāl pillar inscription of the time of Nārāyanapāla (*Epigraphia Indica*, Vol II p 160, Plate). In general, what strikes one, is that letters like *p*, *m*, and *s* are mostly open at the top, and that separate signs are employed to denote final *t*, *n*, and *m*, with the *virāma* written beneath or over the sign, or attached to the top

¹ Mr Batavyal, by making this inscription known, has rendered a valuable service to Indian epigraphy, and I would leave those who are interested in the subject to find out for themselves where my text and translation differ from his. But I must just mention here that surely Mr Batavyal has been rather rash in stating that the grant recorded in this inscription was made in favour of the poet Bhatta Nārāyaṇa. So far as I can see, his error is due, in the first instance, to a misapprehension of the meaning of the word *pādamūla* in line 51 of the text. According to Mr Batavyal, the adjective *pādamūla samēta* means 'one who came to visit,' and the substantive *Nārāyaṇa-bhāttaraka*, which that adjective qualifies, therefore cannot denote the god Nārāyaṇa, but "plainly refers to some person whose name was Nārāyaṇa." Really *pādamūla* denotes the attendants of some god or idol, and *Nārāyaṇa bhāttarakāḥ pādamūla samētaḥ* therefore literally can only mean 'the lord Nārāyaṇa, associated with his attendants.'

² These plates are the Mungr plate of Dēvapāla, *As Res* Vol I p 123 ff. and *Ind Ant* Vol XXI p 253 ff., the Phāgalpur plate of Nārāyanapāla, *Jour Beng As Soc* Vol XLVII Part I p 384 ff., and *Ind Ant* Vol XV. p 304 ff., the Dinājpur plate of Mahipāla, *Jour Beng As Soc* Vol LXI Part I p 77 ff., and the Āmgāchhī plate of Vigrahapāla III, *As Res* Vol IX p 434 ff., and *Ind Ant* Vol XIV p 166 ff. and Vol XXI. p. 97 ff.

of it, or, in the case of final *t*, without the *virāma* ¹ As regards individual letters, the lower part of *m* throughout is formed by a straight arm, pointing in an upward direction to the left, and shows nowhere a loop or round knob ² The conjunct *rth*, which occurs only in the word *sādhayakārtham* ³ in line 13, is denoted by a sign of its own, which has developed out of the sign for *rth* as it appears in line 12 of the Aphas inscription of Ādityasēna (*Gupta Inscriptions*, Plate xxviii), and which we find in nearly the same form in the Kōtā Buddhist inscription of the Sāmanta Dēvadatta ⁴ of Vikrama-Samvat 847(?) The sign for *ṣ* is similar to the sign for the same letter in the Deopara inscription of Vijayasēna (*Epigraphia Indica*, Vol I p 308, Plate), except that the vertical line on the right is drawn quite down to the bottom The initial *v* is three times (in *iva*, ll 3 and 4, and *iti*, l 7) formed by a horizontal top line, such as is generally found in consonant-signs, with two circles below it, and three times (in *iti*, ll 52, 56, and 58) by two circles, with a line which slants down from the left to the right below them ⁵ The sign of *visarga* is sometimes expressed by a single circle, with a hook or curved line below it ⁶ The sign of *avagraha* ⁷ is employed three times, in *grāmō śya*, l 31, *tatō śmābhīṣ*, l 52, and *yathā śmābhīṣ*, l 49, and numeral figures for 1, 2 and 3 are used in line 61 Having compared a large number of lithographs and impressions of other inscriptions, I have come to the conclusion that the alphabet here employed may fairly be described as a Magadha variety of the Nāgarī alphabet, and that, on palaeographical grounds, the inscription may confidently be assigned to the ninth century A D — The language is Sanskrit The inscription, after the words *ōm svasti* with which it commences, has a verse invoking the protection of Buddha, who here, as in the Ghōsrāwā inscription, is called *Vajrasana*, and, after that, twelve other verses in praise of the king Dharmapāla and his ancestors, and it contains five benedictive and imprecatory verses in lines 5b-60, and another verse, which gives the name of the engraver, in line 62 The rest of the text is in prose As regards orthography, the letter *b* is throughout expressed by the sign for *v*, the palatal sibilant is used ⁸ instead of the lingual in *viśvag*, l 12, and *viśayē*, l 31, and instead of the dental in the word *arddhaśrōtikā*, l 34 ff, the dental *n* is employed instead of *anusvāra* in *yasānsy*, l 60,

¹ Final *m* is throughout denoted by a half-form of *m* (i.e. an *m* without the horizontal top line) with the sign of *virāma* below (but not attached to) it, e.g. in *anuyātam*, l 14 Final *t* is five times denoted by a final form of *t*, without the *virāma*, e.g. in *vibhramat*, l 26, once, in *antarālīṭ*, l 28, by a half-form of *t* with the *virāma* above it, once, in *auravat*, l 16, by a nearly full form of *t* with the *virāma* attached to the top of it, and once, in *vaset*, l 57, by the ordinary form of *t* with the *virāma* attached to the foot of it Final *n* is generally denoted by a half form of *n*, with the *virāma* below it, and once, in *śrīmān*, l 30, above it, four times by the full form of *n* with the *virāma* attached to the top of it, as in *bhūvan*, l 17, and once, in *nichitān*, l. 17, by the full form of *n* with the *virāma* below it

² In the Ghōsrāwā Buddhist inscription of the time of Dēvapāla (*Ind Ant* Vol XVII p 309, Plate) the *m* with the loop is still the exception, but in the Badāl pillar inscription and in the Bhāgalpur plate of Nārāyaṇa pāla it is used throughout

³ Mr Bataryal read this *sādhayakāram* The sign for *rth*, here used, of course owes its origin to the fact that the sign for *r* was written on the line, not above it

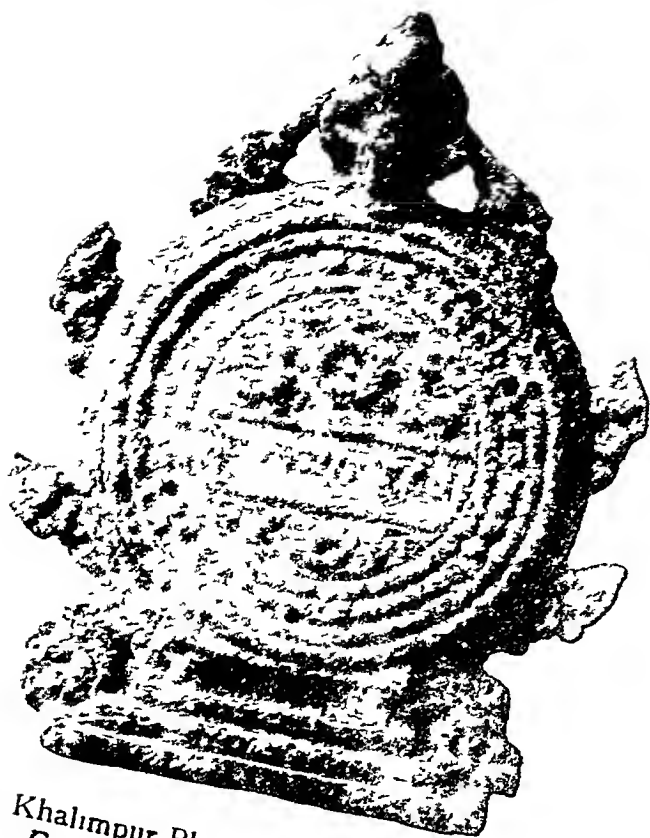
⁴ See *Ind Ant* Vol XIV p 46 I owe excellent impressions of that inscription to Dr Fleet

⁵ The first form of *v* described above, we find in the word *iva* in line 2 of the Aśīrgadh seal of the Mankhari king Śarvavarman (*Gupta Inscr* Plate xxx A), and it is used throughout in the Badāl pillar inscription (as well as in the Bhāgalpur plate of Nārāyaṇapāla, the Dīnāpur plate of Mahipāla, the Gayā inscription of Yakshapāla, and in inscriptions at Sirpur, *Arcæol Surv of India*, Vol XVII Plate xviii.), and the second form we have in the word *Iyā* in line 5 of the Dēo-Baranārk inscription of Jivitagupta II of Magadha (*Gupta Inscr* Plate xxix B)

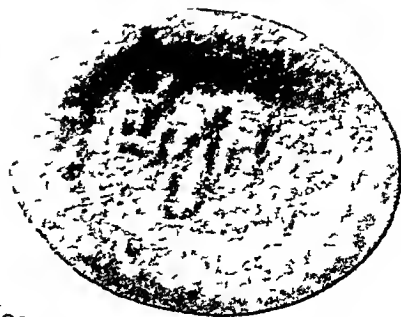
⁶ This sign is used 11 times, from *°dāvaḥ* in line 30 to *pratiśśīnah* in line 48 In one or two cases I am doubtful whether it is meant for *visarga* or for *anusvāra*

⁷ The sign of *avagraha* occurs once (in line 8) in the Kōtā inscription of Dēvadatta of Vikrama Samvat 847 (?), and once (in line 5) in the Gwālior inscription of Bhōjadēva of Kanauj of Vikrama-Samvat 933, *Ep Ind* Vol I p 159 In the Ghōsrāwā inscription it is used no less than seven times, but in the Badāl pillar inscription only twice

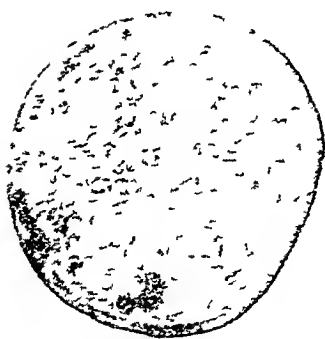
⁸ This use of the palatal sibilant may be accounted for by the influence of the Magadh Prakṛit



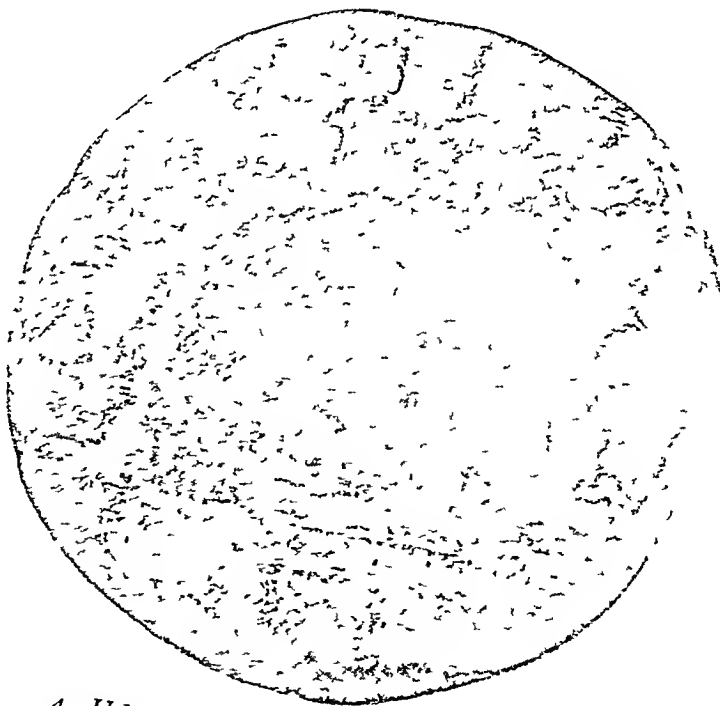
1 Khalimpur Plate of Dharmapaladeva,
Epigraphia Indica, Vol IV No 34
HALF-SIZE



2 Komarti Plates of Chandavarman,
Epigraphia Indica, Vol IV No 16
FULL-SIZE



3 Chikkulla Plates of
Vikramendravarman II,
Ep Ind Vol IV No 25
FULL-SIZE



4 Udayendiram Plates of Pallavamalla,
South-Indian Inscriptions, Vol II No 74
FULL-SIZE

and the word *chaturshu* is written *chaturushu* in line 44¹. In respect of the observance of the rules of *sandhi*, it may be noted that *m* is several times retained before *v*, instead of being changed to *anusvāna*, not only in *sanvat*, l 61, but also at the end of words, e.g. in *-vapushām=īdhinīnām=vidhātum*, l 20, that *t* is doubled before *r* in *rājaputtra*, l 32, and *attra*, l 60, that the conjuncts *dv* and *dhv* are incorrectly employed instead of *ddv* and *ddhv* in *-kridvīpah*, l 41, and *vudhvā*, l 58 (but not in *vuddhvā*, l 60), and that *visarga* several times has been wrongly omitted, e.g. in *akīrtti kṣnapayatām*, l 59. The only other point of grammar that need be drawn attention to here is the employment of the word *uparīkṣhita*, in line 52, for which we now can quote numerous analogous instances from other inscriptions². The prose (formal) part of the text offers a considerable number of words, some of them technical terms, which, so far as I know, have not yet been met with elsewhere, and the meaning of some of which is obscure. Thus, in the description of the boundaries of the villages in lines 31-43, we find *ardhasrōtikā*, *khātaka*, *khātkā*, *jolaka*, *bhīshuka* (?), and *yānaka* or *yānikā*, (and perhaps some others, if they are not proper names), some of which may have been drawn from the writer's vernacular. In the long list of officials, enumerated in lines 44-47, we have the *Shashthādhyakṣita*, *Dundasakti*, *Khola*, *Jyēshthakādyastha* and *Dāśagrāmika*, who are not mentioned in other inscriptions which I have been able to compare. And revenue-terms peculiar to our text are *talapātaka*³ and *hatṭikā* in lines 51 and 52, and *pindaka* in line 55.

The inscription is one of the devout worshipper of Sugata (Buddha), the *Paramēśvara* *Paramabhaṭṭāraka* *Mahārājādhirāja* *Dharmapāla*deva, and records that the king, at the request of his *Mahāsāmantādhipati* *Nārāyanavarman*, which was communicated to him by the *Dūtaka*, the *Yuvārāja* *Tribhuvanapāla*,⁴ granted four villages to a temple of the god N[*u*]nna-*Nārāyana*, which had been founded by *Nārāyanavarman* at *Śubhasthali*. It is the earliest record of any extent that has yet been found of the *Pāla*⁵ dynasty, but, excepting that it gives us the names of the father and grandfather—*Vapyata* and *Dayitavishnu*—of *Gōpāla* [I], and relates that, to put an end to lawlessness and disorder, *Gōpāla* was induced by the people to assume the sovereignty, and that he married the *Bhadra*⁶ king's daughter *Dēddadēvi*, it tells us nothing whatever that was not known before regarding that dynasty. About *Gōpāla*, its founder, we learn no more from it than what has just been stated. Of *Dharmapāla*, his and *Dēddadēvi*'s son, the only fact recorded is, that he installed a certain king of *Kanyakubja* (or *Kanauj*), to the joy of the people of *Pañchāla*, and with the ready approval of the *Bhōjas*, *Matsyas*, *Madras*, *Kurus*, *Yadus*, *Yavanas*, *Avantis*, *Gandhāras* and *Kiras*. And of this even we already had a more specific account in the third verse of the *Bhāgalpur* plate of *Nārāyanapāla*, according to which *Dharmapāla* gave back again the sovereignty of *Mahōdaya* (or *Kanauj*), which he had acquired by defeating *Indrarāja* and other enemies, to the begging *Chakrāyudha*

¹ Compare *aruhati*, for *arhati*, above, Vol III p 143

² Compare, e.g., *bhuktaka* in line 10 of the *Madhuban* plate of *Harsa*, *Ep Ind* Vol I p 73, and see *Gupta Inscr* p 69

³ In a note on the translation I have drawn attention to the fact that the *Dēd Baranārka* inscription of *Jivtagupta* II of *Magadha* (*Gupta Inscr* No 46) contains the word *talapātaka* as the designation of some official. Perhaps I may mention here that that inscription, too, contains an unusually long list of officials—in line 10, what has been understood to be the name of a village, appears to me really to be *kisōra vacata go mahishy adhyakṣita*—and that in line 14 of it we have the same word *yathakāladhyakṣin* which we have in line 47 of the present inscription, and which, if my memory serves me rightly, is not of ordinary occurrence except in inscriptions from *Oriasa*.

⁴ The *Dūtaka* of the *Mungir* plate of *Dēvapala* also was a *Yuvārāja*, the king's son *Rājapāla*, see *Ind Ant* Vol XXI p 258

⁵ This designation of the family actually occurs in line 4 of the *Kamauli* plate of *Vaidyadeva*, *Ep Ind* Vol II p 350

⁶ The *Bhādras* are variously placed in the middle country or in the eastern or southern division of India, *Ind Ant* Vol XXII p 174.

No king Chakrâyudha of Kanauj is known to us from other inscriptions, and all that can be said with confidence regarding the event spoken of in the two copper-plates is, that, counting back eight generations from the date of the king Mahipâla, Vikrama-Samvat 1083 = A D 1026-27, it must have taken place about the middle or in the earlier part of the 9th century A D.—The peoples or tribes, which in the present inscription are stated to have readily accepted the king installed by Dharmapâla, are mostly such as would be expected to have had dealings with Kanyakubja. Kanyakubja itself was in the country of the Pañchâlas in Madhyadêśa. According to the topographical list of the *Bṛhatsamhitâ*,² the Kurus³ and Matsyas also belong to the middle country, the Madras to the north-west, the Gandhâras to the northern, and the Kîras⁴ to the north-east division of India. The Avantis are the people of Ujjayinî in Mâlava. Yadus, according to the Lakkhâ Mandal *Prasasti*,⁵ were long ruling in part of the Panjâb, but they are found also south of the Yamunâ, and south of this river and north of the Narmadâ probably were also the Bhôjas who head the list. Of the Yavanas it is difficult to speak with any certainty, but it seems not improbable that the word *Yavana* is used here simply in the sense of *Mlêchhaka*, and is put in, next to the word *Yadu*, rather for the sake of poetical ornamentation than with the object of conveying any very definite meaning.—Dharmapâla, when he made this grant, resided at Pâtaliputra, the modern Patnâ, on the Ganges. The orders of his successors Dêvapâla and Nârâyanapâla were issued from Mudgagiri (Mungir or Monghyr), and that of Mahipâla from Vilâsapura. In the plate of Vigrahapâla III the name of the king's residence is illegible.

The grant, as already stated, was made to a temple of the god N[u]nna-Nârâyana, or, more fully, 'to the holy lord N[u]nna-Nârâyana (*bhagavan-N[u]nna-Nârâyana-bhaffâraka*), installed there (*tatra pratishthâpita*) [viz at the temple founded by Nârâyanavarman], associated with (i.e. and to) the Lâta⁶ Brâhmanas, priests and other attendants who wait upon him.' The words of the text which thus describe the donee exactly correspond to the words *tatra pratishthâpitasya bhagavatah Śivabhaffâarakasya pāsupatāhārya-parishadaś-cha* in line 39 of the Bhāgalpur plate, by which a donation was made in favour of the god Śiva. Their general

¹ For a list of the Pâla kings from Gôpâla I. to Vigrahapâla III see *Ind Ant* Vol XXI p 99. For the rulers of Kanauj we possess no date between that of the Bengal As Soc's plate of the *Mahârāja Viudya-kapâla*, [Harsha-]Samvat 188 = A D 783-84 (*Ind Ant* Vol XV p 140), and that of the Dêgadh inscription of the *Mahârâjadhirâja* Bhôjadêva, the successor of the *Mahârâjadhirâja* Râmahadradeva, Vikrama Samvat 919 = A D 862 (*Archæol Surv of India*, Vol. X p 101). When treating of the verse of the Bhāgalpur plate on a former occasion (*Ind Ant* Vol XX p 187), I suggested, with some diffidence, that the ruler who was placed on the throne of Kanauj by Dharmapâla might possibly have been Bhôjadêva. I was quite aware then of the statement in the Jaina *Harivamśa Purana* (Dr Bujendralal Mitra's *Notices*, Vol VI p 80, *Ind Ant* Vol XV p 141, Dr Bhandarkar's *Early History*, 2nd ed., p 65), that in Saka-Samvat 705 = A D 783-84, when that work was composed, the north was governed by a certain Indrâyudha, but did not venture to place Dharmapâla so early as to allow of his having had dealings with that king. I even then felt convinced that there must be some connection between the Indrâyudha of the *Harivamśa-Purana* and the king Indra and Chakrâyudha of the Bhāgalpur plate. What that connection was, I do not know, and I am unwilling to put forth another conjecture on a question which any day may be settled by the discovery of a properly dated inscription that may tell us something about the state of Kanauj in the first half of the 9th century A D.

² See *Ind Ant* Vol XXII p 169 ff.

³ In *Ep Ind* Vol I p 132, v 23, the Kurus are reported to have been defeated by the Chandêlla Yasôvarman.

⁴ *Ibid* p 124, it will be seen that a king of Kanauj once received an image of the god Vaikuntha from a king of Kîra. *Ibid* Vol II pp 15 and 194, the Kîras are represented as having been held in check or defeated by the Chêdi Karna and the Paramâra Lakshmadêva, but in either case the writer probably thought more of his pun than of telling a real fact.

⁵ *Ibid* Vol I p 10 ff. Dr F E Hall's edition of this inscription, in *Jour Roy As Soc* Vol XX. p 452 ff, seems to have been quite lost sight of.

⁶ Lâta is central and southern Gujarât, and it seems very appropriate that Gujarât Brâhmanas should have been in charge of the temple of Nârâyana (Vishnu-Krishna), whose own principal residence was Dyârakâ in Gujarât.

sense is perfectly plain, and all that by any chance might be considered to be open to discussion in them, is the exact meaning of the term *nunna* (or possibly *nanna*) which is prefixed to the name *Nārāyana*. In other inscriptions we have *bhagavat(ch)-śrī-Nārāyanabhāṭṭārakā*¹ or *bhagavantam śrīman-Nārāyanabhāṭṭārakam=uddiśya*,² but *nunna* (or *nanna*) conveys no such meaning as *śrī* or *śrīmat* do. Nor is it possible to form the compound *bhagavannunna*³ and make it qualify *Nārāyanabhāṭṭāraka*, for that compound would not convey any appropriate sense, and *bhagavat* clearly goes together with the *bhāṭṭāraka* whoever he may be. What remains then, in my opinion is, to take *N[u]nna-Nārāyana* together to be the name of the god for whom the temple had been built by Nārāyanavarman, and to assume that the god Nārāyana was so called in honour of the founder's father, whose name, in that case, must have been *N[u]nna*. Or, if the true reading of the text should be *Nanna-Nārāyana*, it might also be possible to regard *Nanna*⁴ as another name of the founder of the temple, Nārāyanavarman, himself, and in this case *Nanna-Nārāyana* would exactly correspond to *Kamala-Nārāyana*, the name of the god Nārāyana for whom a temple was built at Dēgāmve by the Kādamba queen Kamalādēvi⁵. However this may be, the general practice of naming gods or their temples in the manner described is notorious⁶.

The names of the four villages, granted at Nārāyanavarman's request by the king, are *Krauñchāsvabhra*, *Mādhāśāmmali*, *Pālitaka*, and *Gōpippali*. The three first were in the *Vyāghratatī mandala* of the *Mahantāprakāśa viśhaya*⁷ of the *Pundravardhana bhukti*, while the last was in the *Āmrashandikā mandala* of the *Sthālikkata viśhaya*, clearly of the same *bhukti*. Their boundaries are fully given in lines 31-43, but, owing to the fact that this passage contains a number of obscure words and to the want of maps by which some of the places might perhaps be identified, I cannot give a proper account of them. Some localities here mentioned are the *Udragrāma mandala*, the villages *Kālikāsvabhra*, *Ganginikā* and *Jēnandāyikā*, and the small island of *Kānā*; besides, mention is made of the river *Kōnthiyā*. The inscription is dated, in lines 60-61, '12 days (i.e. on the 12th day) of Mārga of the year 32 of the increasing reign of victory' (of Dharmapāla)⁸. It was engraved by Tātata, the son of Subhata and grandson of Bhōgata.

TEXT.⁹

First Side

1 Ōm¹⁰ svasti [||*] Sarvvajñātām¹¹ śrīyam=iva sthīram=āsthitasya Vajrāsa-
2 nasya va(ba)hu-māra-kul-ōpalamhhāh | dēvyā mahā-karunayā paripā-
3 ltām rakshantu vō daśa va(ba)lām diśō jayanti || [1*] Śrīya¹² iva subhagā-

¹ Line 20 of the Pāndukēśvar plate of Lalitāśūtra, *Proceedings, Beng As Soc* 1877, p 72
² Line 45 of the Tarpaṇḍighī plate of Lakshmanāsēna, *Jour Beng As Soc* Vol XLIV Part I p 12
³ I only mention this on account of Mr Batavyal's translation 'the God-guided Bhatta Nārāyana'
⁴ The name *Nanna* occurs in the passage of the *Harivamśa-Purāna*, referred to in note 1 on page 246 above, and it is also found elsewhere. A name *Nunna* I have not met with elsewhere
⁵ See Dr Fleet's *Dynasties*, 2nd ed., p 569
⁶ Alla, the son of Vāillabhatta, built a temple of Viśhnu called *Vāillabhāṭṭāraka* after his mother Lachchhukā, *ibid* Vol III p 263. In other cases the idol or temple was called after the founder, e.g. *Nōhalāśvara* after Nōhalā, *ibid* Vol I p 270, or from the locality where it was, e.g. *Lonadityādēva* from the place Lavanētaṭa, *ibid* Vol III p 275. Names of the god Nārāyana, with which *N[u]nna Nārāyana* may be compared (besides *Kamala-Nārāyana*) are *Bāllāla-Nārāyana*, *Rūpa-Nārāyana*, and *Gōga Nārāyana*, *Ind Ant* Vol VI p 212, and Vol X p 160

⁷ See below, p 253, note 3.
⁸ The other copper plates of the same dynasty are also dated in regnal years, but omit the words 'of the increasing reign of victory'

⁹ From impressions supplied by Dr Hultzsch
¹⁰ Expressed by a symbol

¹¹ Metre *Vasantatilakā*

¹² Metre *Mālinī*

- 4 yāh sambhavō vārirāśīś=śasadhara iva bhāsō viśvam=āhlādayantyaḥ | prakṛitir=avanipānām santatēr=uttamayā a-
- 5 janī Dayitavishnuh sarvvavidy-āvadātah || [2*] Āsīd=ī sagarād=urvvīm gurvībhiḥ kirttibhiḥ kriti | mandayan
- 6 khandit-ārātīh slāghyah śrī-Vāpyatas=tatah || [3*] ²Māt-ya-nyāyam=apōhitum prakṛitibhir=Lakshmyāh karṇ=grāhitah sī-Gōpā-
- 7 la iti kshītīsa-śirasām chūdāmapis=tat-sutah | yasy=ānukṛiyatē sanatana-yaś-rāśir=disām=āśayē svētumnā ya-
- 8 di paurnnamāsa-rajani jyōtsn-ātībhāra-sriya || [4*] Śitamsor=iva Rohiṇī Huta-bhujah Svāh=ēva tējo-nidhēh Śarvān=i-
- 9 va Śīvasya Guhyaka-patēr=Bhadr=ēva Bhadr-atmajā | Paulōm=iva Purandarasya dayitā śrī-Deddadēv=ity=abhūd=dēvi tasya vinō-
- 10 da-bhūr=Mura-ripōr=Lakshmīr=iva kshma-patēh || [5*] Tabhyām³ śrī-Dharmmapālah samajani sujana-stūyamān-āvadānah sāmī bhūmi-
- 11 ⁴patinām=akhila-vasumatī-mandalam śasad=ōkah [1*] chatvaras=tīa-majjat-kari-gana-charana nyasta-mudrāh samudrā yātrām ya-
- 12 sya kshamantē na bhuvana-parīkha viśva(shva)g=asā jūgishoh || [6*] Yasminn=uddāma-lilā-chalita-va(ba)la-bharē dig-jayāya pravṛittē yāntya⁶
- 13 [m=v]īśvambharāyām chalita-giri-tīraschīnatām tad-vasēna | bhār-abhugn-āvanmajjanmani-vidhura-śiraś-chakra-sāhāyakārtham Śīshē-
- 14 n=odasta-dōshnā tvaṇtatāiam=adhō=dhas=tam=ēv=ānnyātām || [7*] ⁶Yat-prasthānū prachalita-va(ba)l-āspālanād=ullaladbhir=dhūli-pūraiḥ pihī-
- 15 ta-sakala-vyōmabhir=bhūtadhātṛyāh | samprāptāyāh parama-tanūtām chakravālam phanānām magn-ōmīlan-manī Phanipatēr=lā-
- 16 ghavād=ullalāsa || [8*] ⁷Viruddha-vishaya-kshōbbhād=yasya kōp āgnir=anrvavat | anrvriti⁸ prajavāla chatu-ambhōdhi-vāritah || [9*]
- 17 ⁹Yē=bhūvan Prithu-Rama-Rāghava-Nala-prāyā dharitribhujas=tān=ēkatra didrikshun=ēva nichitān sarvān samam=Vēdhasā¹⁰ | dhva-
- 18 st-āśēsha-narēndra-māna-mahimā śrī-Dharmmapālah lalau lōli-śrīkarini-niya(ba)ndhana-mahāstambhah samuttambhitah || [10*] Yasām¹¹
- 19 nāsira-dhūli-dhavalā-daśa-disām drāg=apaśyann=iyattām dbattē Māndhātṛi sānya-vyatikara-chakīṭō dhyāna-tandrim=Mahēndrah |
- 20 tāsām=apy=āhavēchebhā-pulakita-vapushām=vahinīnām=vidhātum¹² sahāyām yasya vā(bā)hvōr=nikhila-ripukula-dhvamsinōr=n=ā-
- 21 vakāśah || [11*] Bhōjair=Matsyair sa-Madrair Kuru-Yadu-Yavan-Āvanti-Gandhāra-Kirair=bhūpair=vyālōla-mauli-pranati-parinataih
- 22 sādhu sangiryamānah | hrishyat-Paūchāla-vriddh-ōddhṛita-kanakamaya-svābhishēkōdakumbhō dattah śrī Kanyakuvja(bja)s=sa-lalita-cha.¹³
- 23 lta-bhrūlatā-lakshma yēna || [12*] Gōpaih¹⁴ sīmni vanecharair=vanabhuvī gram-ōpakanthē javair kṛidadbhī[h*] pratichatvaram sisu-ganair
- 24 pratyāpana[m]=mānapair¹⁵ | lilā-vēsmani pañjarōdara-śukair=udgitam=atma-stavam yasy=ākarnnayatas=trapā-vivahit-ānamram sa-

¹ Metre Ślōka (Anushtubh)² Metre Sragdharā, also of the next verse³ Read yāntya vi²⁴ Read anuvriti⁵ Metre Sragdharā, also of the next verse⁶ Instead of Kanyakuvjas, one would have expected Kanyakuvja⁷ Metre Sārdūlavikṛidita⁸ This appears to be the true reading of the original, possibly manapair may be an error for manavair⁹ Metre Sārdūlavikṛidita, also of the next verse.¹⁰ Originally patinām seems to have been engraved¹¹ Metre Ślōka (Anushtubh)¹² Read samam Vēdhasa¹³ Read vapusham vahinīnam vidhātum

- 25 d=av=ānanam || [13*] Sa khalu Bhāgīrathīpatha-pravarttamāna-nānāvidha-
nauvātaka-sampādita-sētuva(ba)ndha-nihita-saṁśāsi-
26 khara śrōṇi-vibhramāt¹ niratīśaya-ghana-ghanāghana-ghatā śyāmāyamāna vāśralakṣmī-
samāraydha(bdha)-santata-jaladasa-
27 maya-sandehāt² udichin-ānēka-narapati-prābhritikrit-āpramēya-hayavāhīni kharakhur-
ōtkhāta dhūli-dhūsanta-di-
28 gantaralāt paramēśvara-sēvā-samāyāta-samasta-Jamvū(mbū)dvīpa-bhūpāl-ānanta-
pādāta-bhara-namad-avanēh Pātālu-
29 tra-samāvasita-śrīmaj-jayaskandhāvārāt paramasaugatō mahārājādhirāja śrī-Gopāladēva-
padānuddhyatah pa-
30 rameśvarah paramabhattarakō mahārājādhirājah śrīmān Dharmmapāladēvah
kuśali || Śrī-Puṇḍravarddhanabhu-
31 kty-antahpati-Vyāghratatimandala-samva(mba)ddha-Mahantāprakāśa vīśa(śha)yē³
Krauncheśvabhra-nāma-grāmō śya cha śimā⁴ paśchi-
32 mēna Ganginikā | uttarēna Kādamba(mba)rī-dēvakulikā kharjūra-vrikshas-
cha | pūrvvōttarēna rajaputtra-Dēvata-krit=ālih | vi-
33 japūrahan=gatvā pravistā | pūrvvēna Vitak-ālih khātaka-yamkā[m] gatva
pravistā | jamvū(mbū)-yānikām=ākramya jamvū(mbū)-yānaka[m]

Second Side

- 34 gatā | tatō nisṛitya⁵ punyārāma-vi(bi)lv-ārddhaśrō(srō)tikā[m²] | tatō=pi
nisṛitya na-
35 lacharmma[t-ō]ttarāntam gatā nala[cha]rmmatat dakṣhinēna nāmundikāpi[hē]-
36 [sadūmmi?]kīyāh | khandamundamukham khandamukhā vēdasavi(bi)lvikā
vēdavi(bi)lvikātō rōhitavātiḥ pindāravījōtikā-simā
37 n[kt]arajōtasya dakṣhināntah⁶ grāma-vi(bi)lvasya cha dakṣhināntah⁶ | dēvikā-
simā viti | dharmāyō-jōtikā | Ēvam=Mādhāsāmmali nā-
38 ma grāmah [1*] asya ch=ōttarēna Ganginikā simā tatah pūrvvēn=
ārddhaśrō(srō)tikayā āmrayānakōlarddhayānikan=gatah⁷ ta-
39 tō=pi dakṣhinēna Kālikāśvabhrah | atō=pi nisṛitya śrīphala[bh]ish[u]kam yāvat=
paśchimēna tatō=pi vi(bi)lvangōrddhaśrō(srō)ti-
40 layā Ganginikām pravistā | Pālitakō simā dakṣhinēna Kānā dvīpikā |
pūrvvēna Kōnthyā srōtah [1*] uttarēna
41 Ganginikā | paśchimēna Jēnandāyikā | ētat-grāma-sampārīna-parakarmma-
krīdvīpah⁸ | Sthālikkatavishaya-
42 samva(mba)ddh-Āmrashandikāmandal antahpāti-Gōpippali-grāmasya simāh |
pūrvvēna⁹ Udragrāma-mandala-paśchima simā | dakṣhi-
43 nēna jōlakah [1*] paśchimēna Vēsānik-ākhyā khātikā | uttarēn=Odragrāma-mandala-
simā-vyavasthitō gō-mārgah | Ēshu cha-
44 turushu¹⁰ grāmēshu samupagatān sarvān=ēva rāja-rājanaka-rājaputra-rājāmātya-
sēnāpati-vishayapati-bhōgapati-shashtadhi-

¹ Read vibhramān=² See below, p 253, note 3³ Read, here and below, nshṛitya Some corrections no doubt are necessary in the following lines, but I do not understand the text properly⁴ This might possibly both times be read dakṣhināntam⁵ The intended reading may be *yanikām=gatā⁶ Read -krīd=dvīpah⁷ Read pūrvvēn=Odra°⁸ Read turushu

- 45 kṛta-dandasakti-dāṇḍapāsika-chaurōddharanika-daussāḍhasādhanika-dūta-khōla-
gamāgamik-ābhivaramāna-hastyaśvagōmahishyajā-
- 46 vikāḍhyaksha-n[au]kāḍhyaksha-va(ba)lāḍhyaksha-tarika-saulika-gaulmika-tadāyuktaka-
viniyuktak-ādi-rājapādōpajivinō=nyāṁś=ch=ākirtti-
- 47 tān¹ chātabhatajātiyān yathākāl-ādhyāsino jyēshṭhakāyastha-mahāmahattara-
mahattara-dāsagrāmik-ādi-vishayavyavahārinah
- 48 sa-karanāu prativāsinaḥ kshētrakarāṁś=cha vrā(brā)hmana-mānanā-pūrvvakam
yathārham=mānayati vō(bō)dhayati samājñāpayati cha | Matam=astu
- 49 bhavatām [I*] Mahāśmantādhipati-śrī-Nārāyanavarmanā dūtaka-yuvarāja-
śrī-Tribhuvanapāla-mukhēna vāyam=ēvam=viññāpitā² yathā samā-
- 50 bhur=mmātāpitrōr=ātmanāś=cha puny-ābhivridhayē Śubhasthalyān dēvakulan=
kāritat(n)=tatra pratishthāpita-bhagavan-N[unna]Nārāyana-bhāttarakāya³ tatpra-
- 51 tipālaka-Lātadvija-dēvārchchak-ādi-pādamūla-samētāya pūj-ōpasthān-ādi-karmmanē
chaturō grāmān⁴ atratya-hattikā-talapātaka-
- 52 samētān=dadātu dēva iti | tatō smābhūś=tadiya-viññāpti⁵ ētē upari-
lkhitakās=chatvārō grāmās=talapātaka-hattikā-samētāḥ sva-
- 53 simā-paryantāḥ sōddēśāḥ sadasāpachārāḥ⁶ akūchitpragrāhyāḥ⁷ parihṛita-
sarvvapīdāḥ⁸ bhūmichohhidra-nyāyēna chandr-ārka-kṣiti-samakālam
- 54 tath=aiva pratishthāpitāḥ⁹ | yatō bhavadbhūś=sarvvair=ēva bhūmēr=ddāna-
phala-gauravād=apaharanē cha mahānarakapāt-ādi-bhayād=dānam=idam=anumō-
- 55 dya pampālaniyam | prativāsibhūh kshētrakarāṁś=ch=ājñāśravana-vidhēyair=bhūtvā
samuchita-kara-pīndak-ādi-sarvva-pratyāy-ōpanayah kārya
- 56 iti || ¹⁰Va(ba)hubhir=vvasundhā dattā rājabhūś=Sagar-ādibhūh [I*] yasya yasya
yadā bhūmīs=taśya taśya tadā phalam I(II) ¹¹Shashtim=varsha-sahasrām
svargō mō-
- 57 datu bhūmidah [I*] ākshēptā ch=ānumantā cha tāny=ēva narakē vasēt ||
Sva-dattām=para-dattām=vā¹² yō harēta vasundharā[m] [I*] sa viśthāyān=
kṛmir=bhūtvā pitṛ-
- 58 bhūś=saha pachyatē || Iti¹³ kamaladal-āmva(mbu)vindu-lōlām śriyam=anuchintya
manushya jivitañ=cha [I*] sakalam=idam=udāhṛitañ=cha vudhvā¹⁴ na hi
puru-
- 59 shah para-kīrttayō vilōpyā[h*] || ¹⁵Tadit-tulyā lakshmi[s=*]tanur=apī cha
dīpānala samā ¹⁶bhavō dukkh-akāntah para-kṛtīm=ākirtti[h*] kṣhapayatām
[I*] yaśā¹⁷
- 60 nśy=āchandrārka[m*] nīyatam=avatām=attra cha nripāḥ karishyantē vu(bu)ddhvā
yad=abhūchitam kim=pravachanaḥ || Abhivarddhamāna-vijayarājyē

¹ Read *tams=chafa*² Read *ēvam viññāpti*³ In *bhagavannunna* the double *n* of the fourth *akṣhara* is quite clear, but the sign of the vowel *u* is doubtful, and of the list *akṣhara* only the first (upper) *n* is quite certain. A careful examination of the impressions, however, shows that the actual reading of the original is *bhagavannunna* or *bhagavannanna*, not *bhagavannanda*.⁴ Read *grāmān*⁵ Read *ply=asta*⁶ Read *chādrā*⁷ This word is followed by a sign of punctuation which has been struck out⁸ Read *pidā*⁹ This is probably an error for *pratipādītāḥ*¹⁰ Metro. *Ślōka* (Anusṭubh), also of the two next verses¹¹ Read *śashtim varṣa-*¹² Read *dattām vā*¹³ Read *buddhā*¹⁴ Metro. *Sikharipi*¹⁵ Metro. *Pushpitāgrā*¹⁶ This sign of punctuation is superfluous¹⁷ Read *yaśāmsy=*

61	samvat ¹	32	Mārga-dināni ²	12	||³
62	Śrī-Bhōgatasya pautrēna utkirnam guna-sālinā ||	śrīmat-Subhata sūnūnā	|	śrīmatā	Tātātēn=ēdam ⁵

TRANSLATION.

Om Hail¹

(Verse 1) May the ten powers of Vajrāsana who has firmly attained, as to fortune, to omniscience, (those powers) which, cherished by his consort—great compassion, conquer the regions where many hosts of the Evil one are seen, protect you¹⁶

(V 2) As the sea is the birth-place of the blessed goddess of fortune, and the moon the source of that lustre which gladdens the universe, so Dayitavishnu, bright with all learning, became the progenitor of the foremost line of kings.

(V 3) From him sprang the illustrious Vapyata, who, full of piety, as far as the ocean embellished the earth with massive temples, and became famous as the destroyer of adversaries

(V 4) His son was the crest-jewel of the heads of kings, the glorious Gōpāla, whom the people made take the hand of Fortune, to put an end to the practice of fishes,⁷ whose everlasting great fame the glorious mass of moonlight on a fullmoon-night seeks to rival by its whiteness in the sky

(V 5) As Rōhinī is the beloved of the Moon, Svāhā of the Sacrificial Fire, Śārvānī of Śiva, and Bhadrā of the lord of the Guhyakas,⁸ as the daughter of Pulōman is of Purandara, and Lakshmi of Mura's foe, so the illustrious Dēddadēvi, a daughter of the Bhadra king, became the queen of that brilliant ruler of the earth, to him a source of joy

(V 6) From them was born the glorious Dharmapāla, whose achievements are praised by the good, a master of kings who alone is ruling the entire orb of the earth, whose progress when he is about to conquer the quarters all round, the four oceans, marked by the foot-prints of the arrays of his elephants that bathe on their shores, patiently permit, being no longer fosses of the earth

(V 7) When, with his ponderous army marching with unbounded glee, he proceeds to conquer the regions, and when the earth thereby slides down as if the mountains on it were

¹ Read *samvat*² One would have expected *-dinā*³ After this about five letters may have been engraved, but, if they were, they are quite illegible now⁴ Metre Ślōka (Anushtubh)⁵ Read =ēdam=ut⁶

⁶ *Vajrāsana*, properly the Buddha's diamond throne, is here a name of Buddha himself (*vajrāsana* *asana* *yasya*), and the word, as I now see, is used in the same sense in line 3 of the Ghōsrāwā inscription (*Ind Ant* Vol. XVII p 309, where the reading should be *sa Vajrāsana* instead of *Sa-vajrāsana*) On Buddha's ten powers (*dasa bala*) see Kern's *Buddhismus*, Vol I. p 246 Like the verse at the commencement of the Mungir plate of Dēvapāla and the verse at the commencement of the Bhāgalpur, Dināpur and Āmgāchhī plates of Nārāyanapāla, Mahīpāla and Vīrabapāla III, the above verse admits of another interpretation with which it would apply to the king Dharmapāla In this second sense I would translate the verse thus 'May the forces of (Dharmapāla,) seated on his diamond throne, who, as he has attained to fortune, has firmly attained to omniscience, (those forces) which, cherished by his most compassionate queen, conquer the ten regions where murderous hosts are seen in great number, guard you' The word *baḥurādrakulōpalambhā* must be taken as a Bahuvrīhi compound, qualifying *dīśah*, but its formation is irregular

⁷ Gōpāla was made king by the people to put an end to a lawless state of things in which everyone was the prey of his neighbour For the phrase *mātsya nyāya* compare v 3942 of von Böhtlingk's *Ind Sprüche* *Parasparāmīhatayā jagatō bhinnavartmanah | dandābhāṣā paridhvaṃsī mātsyō nyāyah pravartate* — *Dīśah* = *dīśyah*, 'the sky,' is equivalent to *digavasthāna* which is given in von Böhtlingk's *Dictionary*

⁸ The Guhyakas, like the Yakshas, are attendants of Kuvera, the god of wealth, Purandara is Indra, and Mura's foe Vishnu-Kṛishṇa

marching,¹ Śēsha hurriedly follows him, always exactly beneath him, with his arms raised to support the circle of his heads, hurt by the jewels that sink into them, bent down by the weight

(V 8) When, on his setting forth, the whole sky is covered with the masses of dust, cast up by the stamping of his marching army, and the earth thereby is reduced to a minute size, then, on account of its light weight, the circle of the hoods of the serpent king springs up, with the jewels, that had sunk into them, reappearing

(V 9) The fire of his wrath, stirred up when he finds himself apposed, like the submarine fire, blazes up unceasingly, checked (*only*) by the four oceans

(V 10) Desirous, as it were, of seeing collected together in one place such kings of old as Prithu, Rāma, the descendant of Raghu, and Nala, the Creator in this Kali-age set up the glorious Dharmapāla, who has humbled the great conceit of all rulers, as a mighty post to which to fasten that elephant—the fickle goddess of fortune

(V 11) For these armies of his,—not seeing at once how large they are, because the ten regions are whitened by the dust of their van-guard, the great Indra, afraid of what might happen to the armies of Māndhātṛi,² exhausts himself in conjectures,—for them even, thrilled as they are with eagerness to fight, there is no chance of rendering assistance to his arms, which (*alone*) annihilate the whole host of his adversaries

(V 12) With a sign of his gracefully moved eye-brows he installed³ the illustrious king of Kanyakubja, who readily was accepted by the Bhōja, Matsya, Madra, Kuru, Yadu, Yavana, Avanti, Gandhāra and Kira kings, bowing down respectfully with their diadems trembling, and for whom his own golden coronation jar was lifted up by the delighted elders of Pañchāla

(V 13) Hearing his praises sung by the cowherds on the borders, by the foresters in the forests, by the villagers on the outskirts of villages, by the playing groups of children in every courtyard, in every market by the guardians of the weights,⁴ and in pleasure-houses by the parrets in the cages, he always bashfully turns aside and bows down his face

(Line 25) New—from his royal camp of victory, pitched at Pātaliputra, where the manifold fleets of boats⁵ preceeding on the path of the Bhāgirathī⁶ make it seem as if a series of mountain-tops had been sunk to build another causeway (*for Rāma's passage*), where, the brightness of daylight being darkened by densely packed arrays of ratting elephants, the rainy season (with its masses of black clouds) might be taken constantly to prevail, where the firmament is rendered grey by the dust, dug up by the hard hoofs of unlimited troops of horses presented by many kings of the north, and where the earth is bending beneath the weight of

¹ *Chalitagrīritīraschīnatā* is an abstract noun derived from the Karmadhāraya compound *chalitagrīritīraschīna*, the first member of which is a Bahuvrīhi, literally 'the state of one whose mountains are marching and who, in consequence of it, is sliding down sideways'. The Accusative *tam* towards the end of the verse is governed by *adhō=āhas*, see the *Mahābhāshya* on Pāṇini, ii 3, 2 — The thousand headed serpent-king Śēsha bears the earth on his heads, and, to keep it properly balanced, has to move along always exactly beneath the king, when it is pressed down by the weight of the king's army

² Māndhātṛi was an ancient king and friend of Indra's. The original may also mean 'afraid of their coming in (hostile) contact with the armies of Māndhātṛi.'

³ The word of the original text, *dattāḥ*, indicates that Dharmapāla had been requested (probably by the Pañchālas) to permit the installation of the king of Kanyakubja, and the sense of the original would therefore more accurately be expressed by 'he consented to the installation of'

⁴ Or, it may be, 'by the people,' see above, p 243, note 15

⁵ *Nauvāṭaka* apparently is equivalent to *nauvātāna* in v 22 of the Deopara inscription of Vijayasāna, *Ep Ind* Vol I p 309, instead of it, we have *nauvāṭa*, *ibid* Vol II p 351, l 15, and in the Bhāgalpur plate of Arāyanapala

⁶, *e* the Ganges

the innumerable foot-soldiers of all the kings of Jambûdvîpa,¹ assembled to render homage to their supreme lord,—the devout worshipper of Sugata, the *Paramêsvara Paramabhattachâra* *Mahârâjâdhîrâja*, the glorious Dharmapâladêva, who meditates on the feet of the *Mahârâjâdhîrâja*, the glorious Gôpâladêva, being in good health,—²

(L 30) In the Mahantâprakâśa district (*viśhaya*), which belongs to the Vyâghratatî *mandala*³ within the prosperous Pundravardhana *bhukti*, is the village named Krauñchaśvabhra. Its boundary on the west is Ganginikâ, on the north it is the small temple of Kâdambarî and a date tree, on the north-east the dike made by the *Râjaputra Dêvata*, it goes to and enters a citron grove (?), on the east it is the dike of Vitaka,⁴

Also the village named Mâdhâśâmmali. On the north its boundary is Ganginikâ, from there, on the east, , from there again, on the south, it is Kâlikâśvabhra, proceeding thence as far as , on the west, from there again, it enters Ganginikâ. At Pâltaka the

boundary on the south is the small island of Kânâ, on the east the river Kônthiya, on the north Ganginikâ, on the west Jênandâyikâ. On the island the funeral rites of this village are performed⁵ (?). Of the village of Gôpippali, which is within the Âmrashandikâ *mandala* belonging to the Sthâlikkata district (*viśhaya*), the boundaries are, on the east the western boundary of the Udragrâma *mandala*, on the south a *jolaka* (?), on the west the *khâtîkâ* (?) named Vêsanikâ, on the north the cattle-path running on the borders of the Udragrâma *mandala*.

(L 43) To all the people assembled at these four villages, the *Râjans*, *Râjanakas*, *Râjaputras*, *Râjâmâtyas*,⁶ *Sênâpatîs*, *Viśhaya* *patîs*, *Bhôgapatîs*, *Shashthâdhîkritis*,⁷ *Dandasaktîs*, *Dândapâśîkas*, *Ohaurôddharanîkas*, *Dauhsâdhasâdhamkas*, *Dûtas*, *Khôlas*,⁸ *Gamâgamîkas*, *Abhitvaramânus*, inspectors of elephants, horses, cows, buffalo-cows, goats and sheep, inspectors of boats, inspectors of the forces, *Tarîkas*,⁹ *Saulkîkas*, *Gaulmîkas*, *Tadâyuktakas*, *Vinîyuktakas* and other dependants of the king's feet, and to the others not specially named, to those belonging to the irregular and regular troops as they may be present from time to time, to the *Jyêshthakâyasthas*,¹⁰ *Mahâmahattaras*, *Mahattaras*, *Dâśagrâdmîkas*¹¹ and other district

¹ i.e. India

² This sentence is taken up again towards the end of line 43 (*êśhu ôhaturs̥hu grdmêśhu*), and ends in line 48 (*samâjînapayâtî cha*). The intermediate passage must be taken by way of parenthesis.

³ Since a *mandala* forms part of a *viśhaya*, the original text of which the above is the translation cannot be correct. See below, and line 30 of the Dinâjpur plate of Mahipâla where the sequence is *bhukti*, *viśhaya* *mandala*.

⁴ From here up to the end of the description of the boundaries of the village of Krauñchaśvabhra I am unable to translate the text, nor do I understand part of what is said about the boundaries of the second village. Several of the untranslated words of the original apparently are names of villages, for others, such as *khâtîkâ*, *yânîkâ* or *yânaka*, *ardhasrôtkâ* and *bhîshuka*(?), I cannot suggest suitable meanings.

⁵ If this be the meaning intended, the construction of the text of course is wrong, besides, the word *sampârîna*, which is not found elsewhere, is used in the sense of *sampardîka*.

⁶ This and the following three words would literally mean 'king's ministers, chiefs of armies, chiefs of *viśhaya*s (or districts), chiefs of *bhôgas*,' where *bhôga* is perhaps equivalent to *bhukti*, denoting a larger extent of territory than a *viśhaya*. The *Bhôgapatîs*, *Shashthâdhîkritis* and *Dandasaktîs* are not enumerated in the other copper plates of the same family, but *bhôgapatîs* does occur, after *viśhayapati*, in line 13 of the Pândukêśvar plate of Lalitâsûra. In line 8 of the Kâvi plate of Jayabhata III (*Ind. Ant.* Vol V p. 114) we have, immediately preceding *viśhayapati*, *bhôgîka*.

⁷ *Shashthâdhîkritis*, a term which I have not met with elsewhere, apparently denotes a superintendent or comptroller of the *shashthâdha* or *shadbhâga*, i.e. the sixth part of the produce, due to the king.

⁸ *Khôla* is another unusual term. The meaning given for it by the dictionaries is 'limping, lame,' in the other copper-plates of the same family and in the plate of Lalitâsûra its place is taken by *prêśhanîka* 'a messenger.'

⁹ i.e., probably, 'overseers of ferries, tolls, and forests.'

¹⁰ Literally 'the chief writers.'

¹¹ Probably 'the officers in charge of groups of ten villages.'

officers, including the *Karanas*,¹ and to the resident cultivators,—to all these, especially honouring the *Brāhmanas*, he² pays due respect, makes known, and issues these commands —

(L 48) Be it known to you that the *Mahāsāmantādhīpati*, the illustrious *Nārāyanavarman*, by the mouth of the *Dātaka*, the *Yuvarāja Tribhuvanapāla*, has preferred to us the following request “For the increase of our parents’ and our own merit we have had a temple built at *Subhasthali*. To the holy lord *N[u]nna-Nārāyana*³ who has been installed there (*by us*), and to the *Lāta Brāhmanas*, priests and other attendants⁴ who wait upon him, may it please your Majesty to grant four villages, with their *haṭṭikā* and *talapāṭaka*,⁵ for the performance of worship and other rites” Thereupon, at his request, we accordingly have assigned the above-written four villages, together with the *talapāṭaka* and *haṭṭikā*, up to their proper boundaries, with all their localities, with (*the fines for*) the ten offences,⁶ not in any way to be interfered with, exempt from all molestation, in accordance with the maxim of *bhāmichchhūdra*, for as long as the moon, the sun and the earth endure Wherefore all of you, out of respect for the merit resulting from a gift of land, and afraid of falling into the great hell and of other evils consequent on the resumption of it, should applaud and preserve this gift And the resident cultivators, being ready to obey our commands, should make over (*to the donees*) the customary taxes, means of subsistence,⁷ and all other kinds of revenue

(L 56) [Here follow five benedictive and imprecatory verses]

(L 60) In the increasing reign of victory, the year 32, 12 days of *Mārga*.

(L 62) This was engraved by the skilful *Tātata*, the son of the worthy *Subhata* and son’s son of the worthy *Bhōgata*

NO 35 — KUDOPALI PLATES OF THE TIME OF MAHA-BHAVAGUPTA II.

By F. KIELHOEN, PH D, LL D, C I E, GÖTTINGEN.

These plates were found, buried in the ground, at the village of “Kudopali” in the Bargarh tahsil of the Sambalpur district of the Central Provinces, and were, in November 1895, sent to the Central Museum of Nagpur by Mr R. A B Chapman, I C S., Officiating Deputy Commissioner of Sambalpur I edit the inscription which they contain from excellent impressions, received from Dr Hultzsch, to whom the plates were lent by the Curator of the Nagpur Museum, Mr R. S Joshi

¹ *Karana* denotes a writer, scribe, or accountant.

² The subject of the sentence is *Dharmapālādēva* in line 30

³ Or, perhaps, *Nanna Nārāyana*.

⁴ The word *pādamūla* of the original also occurs in line 20 of the plate of *Lahṭasūra*, where we have *bhṛitya-pādamūla bhāranāya* Synonymous with it, we have *pādakūla* in v 74 of the *Sāsbahū* temple inscription of *Mahipāla*, *Ind Ant* Vol XV p 39 Compare also the Pāli word *padamūlika*, ‘a man servant,’ *Jātaka*, Vol II p 328, l 13

⁵ Of the two words left untranslated, *haṭṭikā* must be derived from *haṭṭa*, ‘a markot,’ and may mean ‘market dues’ *Talapāṭaka* we have, in the form *talāvdṭaka* (or *talavḍṭaka*) in line 7 of the *Dēś Baranārka* inscription of *Jivitagupta II*, *Gupta Inser* p 216, where the word denotes an official, according to the late Dr Bhagvanlal Indraji, ‘the village accountant’ Perhaps the word, as used in the present inscription, is synonymous with or similar in meaning to the term *talapada* of some *Chaulukya* grants, which has been taken to denote ‘land paying rent to Government,’ see *Ind Ant* Vol XI p 339

⁶ The original, like the *Bhāgalpur* plate, has here *sadaśpachārāḥ* instead of the ordinary *sadaśparādḥaḥ*

⁷ i.e. payments in kind, the term in the original is *pindaka*, which seems to take the place here of the ordinary *bhāgabhāga* The word *pinda* occurs, apparently in a different sense, in the phrase *viśayād=uddhṛitapinda* in line 11 of the *Madhuban* plate of *Harsha* (*Ep Ind* Vol I p 73) and in line 21 of the *Pāṇḍukēśvar* plate of *Lahṭasūra*

These are three copper-plates, each of which measures about $7\frac{1}{2}$ " long by 4" broad. They are held together by a ring, which had not been cut when the plates reached Dr Hultzsch. The ring is about $\frac{3}{8}$ " thick and $3\frac{1}{2}$ " in diameter. Its ends are soldered into a seal which bears in high relief a sitting *haṃsa*, facing the proper left and surmounted by a crescent, and, below the *haṃsa*, the legend *Rānaka-śrī-[Pu]m[ja]*. The weight of the plates is 2 lbs $1\frac{1}{2}$ oz, and of the ring and seal $8\frac{1}{2}$ oz, total 2 lbs 13 oz. The inscription begins on the second side of the first plate and ends on the first side of the third plate, but at the top of the first side of the first plate there is the following additional line of writing, which I do not understand, in characters that closely resemble those of the inscription itself —

Pēmīdd(ṣ)pamhālātālikatamvōlabhōlichhatrasatau ||

Though the edges of the plates are only slightly raised into rims, the writing throughout is in an excellent state of preservation. The size of the letters is between $\frac{1}{4}$ " and $\frac{5}{16}$ ". The characters, which include decimal figures for 1 and 3 in line 7, are Nāgarī, of the northern class. In general, they are similar to those of the inscriptions published above, Vol III p 340 ff, but owing, as it seems to me, to the more cursive style of the writing, they present a rather more modern appearance. The sign of *avagraha* does not occur. The *virāma* also, in consequence of the absence of final consonants which will be accounted for below, is nowhere employed, and the sign of *visarga* is used only six times, three times correctly and three times superfluously. The *anusvāra* is expressed seven times in the ordinary way, by a superscript circle or dot, and fourteen times by a circle with a nearly vertical line beneath it, written after the *akṣhara* to which the *anusvāra* belongs.¹ The only final form of a consonant which occurs is that of *m*, in *-ārittham* in line 18. Of individual letters, the initial *ṣ* is expressed by two circles with (below them) a line drawn downwards either from right to left (in *-āddhyāi*, l 16), or from left to right² (in *itāh*, l 33), or by a wavy line drawn downwards from right to left, with two circles below it, and below these a slightly curved line drawn downwards from right to left (in *Lōssarā*, l 10, and *idam*, l 35). The initial *ḍ*, which occurs only in *pivarddhāē* (for *vivriddhayē*) in line 18, is expressed by a vertical line with (on the left of it) a semicircle open to the left. This form of *ḍ*, which is very similar to the letter *ḍ* used in the Cambridge MS Add 1691, II,³ is of essentially the same type as that spoken of by Dr Fleet, above, Vol III p 332. It occurs, in varying shapes, in a number of inscriptions from eastern India that have all been written some time after the beginning of the 11th century A D. We find it, e.g., in the word *ēva* in line 14 of the Nadagām plates of Vajrahasta of Śaka-Samvat 979 (above, p 189, Plate), in the word *ēkaikēna* in line 17 of the Deopara inscription of Vijayasēna (*Ep Ind* Vol I p 309, Plate), in the word *ētasya* in line 2 of the Kamauḥ plates of Vaidyadēva of Kāmarūpa (*ibid* Vol II p 350, Plate), in the word *ētābhyām* in line 24 of the Bākergañj plate of Kēśavasēna (*Jour Beng As Soc* Vol. VII p 44, Plate xiv), in the word *ēva* (not *ēsha*) in line 9 of the Gayā inscription of Purushōttamasimha (*Ind Ant* Vol X p 342, Plate), in the word *ēshaḥ* in line 10 of the Sylhet plates of Kēśavadēva (*Proceedings, Beng As Soc* 1880, Plate iv), and in the word *ētasya* in line 24 of the Sylhet plates of Īśānadēva (*ibid* Plate vii line 8). And to mention some inscriptions of which no facsimiles have yet been published, it is also used in the Sārnāth inscription of Mahipāla of Vikrama-Samvat 1083 (*Ind Ant* Vol XIV p 140), in the Gōvīndpur inscription of the poet Gangādhara of Śaka-Samvat 1059 (*Ep Ind* Vol II p 333), in the Assam plates of Vallabhadēva of Śaka-Samvat 1107 (*Zeitschr D Morg Ges* Vol XL p 43), and in the Gayā inscription of Yakṣhapāla (*Ind Ant* Vol XVI p 64). The particular

¹ This sign may be the remnant of a final form of *m*, but as it is often used before sibilants, there can be no doubt that the writer considered it as an optional form of *anusvāra* not as a form of the letter *m*.

² This form of *ṣ*, consisting of two circles with (below them) a line drawn downwards from left to right, is occasionally used in the Khālmipur plate of Dharmapāla, see above, p 244.

³ See Prof. Bendall's *Catalogue*, Table of letters. From that Table it will be seen that the form of *c*, spoken of above, in the manuscripts has taken the place of the triangular form of *ḍ* from about the middle of the 12th century A D.

form of *ś* which we have in the present inscription, in my opinion proves, more convincingly perhaps than is done by anything else, that this inscription cannot have been written earlier than about the first half of the 12th century A D Of the consonant-signs, the sign for *m*, instead of being square-shaped, is much like a right angled triangle standing on its apex, with a circle placed to the left of, but not joined to, the hypotenuse And, like the sign for *n*, the sign for *s* also in this inscription has altogether lost its square shape, and the forms of both letters, just like the form of *ś*, make it impossible to assign to the inscription any great antiquity As regards other letters, I would only mention that in the sign for *t* (or *tt*) the vertical stroke on the right is generally continued quite to the bottom of the letter (as is also done in the Khâhmpur plate of Dharmapâla), and that no clear distinction is made between *t* and *tt* — The language of the inscription is Sanskrit, employed by a person who had no great command of that language, and considerably influenced by his vernacular The ignorance of the composer is particularly shown by the principal passage of the inscription in lines 7-20, which is confusedly arranged, and in which some necessary words and most of the case-terminations have been omitted The influence of the Prâkrit is apparent from the dropping of consonants (including *visarga*) at the end of words, the change of final *n* to *anusvâra*, the elision of *y* between two vowels (in *-âddhyât* for *-âddhyây*, i.e. *-âddhyâyind*, l 16, and *pivarddhac* for *vivridddhayê*, l 18), the substitution of *kh* for *ksh* in *khiti*, l 17, and of *ś* for *shy* in *bhavisati*,¹ l 27, etc — As regards orthography, short vowels are frequently used for long ones, the vowel *ri* and the syllable *ri* are confounded in *Trikalinga*, l 5, and *pitribhi*, l 32, the letter *b* is throughout denoted by the sign for *v*, the dental nasal is seven times used instead of the lingual, and the lingual once (in *Kaundinya*, l 15) instead of the dental, of the sibilants, the palatal is three times employed instead of the lingual (e.g. in *varśa*, l 23), the lingual once (in *vamsha*, l 8) and the dental twice (in *pravêsa*, l 12, and *pâsar*, l 31) instead of the palatal, the word *datta* is several times spelt *data*, and *âmra* and *tâmra* are written *âmura* and *tâmura*, in lines 11, 18, and 35 — Up to line 20 the text is in prose, lines 21-34 contain some well-known benedictive and imprecatory verses (given here most incorrectly), which profess to be taken from the *Dharma-sâstra*, and lines 35-36, which are again in prose, give the name of the writer, [Pû]rnadatta, the son of the Śrêshṭhin Kîrana, of Lēnapura.

The contents of the prose part of the inscription in lines 1-20 are as follows —

In the 13th year of the reign of the devout worshipper of Mahêśvara (Śiva), the *Paramabhaṭṭâraka Mahârâyâdhîrâja Paramêśvara*, the ornament of the Sômakula, the lord of the three Kalingas, the glorious Mahâ-Bhavaguptarâjadêva, who meditates on the feet of the devout worshipper of Mahêśvara (Śiva), the *P M P*, the ornament of the Sômakula, the lord of the three Kalingas, the glorious Mahâ-Śivaguptarâjadêva, (and who resides) at Yayâtinagara, — [his feudatory] the devout worshipper of Mahêśvara (Śiva), who is born in the Mathara family and has obtained favour by a boon of (the goddess) Kâlêśvarî, the lord of fifteen villages (*pallikâ*), who has obtained the five *mahâśabdas*, the *Mûṇḍalikâ*, *Rânaka*, the glorious Puñja (l 9), the son of Vêdâ (?), after having worshipped the Brâhmanas at the village of Lôisarâ in the Gîdândâ district (*manḍala*), from his residence at Vâ(?)mandâpâtî (l 7) issues a command to the *Râjaputras*, *Talavargins*(?), *Sâma-vâjikas*, and to all the resident people, to the effect that the said village has by this copper-plate charter been given by him, free from taxes etc, to the *Bhaṭṭaputra Nârâyana*, the son of Janârdana, an immigrant from Hastipada (l 15), belonging to the Kaundinya *gôtra*, with the *pravara* of Mitrâvaruna,² and a student of the Kanva *sâkhâ*, and that out of respect for this order and out of respect for religion this grant is to be protected

¹ *Bhavisati*, no doubt, will remind the reader of such futures as *anapeśanti*, *vudhisati*, etc., in the Shâhîbâzgarhî version of Aśoka's edicts

² A member of the Kaundinya *gotra* ordinarily has the three *pravaras* Vâsisṭha, Maitrâvaruna and Kaundinya

The localities mentioned in the above I have not been able to identify

Since the *Rānaka* Pnūja himself probably was a chief of little importance, the value of the inscription lies in this, that the king Mahā-Bhavaguptarājadēva, in whose reign it was issued, apparently is the Mahā-Bhavagupta II. of whom an inscription has been published above, Vol III p 355 ff, and that, on palaeographical grounds, as stated above, the inscription cannot be placed earlier than about the first half of the 12th century A D The inscription thus fully confirms the conclusion, arrived at by Dr Fleet in his elaborate paper, *ibid* p 323 ff, according to which Mahā-Bhavagupta II and his three predecessors belong to about the 11th, and not to the 5th or 6th century A D

Dr Fleet, *ibid* p 333, has referred to an attempt that has been made to identify the great-grandfather of Mahā-Bhavagupta II, Śivagupta, with a Śivagupta of whom we have an inscription at Sirpur, and to establish a certain connection between these princes and the so-called Kēsari dynasty of Orissa While agreeing with all that Dr Fleet has said on the subject, I may perhaps mention here that, by a curious coincidence, in the family of the Śivagupta of the Sirpur inscription there was a chief or king, one of whose names did end in the word *kēsari*. The Sirpur inscription, edited by me in the *Ind Ant* Vol XVIII p 179 ff, gives the following genealogy Udayana, of the family of the Moon, his son Indrabala, his son Nannadeva, his son Chandragupta, his son Harshagupta, his son Śivagupta-Bālarjuna And of these chiefs the Rajm copper-plate inscription, edited by Dr Fleet in *Gupta Inscr* p 291 ff, mentions Indrabala and his son Nannadēva of the Pandu *vamśa*, and it gives besides the name of Nannadeva's son (not, I think, his adopted son) Mahasiva-Tivradeva Now in the Nāgpur Museum there is a large fragmentary inscription,¹ of which a very faulty account with a rough lithograph has been published in the *Jour Be As Soc* Vol I p 148 ff This inscription, in line 3, mentions a king Sūryaghōṣa,² and up to the middle of line 7 relates that he (or a descendant of his whose name may have disappeared), when his son was killed by a fall from the top of the palace, founded a temple or other building connected with the Buddhist religion It then records, in line 7, that after the lapse of much time another king, named Udayana, was born from the Pandava *vamśa*,³ and it evidently states that this Udayana, who no doubt is the Udayana of the Sirpur inscription,⁴ had four sons The names of the three first sons are broken away, but from a verso in line 8, which contains a play on the word *bala* and comprises one of the younger sons to Vishnu (the younger brother of Indra), I conclude that the eldest son was Indrabala The name of the fourth son was Bhavadēva Of him it is stated, in line 9, that he was a lion in battle, *raṇakēsari*,⁵ and the name *Ranakēsari* is actually given to him in line 13 (*sa śrīmān=Ranakēsari vijayatām*) And line 14 further records that he also bore the name Chintādurga⁶ Bhavadēva-Ranakēsari repaired the building which has been mentioned before, and the inscription, which was composed by Bhaskarabhatta, was put up during his reign — Although Bhavadēva's inscription, in its present state, contains no date, it may, on account of the writing which is similar to, but somewhat older than, that of the

¹ I owe impressions of the inscription to Dr Burgess, Dr Fleet, and Dr Hultzsch The inscription contains 20 lines of writing, which cover a space of about 1' 5" long by 1' 10½" high At the end of each line about 30 *akṣaras* are broken away, and the two last lines are more or less illegible

² The inscription does not say that Sūryaghōṣa was 'the sovereign lord of Urisi (Orissa)'

³ *Gachchhati bhūyas kālā bhūmipatiḥ kṣhapita sakalaripupakṣah | Pa[nda]va vamśad-gunavan=Udayana nāma samutpannah ||*

⁴ The same Udayana is also mentioned as a king of the past in line 1 of the Kālāṅjar inscription of which a photo lithograph is given in *Archaeol Surv of India*, Vol XXI Plate ix L (*Udayana ite rajā yah kulā Pāṇḍarādnam sakala bhuvana nāthasya Bhadrēśvarasya | pavana lūlita chiknam ramyakant iṣṭakābhira-grāha cāram=atibhaktiā kṛtām tēna pūrvam ||*)

⁵ *Kṛpāṇa nakhurān=daṁ vikramya dalayan=raṇā | abhavat=vairi-mattēbhan=sa ślo rana-kesari ||*

⁶ *Janayati satrushu chintām yō vai durggaḥ=cha sangarē vasmāt | tēna rana-ghasmaro=sau Chin[tād]urgg dhyatām=agamat ||*

Kanastva inscription of Śivagana,¹ confidently be assigned to the beginning of the 8th century A.D., and it thus tends to prove that the Rājim copper-plate inscription of Mahāśiva-Tivaradēva undoubtedly belongs to about the middle of the 8th, and the Sirpur inscription to about the beginning of the 9th century A.D.²

TEXT³

First Plate, Second Side

1 Om⁴ svasti [||*] Śi-Yayātinagarē⁵ paramamāhēsvara-paramabhata-
2 raka-mahārājādhirāja-pa[ra*]mōśvara-Sōmakulatilaka-Trika-
3 lingādhipati-śrī-Mahā-Śivaguptarāja dēva-pādānudhyātā⁶-paramamā-
4 hē[s]vara paramabhata-raka-mā(ma)hārājādhirāja-paramōśvara-Sōmaku-
5 latilaka-Trī(tri)kalīngādhipati-śrī Mahā-Bhāvaguptarājādēva-mahī-
6 pravarddhamāna-kalyāna(na)vijayarājyō trayōdasa-samvatsare⁷ ātr-ānkē sa-
7 mvata 13⁸ Vvā(?)mandāpātti(tī)-samāvāsakāta¹⁰ paramamāhēsvara Mathara-
8 vamshō(śō)dbhava-kulatilaka¹¹-K[ā]lēsvarī(rī)¹² varalavdha(bdha)prasāda-pañchadūśapallikā-
9 dhīpati-samadhigatapañchamahāśavda(bda)-māṇḍalikā-rāṇakā-śrī-Punjā(?)¹³

Second Plate, First Side

10 Vvō(?)dā-suta[h*] kuśali(li) Gidāndā-mandala-pratīva(ba)ddha-Lōisara-grāmya¹⁵
11 sa-gartt-ōsara sa-jala-sthala s-āmra-madhu sa-[vā?]tta-vittap-ānanya chā-
12 tuh-sima-paryānta ā-chātta bhāta pravēsa sarvva-vādhā-vivarjī-
13 ta sarvv-ōparikara-kar-āyām-sahita vrāhmanām sampūjya tatra pratīnivā-
14 sinō rājaputra talavargī-sāmavājī¹⁶ cha sarvvō janapadām
15 samājñāpayati viditam=astu bhavatām Hastapada-vīrīgata¹⁷ Kaundinya(nya)-
16 gōtra¹⁸ Mitrāvva(va)runa-pravara¹⁹ Kanva(nya)-śākh-āddhyāi²⁰ bhattaputra-śrī-
Nārāyana²¹ Da(ja)nārdana-suta²²

¹ See *Ind Ant* Vol XIX p 57, Plate

² The Boramdeo inscription, of which a lithograph is given in *Archaeol Surv of India*, Vol. XVII. Plate xx E, speaks of Bālārjuna (i.e. the Śivagupta of the Sirpur inscription) as a king of the past

³ From impressions supplied by Dr Hultzsch

⁴ Expressed by a symbol

⁵ Originally *parama*^o was engraved

⁶ Originally *ādhyātā* | *parama*^o was engraved

⁷ Read *samvatsarē-tr-ānkē samvat*

⁸ From here to the end of line 9 the writing seems to have been engraved over a cancelled passage

⁹ Read *Vāmandā* (?), below, *vv* is three times written instead of *v*, in *talavargī*, l 14, *Mitrāvvaruna*, l 16, and *pravarddhad*, l 18, compare also *Vvōdd*, l 10

¹⁰ Read *-samāvāsakāt*, for *-samāvāsāt* or *vāsakāt*

¹¹ One would have expected only either *Maṭharavamsōdbhava* or *Maṭharakulatilaka*-

¹² The actual reading may possibly be *Kulēsvarī**

¹³ Read *-Pūjyō*

¹⁴ Read *Vōdd* (?), see above, note 9

¹⁵ From here the arrangement and the details of the text are quite incorrect. What the writer meant to say, would be about this — *Lōisara grāmō brāhmanān=sampūjya tatra pratīnivāsinō rājaputra talavargī(?)*. *sāmavājī* [k dān=] *sarvva=janapadān=samājñāpayati* | *Viditam=astu bhavatām* [yath=āyam grāmah] *sa garī-ōsharah sa jala sthalah s āmra madhukah sa-vāṣa viṣap dranyat=chātuh sthād paryāntō=chāṣa bhāta-pravēśah sarva-vādhā vivarjītah sarvōparikara kar dāna sahito Hastipada*

¹⁶ Originally *talavargī* was engraved, but the upper *v* of the *akshara vva* has been struck out. The word *talavargī* [n] I have not met with elsewhere, *sāmavājīka* actually occurs in line 11 of the Gañjām plates of Prabhavarmadēva, above, p 200, and the Kaṭak plates of Mahā Śivagupta in line 27 apparently read *talāh(?)tā-sāmavājīka*, where *sāmavājīka* probably is the original of *sāmavājīka*, see above, Vol III p 352, and Plate x in *Jour Beng As Soc* Vol. XLVI Part I

¹⁷ Read *-vīrīgatāya*

¹⁸ Read *-gōtrāya*

¹⁹ Read *-pravardāya*

²⁰ Read *-āddhyāyīnō*

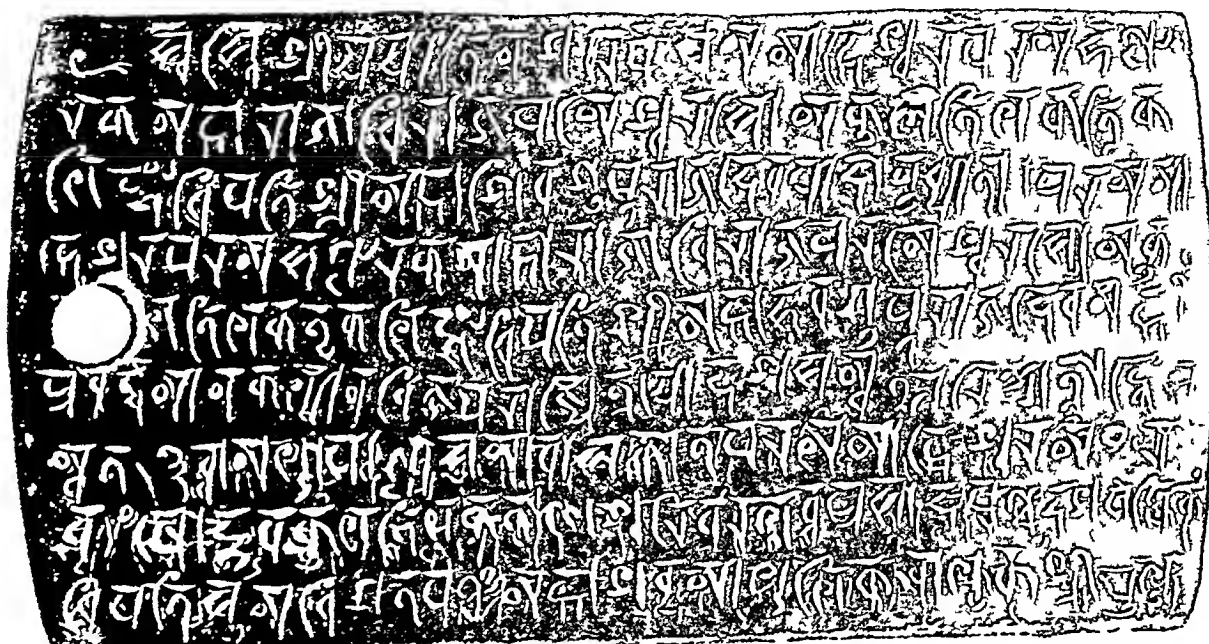
²¹ Read *-yānyāya*

²² The word *suta* is engraved below the line, read *sūtīya*

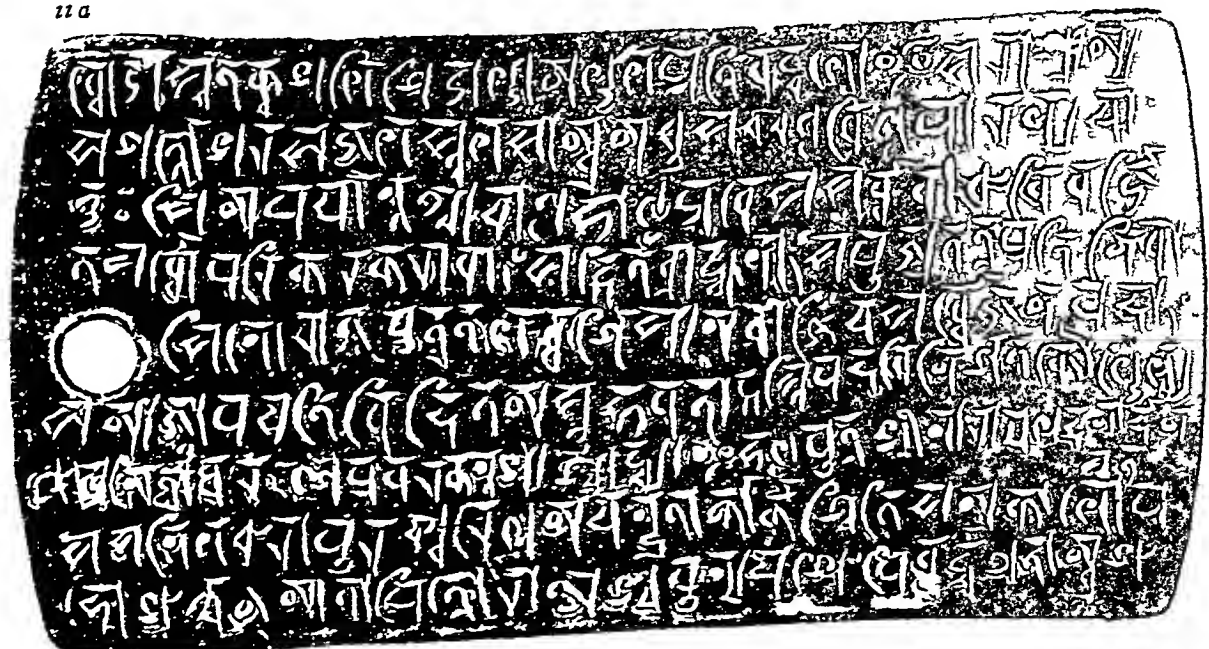
1a



2b



2a



20 यो वृक्षोऽपि पलायमानो भवेत्तदा तत्रैव निवस्य
 22 तत्रैव निवस्य तत्रैव निवस्य तत्रैव निवस्य तत्रैव निवस्य
 24 तत्रैव निवस्य तत्रैव निवस्य तत्रैव निवस्य तत्रैव निवस्य
 26 तत्रैव निवस्य तत्रैव निवस्य तत्रैव निवस्य तत्रैव निवस्य

28 यो वृक्षोऽपि पलायमानो भवेत्तदा तत्रैव निवस्य
 30 तत्रैव निवस्य तत्रैव निवस्य तत्रैव निवस्य तत्रैव निवस्य
 32 तत्रैव निवस्य तत्रैव निवस्य तत्रैव निवस्य तत्रैव निवस्य
 34 तत्रैव निवस्य तत्रैव निवस्य तत्रैव निवस्य तत्रैव निवस्य
 36 तत्रैव निवस्य तत्रैव निवस्य तत्रैव निवस्य तत्रैव निवस्य

17 'sasaliladhârâ-puraścharênam=a-chandra - t â r k - â r k a - k h i t i - s a m a k â l - ô p a -
 18 bhôg-ârttham mâtâpitrôr=âtma[na*]ś=cha punya(nya)-yaśô-pivarddhaê³ tamvra-śa-

Second Plate, Second Side

19 sanên=âkari(rî)kritya pratipâditô=smâbhi[h*] śāsana-gauragaura-³
 20 vâ dharmma-gauvanâ cha bhavadbhi pratipâlanipâ [[*] Tathâ ch=ôktam dharmma-
 21 śâstrê [[*] 'Vahubhir=vyasudhâ dattâ râjana Sagar-â[di*]bhi yasya yasya yada
 22 bh[u]mi tasya tasya tadâ phala [[*] Mâ bhud=ah phala-samkâ va⁵ para-dat=êti
 23 pârtthiva sva-dânât=phalam=anyantam⁶ paradat-anupâlanê [[*] Śashtum varśa-
 24 sahasrâni svargê [m]ôdati bhumi-da⁷ I(II) Bhumi yah pratigrihnanti yasya bhumi
 25 prayachhati ubhau tau punya-karmânau niyatanam⁸ svarga-[gâ]minau I(II) Âditya
 Varu-
 26 nô Vishnu Vrahma Sômô Hutâśana Śulapânis=tu bhagavâmm=abhinandanti bhu-
 27 mda [[*] 'Bhumi-dâtâ kulê jâtâ sa nyas=trâtâ bhavisati [[*] Ubhau¹⁰ punya-ka-

Third Plate, First Side

28 rmânau niyatanam sargga-gâminau I(II) Tadâgânâm sahasrâni vâ-
 29 japêya-śâtâni cha gavâm kôti-pradânêna bhumi-harttâ na śu-
 30 dhyati I(II) Haratê hâravatê yas=tu munda-vuddhis=tamâ-vrita sa vaddhah Vâru
 31 nai pâsai tiryagyôni sa gachhati I(II) Sva-datta para-dattâm=vâ y
 32 harêd=vasundharâ sa vishtâyâm krimur=bhutvâ pitribhi saha pa-
 33 chyatê I(II) Itih kamaladal-âmvuvindu-lôlâ śrîm=anuchintya manushya-ji-
 34 vitam cha sakalam=idam=udâhritam vuddhâh na hi purusham para-kirtima vilo-
 35 pyatê || Lēnapura-śrêsthî-śrî-Kirana-snta-[Pû]rnnadat[ê]na idam¹¹ tāmvrām yalikhî-
 36 tam tat=pramânam=iti [[*]

No 36 — KELAWADI INSCRIPTION OF THE TIME OF SOMESVARA I,
 A D 1053

By J F FLEET, ICS, PH D, CIE

Kelawadi, Kelwadi, or Kelôdi,¹² is a village about ten miles to the north of Bâdâmi, the chief town of the Bâdâmi tâluka of the Bijâpur district With a slight difference, of the long for the short vowel in the penultimate syllable, its name occurs as Kelavâdi, in the present record as well as in others, and in ancient times it was the chief town of a group of towns and villages known as the Kelavâdi three-hundred The stone tablet containing the

¹ Read *saliladhard-purâhsaram=a chandra-târak-ârka-kshiti*

² Originally *pivarddhaê* was eugraved, but the lower *v* of the *akshara vva* is struck out Read *-vivariddhayê tāmra-*

³ Read *śāsana gauravad=dharmma gauravach=cha bhavadbhih paripdantiyah*

⁴ I consider it superfluous to correct the numerous errors in the following verses, the verses all occur in the copper plates published above, Vol III p 340 ff

⁵ This is meant for *mâ bhūd=vah phala tanka vâ*, see the Gaũjâm plates of Prithivivarmadêva, above, p 201,

⁶ 27

⁷ Read *=dsantiyam*

⁷ The second half of this verse has been omitted

⁸ Read *niyatam*

⁸ The first half of this verse has been omitted

⁹ This is the second half of the verse in lines 24 25

¹¹ Originally *idham* was engraved, read *'dattên=ēdam tāmram likhitam*

¹² Lat 16° 3', long 75° 46', Indian Atlas, sheet No 41, — 'Kelludee'

greater part of the record was found on the public road outside a temple of Ranganâtha at Kelawadi itself. From this stone, however, a piece is broken away, all the way down, containing the last five to eight letters of each line. The fragment that contains the ends of lines 13 to 32 was found at a temple of Hanumat at the village or hamlet of Timsâgar, just on the north of Kelawadi, and, with the larger portion of the stone, it has been stored at the temple of Ranganâtha. The fragment containing the ends of lines 1 to 12 was not recovered, but nothing historical has been lost in that part of the record.

The writing covers an area about 2' 10' broad by 3' 7" high. Except for parts of some of the letters down the line of fissure, it is in a state of excellent preservation almost throughout. The sculptures above it, at the top of the tablet, are—in the centre, a *linga*, on the proper right, a cow and calf, with the sun behind them, and, on the proper left, the bull Nandi, with, doubtless, originally, the moon (now broken away) behind it. The characters are Kanarese, of the regular type of the period to which the record refers itself, and they are well formed and boldly cut, throughout. They include decimal figures in lines 21 and 23, and the distinct form of the lingual *d*, which, however, only appears quite clearly in *nibida*, line 17. The *virâma* is represented by its own proper sign, throughout. The size of the letters ranges from about $\frac{9}{16}$ " to $1\frac{1}{8}$ " — The language is Kanarese¹. Except for two of the customary benedictive and imprecatory verses in lines 28 to 31, the whole record is in prose, and lines 5 to 20 aim at being alliterative prose. We appear to have, in *suvarnavam*, line 26, and *dharmamān*, line 27 (but the letter in each case is a little indistinct), the accusative singular neuter formed with *v*, as in the modern language, but in *nivṛṣanamuman*, line 23, for certain, and probably in *panneraduman*, line 14, it is formed with *m*. In *lōḍḍinalum kolaginalu[m*]*, line 26, we have the rather rare copulative form of the locative singular. — The orthography presents nothing calling for special remark.

The inscription refers itself to the reign of the Western Chālukya king Sōmēśvara I. It mentions a feudatory of his, the *Mahāsāmantādhipati* and *Danḍanāyaka* Bhōgadēvarasa, who was governing the Pangaragi twelve,—a group of villages, doubtless in the Kelavādi three-hundred, the chief of which was evidently the modern Hangargi, about three miles west of Kelawadi. And the object of it is to record that Bhōgadēvarasa's nephew, the *Mahāmātya* Supparasa, granted some cultivable land, and a site for a house, for (the purposes of) the tank at Kelavādi. The tank still exists, and is a well-known place for small game.

As regards the date,—the occasion on which the grant was made was the Uttarāyana-samkrānti or winter solstice of the Vijaya samvatsara, Śaka-Samvat 975 (expired). And the corresponding European date is the 24th December, A.D. 1053, on which day the winter solstice, as represented by the Makara-samkrānti or passage of the sun into Capricornus, occurred, according to Professor Kero Lakshman Chhatre's Tables, at about 6 *ghaṭis*, 5 *palas*, = 2 hrs 26 min, after mean sunrise (for Bombay).

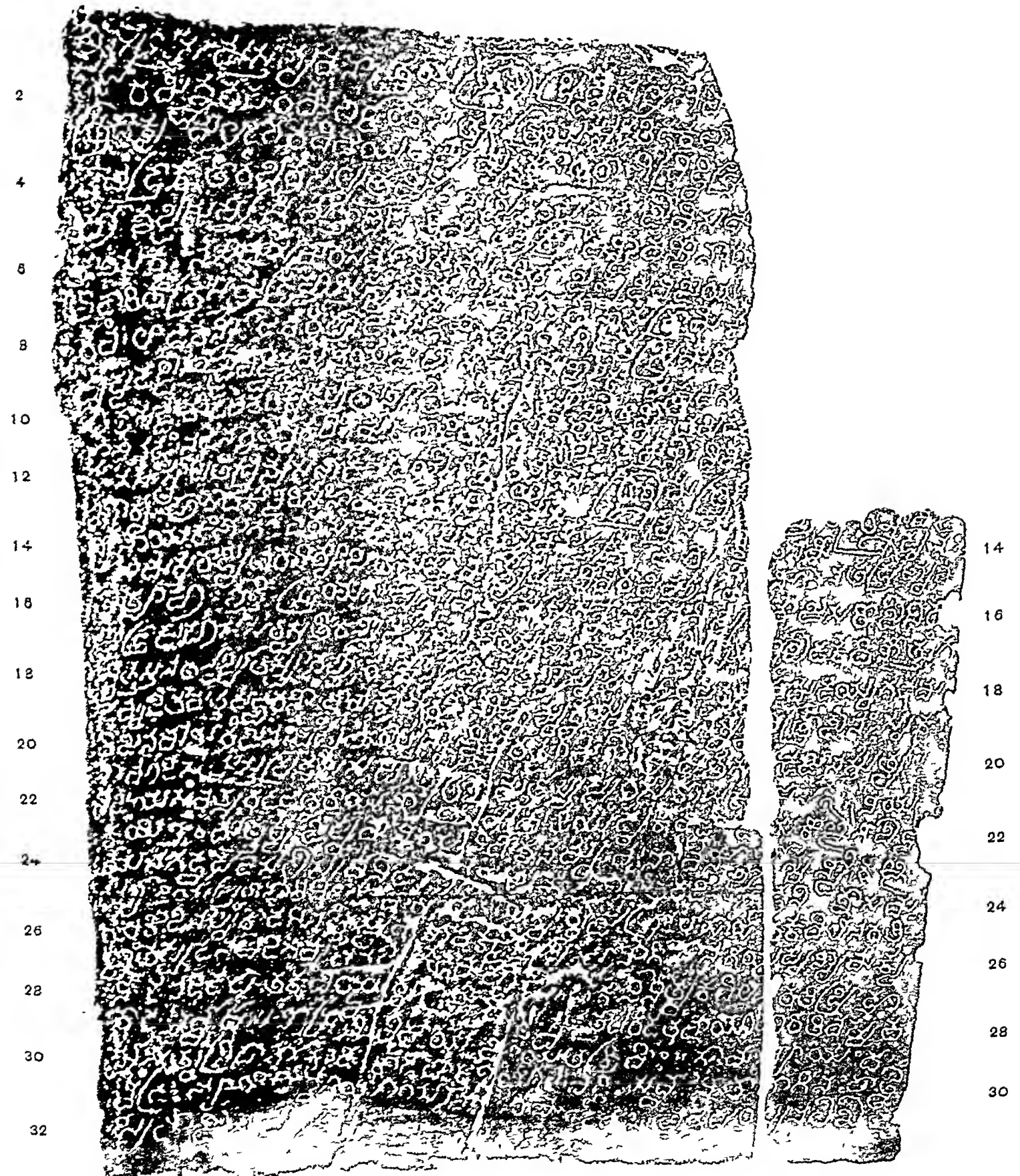
TEXT.²

- | | | | |
|---------------------------------|---------------------|---|-----------------------|
| 1 Svasti ³ | Samastabhuvanāśraya | śrīprī(pri)thvivallabha | ma[hārājādhirāja pa]- |
| 2 ramēśvara | paramabhattāraka | Satyāśraya-kuṣa-tīlakam | Chā[ḷukya-ābharanānam |
| śrīma]- | | | |
| 3 t-[T*]raiḷōkyamalladi(dē)vara | | vijaya-rājyam=uttar-ōra(tta)r-ābhivri(vri)ddhi- | |
| pra[varddhamānam=ā]- | | | |

¹ The words *maneya* (l 9), *deya* . (l 12), and *narati* (ll 25, 27) are unintelligible.

² From the ink impression.

³ This word is preceded by a symbol which resembles *śrī*, but does not seem to be meant for it. The use of *śrī* at the commencement of an inscription from the Kanarese country would be very exceptional, in fact, I cannot quote any other instance.



- 4 chamdr-arkka-taram baram saluttam-ire [1*] Tat-pâdapadm-ôpajivi sama[dhi-
gatapañchama]-
- 5 haśabda-mahasamantadhupati mahâ-prachanda-dandanâya[kam]
- 6 dâya¹han¹=asama-samara samaya-samuchita-ni²ja-bhuja-vijaya
- 7 vidârit ôgra-samagra-hasti-kumbhi-kumbha-dalana-kathôra-samgrâma-ka
- 8 ravam | Lâta-Karunâta-Karahâta-Kalimba-Ko[m*]ga-Vamgi(ga)-Vemgi-dêsa-strî-
mad o
- 9 dup³ta(shta)-darppishta(shtha)-vidvishta m[a]neya-mahâsâmantâ-mandalika-makuta-
sa [di]-
- 10 âa-pattam | madavad-ari-kula-luthat-pâthina-tham(tam)kâ[ra]-ghûr⁴anit-ârnnava-
badav[un]am ripu]-
- 11 [k]âlânalâma | nata-nagna-bhagna-kavi-gamakavâdi-vâgmî-din-ânâtha-chim⁵tâmani |²
viveka
- 12 ramga-samsthâpita-vri(vri)ksha sambhêdanam deyi śirach(ś)-chhêdanam |
śrîmat-[T*]rai⁶ô[kyamalladêva-padâm]-
- 13 bhôruh-aradhakam vauri-samsadhakam | nâm-âdi-samasta-prasa(śa)sti-[sa]h[1]t[am]
śrîmad-[a*]ja-
- 14 ndan⁷ya⁸ham Bhôgadêvarasam Pamgaragi-pamneradu[m]an=aluttam-ire [1*]
Âtana ma⁹iduzam |
- 15 Samasta-raja-bhara-nurûpita-mahâmâtya-padavi-virâjamâna-m[â]n-ômnata-prabhu[tva*]-
mam-
- 16 tr-otsaha-śakti-traya sampannam | vibudha-prasannam | sakala-vibhu-râja-sarôjini-
râ-
- 17 jad-raja[m*]sam Sarasvatî-karn¹⁰-[â*]vatamsa[m |] [pi]vara-subhaga kâminî-
jaghana-nibida-kathin-ôttumga-
- 18 vri(vri)ttâ-stâna-tha(ta)-arppita-sphara-haram | Karnnâta-kanat-karnnapâram
Hara-charana-[ka]mala yugala ma-
- 19 da-mudita-matta-shatcharanam | vachak-abharanam | vidagdha-mugdha yuvatîjana
sni[g]dh[a-n]etr amjanam | suka-
- 20 vijana-mano-rumjanam | bamdhu-chim⁵tâmani | śishta-rakshâmani | ashêśa³-
sa[ka]la-jana stutyam |
- 21 nâm âdi-samasta-prasasti-sahitam śrîmat Supparasar |⁴ Sa(śa)ka-[va]rsha 975-
neya
- 22 Vijaya-samvatsarada ut[t*]arâyana-samkrâmtiy-amdu Kelavâdiya kegege bitta
- 23 keyi 20 mattaram omdu maneya nivêśanamuman=âvan-orbban=unt=i kege-
- 24 yan=agalvam padisalusuvan=ida[n=âvan]-orb[b]am kâla-kâl-âmtaradumd=âlvani
sâsa[na*]-ma-
- 25 ryyadeyam pratipâlisadam Vâranâsi-Kurukshêtradal sâsira-kâvilenarati-
- 26 ya kôdinalum lolaginalu[m*] suvaranayam kattisi brâhmanargge dânam-geyda
punyam=akkum |
- 27 imt-appudan=a¹¹id=i dharmmavan=alida mahâpâtakan=initu kavile[na]rati brâhma-
- 28 naran=a¹²ida patakav eydgum [11] Ślôka [1] Sva¹³-datt[âm*] para-datt[â*]m vâ
yô harêti(ta) vasumdha-

¹ On the analogy of other records, the reading here was probably either *sujana sukha dâya* or *vipra-para-dâya*.

² Here, and at some places further on, the marks of punctuation between the rhyming adjectives are superfluous.

³ Read *âśêśa*.

⁴ Metre Ślôka (Anushtubh).

⁵ This mark of punctuation is superfluous.

- 29 rā[m] shashtir-vvaisha-¹sahasrānī vish[thā]y[ām] jāyatō kṛimih || Sāmā[n]yō²-
yam dha-
30 rmma sētum nripānām³ kālō-kāl[ē] pālanīyō bhavadbhīh | sarvvān=ētām⁴
bhāginah⁵ pāritthi-
31 vēm̐dr[ān*] bhūyō-bhūyō yāchatō Rāmabhadrah || Chattapayyana likhitam
32 Saivojana besa[dim ||*]

ABSTRACT OF CONTENTS

While the victorious reign of the asylum of the universe, the favourite of fortune and of the earth, the *Mahārājādhirāja*, the *Paramāśvara*, the *Paramabhaṭṭāraka*, the glory of the family of Satyāśraya, the ornament of the Chālukyas, the glorious Trailōkyamalladeva- (Sōmēśvara I) (line 3), was continuing with perpetual increase so as to endure as long as the moon and sun and stars might last —

And while he who subsisted (*like a bee*) on the water-lilies that were his feet (l 4),— viz the illustrious *Danḍandīyaka Bhōgadēvarasa* (l 14), a *Mahāsāmantādhipati*, who had attained the *pañchamahāśabā*, of the women of the countries of Lāta, Kārṇāta, Karahāta, Kalinga, Konga, Vanga, and Vengi (l 8), a worshipper of the water-lilies that were the feet of the glorious Trailōkyamalladēva (l 12),— was governing the Pangaragi twelve (l 14) —

His nephew (l 14), the illustrious Supparasa (l 21), who was endowed with the three faculties of majesty, good counsel, and energy, ennobled by honour, conspicuous in his position of a *Mahāmātya* entrusted with all the affairs of state (l 15), and who was verily the shining ear-ring of the Kārṇāta (l 18), on the occasion of the Uttarāyana-samkrānti of the Vijaya samvatsara which was the Śaka year 875 (l 21), gave, to the tank of Keḷavādi (l 22), 20 *mattars* of cultivable land (l 23) and one site of a house

Whosoever (l 23), excavating and maintaining this tank (*or*) managing (*it*) from time to time, preserves the conditions of this charter, he shall acquire the religious merit of setting gold in the horns and hoofs of a thousand tawny-coloured cows at Vānanāsi and Kurukshētra and giving them to Brāhmins¹ Whatever guilty man destroys this (*act of piety*), he shall incur the guilt of slaying the same number of tawny-coloured cows and Brāhmins¹

Lines 28 to 31 contain two of the customary benedictive and imprecatory verses And the concluding words tell us that the record was written by Chattapayya,— apparently at the command of Saivoja

No 37 — DATES OF CHOLA KINGS

By F KIELHORN, PH D, LL D, C I E, GÖTTINGEN.

(Continued from page 221)

A — KULOTTUNGA-CHOLA I

20.— Inscription in the Rājagōpāla-Perumāḷ temple at Manmangalam in the Chingleput district⁶

- 1 Svasti śrī || Puḡaḷ-mādu vīḷanga
3⁷kōvmarājakēsaripannama-

¹ Read *shashṭim varsha-*

⁴ Read *etan*

⁶ No 23 of the Government Epigraphist's collection for the year 1896

⁷ Read *kōv=Irāja°* or *kō Vīra-Rāja°*

² Metre Śālinī

⁵ The more usual reading is *bhāvinah*

³ Read *sētur=unripanam*

- 4 r=a[na] Tribhuvanachakravattigal śri-Kulōttunga-Śōladēvaṛku yāndu 48vadu . .
 7 yāndu [4]0 [8]du¹
 8 Kumba-nāyaṛru=ppūrvva-pakshattu davitaiyum² Velli-kkalam[aiyu]m [p]erra
 Śadayattu nāl

"In the 48th year (of the reign) of king Rājakēśarīvarman, alias the emperor of the three worlds, the glorious Kulōttunga-Chōladeva"

"In the [48]th year,³—on the day of Śatabhishaj, which corresponded to a Friday and to the second *tithi* of the first fortnight of the month of Kumbha"

The conclusion arrived at above, p 72, was that the reign of Kulōttunga-Chola I began between the 11th March and the 8th October (both days inclusive) of A D 1070. If this is right, the month of Kumbha (January-February) of the first year of the king's reign must have fallen in A D 1071, in Śaka-Samvat 992 expired, and the same month of his 48th year must fall in Śaka-Samvat 1039 expired. And for that year this date does work out faultlessly.

In Śaka-Samvat 1039 expired the month of Kumbha lasted from the 23rd January to the 21st February A D 1118, and during that time the second *tithi* of the bright half ended 15h 35m after mean sunrise of Friday, the 25th January A D 1118, when the *nakshatra* by the equal-space system was Śatabhishaj for 2h 38m after mean sunrise. The date thus confirms the conclusion previously arrived at, which may now be definitely accepted as correct.⁴

B — VIKRAMA-CHOLA

21.—Inscription in the Mahālingasvāmin temple at Tiruvīdaimarudūr in the Tanjore district.⁵

- 1 || Svasti śri [||*] Pū mālai mīdaiṇdu
 3 kō=Pparakēsarīpaṛmar=āṇa Tribhuvanaśakravattigal śri-Vikrama-
 Śōladēvaṛku yāndu 4vadu [I]shapa-nā[ya]ṛru apara-pakshattu ashtamiyum
 Tīngal-kalam[aiyu]m per[ra] Śadayattu=na-
 4 1

"In the 4th year (of the reign) of king Parakēśarīvarman, alias the emperor of the three worlds, the glorious Vikrama-Chōladeva,—on the day of Śatabhishaj, which corresponded to a Monday and to the eighth *tithi* of the second fortnight of the month of Rishabha."

22.—Inscription in the Śvētāranyēśvara temple at Tiruvenkādu in the Tanjore district.⁶

- 1 Svasti śri [||*] Pū-mālai mīdaiṇd[u]
 8 kō=[Ppa]rak[ō]sarpa[r]mar=ā[na] Tīrī[bb]a[vanachakra]vatti śri-[V]ikrama-
 Śōladēvaṛku yāndu 5vadu Simha-nāyaṛru a[pa]ra-pakshattu Tīngal-
 ka[ia]maiṇdu [ō]kādi(da)śiyum [p]erra T[īra]vadiraī-nāl

¹ The figure 8 looks almost like *ca*, and it is possible, though not probable, that the actual date is 40vadu.

² Read *davitaiyum*.

³ Or perhaps 'in the 40th year,' see note 1 above.

⁴ It may be added that, if the reign of Kulōttunga Chōla I had commenced in A D 1063, the *tithi* of the present date would, as a *kṛhaya tithi*, have fallen on Saturday, the 11th February A D 1111, when the *nakshatra* by the equal space system was Purva Bhādrapadī for 5h 16m after mean sunrise.

⁵ No 128 of the Government Epigraphist's collection for the year 1895.

⁶ No 121 of the Government Epigraphist's collection for the year 1896.

"In the 5th year (of the reign) of king Parakésarivarman, *alias* the emperor of the three worlds, the glorious Vikrama-Chôladêva,—on the day of Ârdra, which corresponded to a Monday and to the eleventh *tithi* of the second fortnight of the month of Simha."

The examination of the date No. 10, above, p 73, has shown that the accession of Vikrama-Chôla very probably took place on either the 18th July A D 1108 or the 15th July A D 1111, and I have stated that the manner in which the date No 10 works out, in my opinion, speaks rather in favour of the first of those two days. With the earlier day, the date No. 21, of the month of Rishabha of the king's 4th year, would be expected to fall in April-May A D 1112, in Śaka-Samvat 1034 expired, and the date No 22, of the month of Simha of the king's 5th year, in July-August A D 1112, also in Śaka-Samvat 1034 expired. With the later day for the king's accession, the date No 21 would have to fall in April-May A D 1115, in Śaka-Samvat 1037 expired, and the date No 22 in July-August A.D. 1115, also in Śaka-Samvat 1037 expired.

Now, with the 18th July A D 1108 as the day of Vikrama-Chôla's accession, the two dates, for Śaka-Samvat 1034 expired, actually work out as follows —

In Śaka-Samvat 1034 expired the month of Rishabha lasted from the 24th April to the 24th May A D 1112, and during that time the 8th *tithi* of the dark half ended 19h 19m after mean sunrise of Monday, the 20th May A D 1112, when the *nakshatra* by the equal-space system was Śatabhishaj for 0h 39m after mean sunrise

In the same year the month of Simha lasted from the 27th July to the 26th August A D 1112, and during that time the 11th *tithi* of the dark half ended 21h 40m after mean sunrise of Monday, the 19th August A D 1112, when the *nakshatra* was Punarvasu (which follows immediately upon Ârdra) for 17h 44m after mean sunrise

On the other hand, with the 15th July A D 1111 as the day of the king's accession, the two dates, for Śaka-Samvat 1037 expired, would work out thus —

In Śaka-Samvat 1037 expired the month of Rishabha lasted from the 24th April to the 25th May A.D. 1115, and during that time the 8th *tithi* of the dark half ended 23h 13m after mean sunrise of Tuesday, the 18th May A D 1115, when the *nakshatra* was Śatabhishaj for 5h 55m after mean sunrise

In the same year the month of Simha lasted from the 28th July to the 27th August A D 1115, and during that time the 11th *tithi* of the dark half ended 19h 58m after mean sunrise of Tuesday, the 17th August A D 1115, when the *nakshatra* was Punarvasu the whole day.

From this it will be seen that, while the week-day of both dates comes out correctly when the king's accession is assumed to have taken place in July A D 1108, it would be wrong in both dates on the other alternative, and that in either case the *nakshatra* of the first date would be correct, and that of the second date incorrect. The two dates thus, in my opinion, prove that Vikrama-Chôla's accession cannot have taken place in July A D 1111, and they render it extremely probable that his accession really took place in July A D. 1108.

C — KULOTTUNGA-CHOLA III.

23 — Inscription in the Śvētāranyāśvara temple at Thruvenkâdu in the Tanjore district.¹

1 Svasti śrih [||*] Puyal vâyppa

2 kô=P[pa]rakêsariparman=âna Tribuvanachchakkaravattigal
 śri-Kulôttunga-Śôla[d]êvarkku y[â]ndu ettâvadu nâl Kaṅkataka-nâyarkku
 pûrvva-paksha-

3 ttu daśamīyṁ Tingat-kīlāmāyṁ perṅga A[n]i[a[t]tiṅ=ṇāl

¹ No 118 of the Government Epigraphist's collection for the year 1896.

Now everybody who will compare the results of my calculations of the date will, I feel confident, admit that the fourth *tithi* has been erroneously quoted¹ in the date instead of the fourteenth, and that the proper equivalent of the date undoubtedly is Saturday, the 4th June A.D. 1194. Since this day fell in the 16th year of the reign of Kulottunga-Chôla III, the general result now is that the king's reign commenced between the 5th June and the 8th July A.D. 1178 (both days inclusive).²

For convenience of reference the result of the examination of the 24 dates, so far sent to me by Dr. Hultzsch, may be summed up thus —

1 — Râjarâja (Nos. 1-3). His reign commenced between the 24th December A.D. 984 and the 26th September A.D. 985. His latest date (No. 3), of the 28th year of his reign, very probably corresponds to the 23rd December A.D. 1012.

2 — Râjendra-Chôla I. (Nos. 4-5). His reign commenced between the 24th October A.D. 1001 and the 23rd October A.D. 1002. His latest date (No. 5), of the 31st year of his reign, corresponds to Monday, the 23rd October A.D. 1032.

3 — Râjâdhirâja (Nos. 11-15). His reign commenced between the 15th March and the 3rd December A.D. 1018. His latest date (No. 11), of the 30th year of his reign, falls in Śaka-Samvat 970 current = A.D. 1047-48.

4 — Kulottunga-Chôla I (Nos. 6-9, and 20). His reign commenced between the 14th March and the 8th October A.D. 1070. His latest date (No. 20), of the 18th year of his reign, corresponds to Friday, the 25th January A.D. 1118.

5 — Vikrama-Chôla (Nos. 10, 21 and 22). His reign most probably commenced on the 18th July A.D. 1108. His latest date (No. 10), of the 340th day of the 5th year of his reign, most probably corresponds to Sunday, the 22nd June A.D. 1113.

6 — Kulottunga-Chôla III (Nos. 16-19, 23 and 24). His reign commenced between the 5th June and 8th July A.D. 1178. His latest date (No. 18), of the 34th year of his reign, corresponds to Monday, the 19th September A.D. 1211.

No. 38 — SANKALAPURA INSCRIPTION OF KRISHNARAYA, SAKA-SAMVAT 1435

By E. HULTZSCH, PH.D.

Sankalâpura is a village $1\frac{1}{2}$ miles east of Hosapête (Hospet) and not far from the ruins of Vijayanagara in the Bellary district. Near the wall of the temple of Âñjanêya (Hanumat) stands a slab which is said to have been brought thither from the ruins of another, neighbouring temple. The front of the slab bears at the top a seated figure of Ganapati, with the sun to his proper right and a crescent to his left. Below the figure are 41 lines of writing, which is continued on the back of the slab (ll. 42-93). The inscription is rather worn, but just legible. The alphabet is Kanarese, and the languages are Sanskrit and Kanarese. The inscription opens

¹ A fourth *tithi*, ending on the 10th day of the month of Mithuna, would be either the fourth *tithi* of the dark half of the *amânta* Jyeshtha or the fourth *tithi* of the bright half of Âshâdha, it is easy to prove that the *nakshatra* could not possibly be Mûla on either of these two *tithis*. On the other hand, to judge from numerous calendars at my disposal, Mûla ordinarily goes together with Âshâdha and 14, and it commences on the day of Jyeshtha sudi 14, when one of the months that precede Âshâdha is intercalary. In Saka Samvat 1116 expired there was such an intercalary month (Chaitra), and one therefore would *a priori* expect the *nakshatras* on Jyeshtha sudi 14 (= the 4th June A.D. 1194) to be Jyeshtha and Mûla, which they actually were.

Or, more accurately, between the 11th day of the month of Mithuna (corresponding to the 5th June) and the 13th day of the month of Karkâṭaka (corresponding to the 9th July) of Śaka Samvat 1100.

with the Sanskrit words *śrī-Kōṭa-Vināyakāya namaḥ*, 'obeisance to the holy Kōṭa-Vināyaka' (l 1), and 18 Sanskrit verses, which are identical with verses 1-6, 9, 13, 14, 19, 20, 23-29 of an inscription of Krishnarāya at Hampe¹. The subsequent passage in Sanskrit prose (ll 52-72) is practically identical, as far as line 66, with the corresponding portion of the same Hampe inscription. Then follow two Sanskrit verses (19 and 20), a passage in Kanarese prose (ll 76-86), three imprecatory Sanskrit verses (21-23), and a few auspicious words in Sanskrit prose (l 92 f).

As the whole of the historical portion of the Sankalāpura inscription is contained in the Hampe inscription, it is unnecessary to publish the text of the first 62 lines. The inscription records that Krishnarāya of Vijayanagara (A D 1510-1529)² granted the village of Sankalāpura, where the slab still exists, to a temple of Ganapati, which was called Kōṭa-Vināyaka (ll 1, 69, 78 and 92, or Kōṭa-Gajavakra, l 75), i.e. 'the Vināyaka in the Fort,'³ and which was situated "on the eastern side of the Dēvēri road in Vijayanagara" (l 66 f). In honour of the temple, Sankalāpura received the surname Kōṭa-Vināyakapura (l 70, also Vināyakapura, l 80 f, or Kōṭa-Viṅhṇēśapura, l 74). The village was situated on the west of Angulika, on the north of Jambunātha, on the east of Nāgalāpuri, and on the south of Kāranūru (v 19). On the *Hospet Taluk Map*, I find the southern boundary of Sankalāpura, Jambunāthana-halli, which corresponds to the Jambunātha of the inscription. The site of the western boundary, Nāgalāpuri, is now occupied by the town of Hosapēte. The northern boundary, Kāranūru, may be connected with the modern Kārganūru, which is however on the east of Sankalāpura. The eastern boundary, Angulika, is the modern Ingaliṅgi, east of Kārganūru.

The date of the grant was Tuesday, the 6th *tithi* of the dark fortnight of the *niya* Bhādrapada in the Śālivāhana-Śaka year 1435 (expired), the Śrīmukhi-samvatsara (l 76 f). According to Sewell and Dikshit's *Indian Calendar*, the corresponding European date is Tuesday, the 20th September A D 1513. Line 77 further states that the *tithi* was the Kapilā-shashthi.⁴ Professor Kielhorn found by conjecture the correct reading of this word which I had been unable to make out on the impressions, and favoured me with the following remarks — "Bhādrapada badī 6 is called Kapilā shashthi when joined with Tuesday, Vyatipatayōga, and Rohini-nakshatra, and is particularly auspicious when the sun is besides in Hasta. On Tuesday, the 20th September 1513, the 6th *tithi* of the dark half ended at 17h 38m. At sunrise the *nakshatra* was Rohini and the *yōga* Vyatipāta, which ended at 1h 58m and at 11h 37m respectively. As the longitude of the sun was 169° 46', the sun was also in Hasta (160°—173° 20')".

Besides, some land was given to a certain [Sô]vārya, the son of Mēlarsa of Chandragiri (l 82 ff). Chandragiri is a well-known place in the North Arcot district, which, in the time of the Vijayanagara kings, was the head-quarters of a district named Chandragiri-rājya.⁵

TEXT⁶

63	dhamnyēna	Nāgāmbikā-Nruhari-nrupa-namdanēna ⁷	nikhila-hru- ⁸
64	day-ānamdanēna	samara-mukha-vijayēna	viṣām
65	Vijayana[ga]rē	śimhvāsanaṁ=ārumhya ⁹	śā[sa]ta sakalam bhu-
66	vam	bhuja-vijita-sāmparāyēna	¹⁰ Krushnarāyēna Vijaya-
67	nagari-Dēvēri-vidhikā- ¹¹ prāg-dēśa-nivāsāya		sakala-maṅgal-āva-

¹ *Ep Ind* Vol I p 361 ff² Above, page 3³ *Kōṭa* represents the Kanarese *kōṭa*, 'a fort'⁴ See Viśvanātha's *Vratarāja* in Dr Aufrecht's *Oxford Catalogue*, p 284b⁵ See above, Vol III p 119 f⁶ From three inked stampages⁷ Read -*hri*²⁸ Read *śimhvāsanaṁ=arumhya*⁹ Read -*cthikā*-¹⁰ Read -*Nruhari nrupa*¹¹ Read *Krushna*^o

- 68 sâya bhuvana-vighna-nivârana-sâ[va]dhânâya śrī-
 69 Kôta-Vinâyak-âbhidhânâya Samkalâpur=iti pra-
 70 siddha - Kôta - Vinâyakapura - pratina m a k a - grâma ś = c h a t u -
 71 [s*]-sîm-âbhirâmô [da]ttô vitt-ôpakârinâ Ravitanay-â-
 72 nukârinâ || Pûschâd-bhâgô=mgulikasaya (I) Jambbunâthasaya
 73 oh=ottarê | prâg-dê[s]ô Nâgalâpuryâh Kâranûrô[s]-tu dakshi-
 74 nê | [19*] Madhyê śrī Kôta-Vighnêśapur-âkhyam Samkalâpuram [I*]
 75 śrī-Kôta-Gajavaktrâya [p]iâdâ[ch*]=[chh]rī-Krushna-bhûpatih¹ || [20*] Svasti
 śrī [I*]
 76 Jay-âbhyudaya-[Śâl]ivâhana-Śaka-varushamgalu 1435nôya
 77 Śrīmukhi-samvatsara n[1]ja-Bhâdrapada ba 6 Mamgalavâra Ka[pi]l[â*]-shashti-
 pumnya-
 78 kâladalâ² śrī Kr[u]shtharâya-Mahârâyaru śrī-Kôta-Vinây[ka]-dêva-³
 79 rike⁴ pû[e]-punaskâra-naivêdya amga[ra]mgavai[bha]va-rath[ôt]sa[vam]galu
 80 sâmgav=âgī nadaya⁵ bêk=âgī Samkalâpurakke [p]ratinâ[mav]=âda Vinâ-
 81 yakapurav=emba grâmavanû trivâchâ dhâre[ya*]n=eradu kottaru [I*] Y⁶ dha[rma]-
 82 u â-chamdr-âikka-sthâiy=âgī⁷ nadayal=u[1*][ladu] [I*] Y⁸ grâma[va]n=ûr=[â]gi-
 83 si ho[s]t=âgī kera⁹ kattis[tu]¹⁰ Chamdragiri-Mêlarsa[ra]ma[ga] [Sô]vâryarige
 84 dasavamdav=âgī kotta gadda¹¹ kha 10 [I*] Ivê âth[â]ia[da]lû¹² hattu
 [kha]m[d]u-
 85 ga gaddeyanû¹³ â-chamdr-ârkam sthâiy=â[g]i nim[nda]¹⁴ putra-pautra-pâram-
 86 pariyav=â[g]i dâna-âdhikra[ya]-yôgyav=âgī¹⁵ nadaya[l=u][1*][ladu] | Sva-dattâ-
 87 [d*]=dvigunam pumnyam para-datt-â[n]npâlanam | para-datt-âpa-
 88 hârêna sva dattam nihpalam¹⁶ bhavêt || [21*] Dâna-pâlanayô[r]=ma-
 89 dhyê dâna[ch*]=chhrêyô=[nu]pâlanam | dânat=svarga[m=a]vâpnô[t]i¹⁷ pâ-
 90 lanâ[d=a]chyutam [pa]dam || [22*] Sva-dattâm para-[da]ttâm=v[vâ] yô ha-
 91 rêta vasumdharam |¹⁸ shashthir=varusha-sahasrânî vissthâ-
 92 yâm jâyatê kri[m]i h || [23*] Śrī-Kôta-Vinâyakâ-
 93 ya namah [I*] Śubham=a[st]u | Śrī śrī śrī [II*]

TRANSLATION.

(Line 63) The fortunate one, the son of Nâgâmbikâ and of king Nrihari; who delighted all hearts, who was victorious at the head of battles, who conquered (*all*) quarters, who, having ascended the throne at Vijayanagara, was ruling the whole earth, who won battles by (*the strength of his*) arm, Krishnarâya, who benefitted (*others*) with (*his*) wealth like (Karna) the son of the Sun,¹⁸—gave, together with¹⁹ (*its*) four boundaries, a village which was known as Sankalâpuri and which was surnamed Kôta-Vinâyakapura, to (*the god*) whose name is the holy Kôta-Vinâyaka, who is assiduous in removing (*all*) obstacles in the world, who is an abode of all good luck, (*and*) who resides on the eastern side of the Dêvêri road (*vîthikâ*) in Vijayanagari.

(Verses 19 and 20) The glorious king Krishna gaveto the holy Kôta-Gajavaktra (*the village of*) Sankalâpura, surnamed the holy Kôta-Vighnêśapura, (*which was situated*) in the

¹ Read -*Krishna*.⁴ Read *°rige*.⁷ Read *nadegal=*.¹⁰ Read *kattisiddu* (?)¹³ Read *gaddeyu*.¹⁶ Read *nishphalam*.¹⁸ Compare the *biruda* Pûshaja-darpa hrid ambati śaundâ, above, Vol III, p 148¹⁹ Literally, 'adorned by'² Read *Krishna°*.⁵ Read *nadeya*.⁸ Read *t*.¹¹ Read *gadde*.¹⁴ Read *mindu*.¹⁷ Read *shashthir varsha*.³ Read -*Vinâyaka*-⁶ Read *t dharmaru*.⁹ Read *kera*.¹² Read *idê ddhâradalâ*.¹⁵ Read *nadegal=*.

middle (of the following boundaries),— on the western side of Angulika, on the north of Jambunātha, on the eastern side of Nāgalāpuri, and on the south of Kāranūru.

(L 75) Hail! Prosperity! In the year 1435 of the victorious and prosperous Śālivāhana-Śaka, the Śrīmukhi-samvatsara, the 6th (tithi) of the dark (fortnight) of nīya Bhādrapada, Tuesday, at the auspicious time of the Kapilā-shashthī,— the glorious Krishnarāya-Mahārāya, having poured out water with three-fold repetition of the words ("not mine!"),¹ gave the village called Vināyakapura, which was a surname of Sankalāpura, to the holy god Kōta-Vināyaka, in order that the worship, repairs, offerings, all enjoyments,² and car festivals might be fully provided (to the temple)

(L 81) This charity shall continue as long as the moon and the sun exist

(L 82) This village having been converted into a town, and a tank having been newly constructed, 10 kha[ndugas] of wet land (gadde) were given as free land (dasavanda) to [So]vārya, the son of Melarsa of Chandragiri.

(L 84) On the authority of this, (these) ten kha[ndugas] of wet land shall continue as long as the moon and the sun exist, (shall belong to) the succession of the sons and grandsons (of the donee), (and shall be) liable to be given away or to be sold (by the owner)

[Verses 21-23 contain the usual imprecations]

(L 92) Obeisance to the holy Kōta-Vināyaka! Let there be prosperity! Hail! Hail! Hail!

No 39 — VILAPAKA GRANT OF VENKATA I

SAKA-SAMVAT 1523

By E HULTZSCH, PR D

The subjoined text of this copper-plate inscription is based on Sir Walter Elliot's ink-impressions, one set of which I owe to Dr Burgess and another to Dr Fleet. A rough facsimile of the plates has been already published in Vol II of the *Indian Antiquary*, with a short note by Dr Burnell (l c p 371). I now edit the inscription with a two-fold purpose, viz (1) to substantiate a previous remark³ on Dr Burnell's genealogical table of the third Vijayanagara dynasty,⁴ and (2) to settle the date of the well-known South-Indian author Appayadikashita

The first, second, fourth, sixth and eighth pages of the impressions show at the top the Telugu numerals 1, 2, 3, 4 and 5, respectively. Hence it may be concluded that the original, which is said to be still preserved in Velāppākkam, consists of five copper-plates, of which the first and last bear writing only on the inner side, and the three middle ones on both sides. The whole is in a state of very good preservation. The alphabet is Nandināgarī, with the exception of the last line which is written in large Telugu characters. Among orthographical peculiarities it may be noted that *ry* is represented by *rry* in *turryē* (line 13), *Tātayārryēna* (l. 62) and *varryasya* (l. 144), and by *rr* in *turrō* (l. 8) and *saurrēna* (l. 26).

The inscription consists of 71 Sanskrit verses, and of a few words in Sanskrit prose at the beginning and end. Of peculiar Sanskrit words the following deserve to be mentioned *anīmēśh-ānōkaha* (l. 79) = *sura-druma*, *Saly-dri* (l. 91) = *Yudhishthira*, and *amhita* (l. 98 f) =

¹ See *Ep Ind* Vol I p 401, note 40

² *Ind Ant* Vol XIII p 127, note 17

³ See *South Indian Inscriptions*, Vol. I. p 70, note 5

⁴ *South Indian Palaeography*, second edition, p. 55, note

amhati, 'a gift.'¹ Among the *birudas* of Venkata I occur a number of Kanarese words. As most of these have been already noted by the editors of similar inscriptions, I would only draw attention to *dhaṭṭa* (l 90) = *daṭṭu*, 'a crowd, an army,' and *disāpaṭṭa* (l 95) = *disāpaṭa*, 'causing (his enemies) to be scattered in all directions'² *Ohaurāsi* (l 77) is the Hindūstānī *chaurāsī*, 'eighty-four,' and *sāmul* (l 81) is perhaps the Arabic *shāmīl*, 'a confederate'. The names of the village granted, of its boundaries, and of the divisions to which it belonged are Tamil *Āravīṭi* (ll 17 and 83), *Kandanavōḷi* (l 28), *Nellaṭūri* (l 137) and *Vēlūri* (l 138) are Telugu genitives of *Āravīdu*,³ *Kandanavōḷu*,⁴ etc.

The description of the ancestors of Venkata I agrees with the corresponding passages in the three published copper-plate inscriptions of the third Vijayanagara dynasty—*viz* the Kūmyūr and Koṇḍyāta grants of Venkata II and the Kallakurūṣi grant of Ranga VI⁵—as far as the reign of Tirumala I. Of his four sons⁶ the Vilāpāka grant mentions only Ranga II. and Venkata I who were the sons of Vengalāmbā (vv 20 and 22). Venkata I possessed five wives whose names are given in verse 24. The next verse (25) runs—“Forcibly deprived of troops of horses and elephants, weapons, parasols, etc at the head of a battle by the excellent soldiers of the army of this powerful (king),—the son of Malikibharāma, Mahamandaśāhu, reaches (his) house in despair (and) reduced (*manda*) in lustre (*maha*), and thus daily makes (his) name significant.” The Arabic and Persian originals of the two names Malikibharāma and Mahamandaśāhu are Malik Ibrāhīm and Muḥammad Shāh. Both of them were kings of Golkonda. Muḥammad Shāh, the son of Ibrāhīm Shāh, reigned from A.D. 1581-1611 and “kept up constant warfare with the princes of Vijayanagara.”

Venkata I claims to have ruled over the country of Karpāta (l 107). He also bore the title *Uṛigōla-suratrāna* (l 86), 'the Sultān of Orangal (?)'.⁷ His surnames *Ohālikka-chakravartin* (l 92 f), *Kalyānapur-ādhipa* (l 91 f) and *Vēnga-Trābhuvanīmalla* (l 85) are reminiscences of the Western and Eastern Chālukyas. He even boasts to have had as vassals the Rattas and Magadhas (l. 91), the Kāmbhōja, Bhōja, Kālinga and Karahāta kings (l 104), and to have defeated the king of Oddiya (l 95), *i.e.* Orissa.

The date of the present grant (v 41 f.) was the twelfth *tithi* of the bright fortnight of the month Vasiśākhā in the Śaka year reckoned by the powers, the eyes, the arrows and the moon (*i.e.* 1523), which was the cyclic year *Plava* (*i.e.* A.D. 1801-2). The grant was made in the presence of the god Venkatēśa (v 42), *i.e.* at Tirupam⁸ in the Ohandragiri tālnka of the North Arcot district. The donee was Tiruvengalanāthārya (v 48), the son of Anantabhatta of Urputūr and grandson of Sūryadēvāryabhatta (v 47). He was conversant with the eighteen *Purāṇas* (vv 45 and 48) and belonged to the Śrīvatsa *gōtra*, the *Āpastamba-sūtra* and the *Yajuh-sākhā* (v 43).

The object of the grant was the village of Vilāpāka, surnamed *Jvaraharlingasamudra* (v 52), which belonged to the Padavīdu-mahārājya, the Paluvūr-kōttaka, the Arugunna-

¹ Above, Vol III p 148, and Vol IV p 2

² See Mr Kittel's *Kannada-English Dictionary*, p 790

³ Mr K Venkatakrishnayya, Clerk of the Madras Law College, informs me that the *Madras Manual of Administration*, Vol III p 765, mentions a place named Aravēdu, 16 miles W S W from Bāyachōṭi in the Cuddapah district

⁴ This is the Telugu original of the Anglo Indian name 'Kurnool' compare the *Manual of the Kurnool District*, p 1

⁵ See above, Vol III p 237

⁶ Nos 11-14 of the Table facing p 238 of Vol III above

⁷ See Mr Sewall's *Lists of Antiquities*, Vol II p 167 f. Sapāda or Sapata, the opponent of Rāma I (see above, Vol III p 238), has been ingeniously identified by Mr K Venkatakrishnayya, Clerk of the Madras Law College, with Yūsuf Ādil Shāh of Bijāpur (A.D. 1489-1511)

⁸ Compare above, Vol III p. 83, note 2.

⁹ The same locality is referred to by the names *Vṛishasāila* and *Venkatādri* in verse 26

Parandrami-simā, the Perin-Timiri-nādu, and the Kalavē-pattu (v. 48 f.), and which was situated on the east of Arugunna, on the south of Kūrapādi, on the west of Chātūr and [Sa]travādi, and on the north of Timiri (v 50 f.) Most of these names are found on the *Madras Survey Map* of the Arcot taluka Vilāpaka is Velāppākkam (No 15 on the map) Its surname Jvaraharlingasamudra has to be dissolved into (a) *Jvarahara*, a surname of Śiva,¹ (b) *linga*, the emblem of Śiva, and (c) *samudra*, a common ending of village names² The western boundary of Vilāpāka, Arugunna, is Arinkunṇam (No 28 on the map), the northern boundary, Kūrapādi, is Kūrāmbādi³ (No 16), the eastern boundaries, Chātūr and [Sa]travādi, are Śāttūr (No 14) and probably Śātturavādi, which is mentioned as a hamlet of Velāppākkam in the printed *List of Villages and Hamlets in the Arcot Taluk*, and the southern boundary, Timiri, still bears the same name (No 35 on the map) and is the seat of a post office at a distance of 5½ miles south of Arcot The territorial divisions to which Vilāpāka belonged, can also be identified Kalavē-pattu is named after Kalavai (No 96 on the map) Perin-Timiri-nādu owes its name to Timiri and is mentioned as Perin-Timiri-nādu in other inscriptions⁴ Arugunna-Parandrami-simā⁵ is derived from Arinkunṇam, the western boundary of Vilāpāka, and from Baradarāmi (No 71 on the map) Paluvūr-kōttaka is the same as Paduvūr-kōttam, on the extent of which see above, pp 138 and 180 Padavidu-mahārājya is a well-known division of the Vijayanagara kingdom⁶

The grant was made by Venkata I at the request of a subordinate prince, as stated in verses 57-61 — "With a libation of water (poured) over gold, the glorious king Vira-Venkatapati-Mahārāja joyfully granted (the village), sanctioning the request of the glorious prince Linga, who was the renowned son of prince Bomma of Vēlūru; who was the victorious grandson of prince Virappa-Nāyaka, who was ever devoted (?) to the shrine of Vira at Śrī-Nellatūru,⁷ who resembled the sun (in conferring) prosperity on the lotus group—the hearts of scholars, who terrified the mind of prince Ballalarāja, who was engaged in establishing *Mahādēvas* (10 *lingas* of Śiva) and *Mahidētas* (i.e. Brāhmanas), who was the foremost of those who assert the priority of Śiva, whose pride were the works (relating to) Śiva, who was full of splendour, (and) who, as the moon from the ocean, (rose) from the renowned Anukūla *gōtra*" Linga's father Vēlūru-Bomma, i.e. Bomma of Vēlūru, is identical with Śiṅga-Bommu-Nāyaka of Vēlūr, whose inscriptions are dated in Śaka-Samvat 1471 and 1488,⁸ and with Chinna-Bomma, the son of China-Vira, father of Lingama-Nāyaka and patron of Appayadikshita.⁹ A comparison of verses 57-61 of the Vilāpāka grant with the colophons of Appayadikshita's *Sivādityamanidīpikā*¹⁰ shows that Linga or Lingama-Nāyaka inherited his *birudas* from his father Bomma. As we know now that Appayadikshita lived at the court of Śiṅga-Bommu-Nāyaka of Vēlūr, who was a subordinate of the Vijayanagara king Tirumala I,¹¹ and that Bomma's son, Linga, was a contemporary of Venkata I in Śaka-Samvat 1523, it follows that the Venkatapati with whose support Appayadikshita composed the *Kuvalayananda*,¹² must be Venkata I. of Vijayanagara

¹ *South-Indian Inscriptions*, Vol I p 60

² Above, Vol III p 225, note 5, and Vol IV p 223, note 4

³ See above, p 138

⁴ See above, p 138 and note 7

⁵ Compare *Parandrami pattu* in the *Koṇḍyāta* grant, *Ind Ant* Vol XIII p 132 The village of Koṇḍyāta is found as Koṇḍyāttam near Pattu (No 91) on the *Gudiyātam Taluk Map* As required by the description given in the grant, the western boundary of the village is Gūdanagaram (No 99), the northern boundary, the Kaṇḍiyanadī; the eastern boundary, Chittātūru (No 92), and the southern boundary, Veṭṭuvānam (No 61 on the *Vellore Taluk Map*).

⁶ See above, Vol III p 149 and note 8

⁷ Compare *Nellūri-Vira kshātraka-malla* in my *Second Report on Sanskrit MSS* p. 100

⁸ *South-Indian Inscriptions*, Vol I p 69 f and p 84.

⁹ See my *Second Report on Sanskrit MSS* p. xii.

¹⁰ See the extracts on p. 100 of the same Report.

¹¹ *South-Indian Inscriptions*, Vol I p 69.

¹² Dr Aufrecht's *Oxford Catalogue*, p 213a.

Verses 62 and 63 state that the donee, Vengalabhatta, assigned one share of the village to the writer, Rāmaya, and to the engraver (*śilpīn*), Kāmaya,¹ to meet the cost of the writing materials

TEXT.²

First Plate

- 1 श्रीविकटेशाय नमः । यस्य संपर्कपुंस्त्वेन नारी-
2 रत्नमभूत्त्रिला^३ । यदुपास्यं सुमनसा तद्वस्तुद्वयमा-
3 श्रये । [१*] यस्य द्विरदवक्ताद्याः पारिषदाः परशत । विघ्नं नि-
4 घ्नति भजतां विष्वक्सेनं [त]माश्रये । [२*] जयति चीरजल[घे]-
5 र्जातं सव्येक्षणं हरेः । आलंवनं चकोराणाममरायुष्क-
6 र महः । [३*] पौत्रस्तस्य पुरुरवा बुधसुतस्तस्या[यु]रस्यात्म-
7 जस्रंजज्ञे नहुषो ययातिरभवत्पञ्चाश^४ पूरुस्ततः । तद्वं-
8 से^५ भरतो बभूव नृपतिस्तत्स्रंततो शंतनुः^६ (I) तत्सुरो विजयोभि-
9 मन्धुर्[द]भूत्तस्मात्परीक्षिततः । [४*] नदस्तस्याष्टमोभूत्सम-
10 जनि नवमस्तस्य 'राज्ञश्चक्रिक्छापस्तत्सप्तम[ः*] श्रीपतिर-
11 चि[र]भवद्राजपूर्वो नरेन्द्रः । तस्यासीद्विज्जल्लेदो दशम इ-
12 द नृपो वीरहेमाकिरायस्तार्तिर्दिको^७ सुरारौ कृतन-
13 तिरुदभूत्तस्य मायापुरीशः । [५*] ^८तत्तुर्येजनि तातपिंश्रमम-
14 ह्रीपालो निजालोकनवस्तामित्रगणस्ततोजनि हरन् दु-
15 र्याणि^{१०} सप्ताहितात् । अन्दैकेन^{११} स सोमिदेवनृपतिस्तस्यैव
16 जज्ञे सुतो वीरो राघवदेवराडिति ततः[*] श्रीपिंश्रमोभूत्-^{१२}
17 पः । [६*] आ[र]वीटिनगरीविभोरभूदस्य बुक्कधरणीपतिस्तुतः [I]
18 येन ^{१३}साकुवनृशिश्नराज्यमप्यधमानमहसा स्थिरीकृ-
19 तं । [७*] स्वःकामिनी[*] स्वतनुकातिभिराक्षिपंतीं बुक्कावनी-
20 पतिलको बुधकल्पशाखी । क[ल्या]णिनीं कमलनाभ इ-
21 वाञ्छिकन्यां ^{१४}बलाविकामुदवहृद्भुमान्यसोला^{१५} [II ८*] सुते-
22 व कलशाबुधेश्वरभिक्काशुग माधवात्मभारमिव

¹ Regarding these two persons see above, Vol. III, p. 237.

² From Sir Walter Elliot's ink impressions.

* Read °वत्तव्याश.

7 Read सत्यं

19 Read दगांषि.

१३ Read गृहिङ्.

• Read तबसे

⁸ Read 'सर्वार्थयोगो

11 Read अडेकेन

14 Read पञ्चाङ्गिका^०

' Read 'भूषिता

• Read मतद्वस्तुतयर्था

१ Read वनयो

13 Read 'भूतप'

16 Read 'शौचाम्'

Second Plate, First Side

- 23 शकराकुलमहीभृतः कन्यका । जयतमसर-
 24 प्रभोरपि शचीव बुक्काधिपाशृत¹ (i) जगति वल्लमाल-
 25 भत रामराज सुत । [८*] सहस्रैस्सप्तत्या सहितमपि य[:*] सि-
 26 धुजनुपा सपादस्थानीक समिति² भुजश्रीरेण³ महत्त[त]ा [१*]
 27 विजित्यादत्तेस्मादवनिगिरिदुर्गं विभुतया विधूतेद्रः कास-
 28 षोडयमपि विद्राव्य सहसा । [१०*] कदनवोलिदुर्गमुरु कदळद-
 29 भुदयो बाहुवलेन यो बहुतरेण विजित्य हरेः । सन्निहित-
 30 स्य तत्र चरणवुषु भक्ततया ज्ञातिभिरर्पितं सुधयति स्म
 31 निषेव्य विष । [११*] श्रीरामराजचित्तिपस्य तस्य चितामणेरथि-
 32 कदवकाना । लक्ष्मीरिवाभोरुहलोचनस्य लङ्काविकामुष्य
 33 महिष्यलासीत् । [१२*] तस्याधिकैस्समभवस्तनस्तपोभि[*]⁴ श्रीरग-
 34 राजनृपति[:*] शशिवशदीपः । आसन् समुल्लसति धामनि
 35 यस्य चित्र नेत्राणि वैरिसुदृशा च निरजनानी⁵ । [१३*] सती ति-
 36 रुमलाविका चरितलीलयाख्यतौप्रयामपि तितित्तया
 37 वसुमतीयशो रुदती । हिमा[शु]रिव रोहिणीं हृदयहारि-
 38 णीं सद्गुणैरमोदत सधर्मिणी[म]यमवाप्य वीराग्रणी । [१४*]
 39 रचितनयविचार रामराज च धीर वरतिरुमलराय
 40 वेंकटाद्रिचितीय । अजनयत स 'येतानानुपूर्व्या कुमारा-
 41 निह तिरुमलदेव्यामेव राजा महौजा⁷ । [१५*] सकलभुवनकट-
 42 कानरातीन् समिति निहत्य स रामराजवीरः । भरत-
 43 मनुभगीरथादिराजप्रथितयथाः प्रशशास चक्रमुव्या⁸ । [१६*]

Second Plate, Second Side.

- 44 [व्य]राजत श्रीवरवेंकटाद्रिराज[:*] चित्तौ लक्षणचारु-
 45 [मू]र्ति⁹ । 'जाघो[प]दूरीकृतमेघनादः कुर्वन् सुमित्राशय-
 46 हर्षपीप । [१७*] त्रिषु श्रीरगक्ष्मापरिभृडकुमारेष्वधिरण¹⁰ वि-
 47 जित्यारिक्छापान्¹¹ तिरुमलमहारायनृपतिः । महौजा[:*]
 48 साम्राज्ये सुमतिरभिषिक्तो निरुपमे प्रशास्तुवी¹² सर्वामपि

¹ Read °पाशृत⁴ Read °भवत्तनयस्तपोभि

Read महीजा.

¹⁶ Read परिवृढ² Read समिति.⁵ Read °नानि⁸ Read °सुव्या¹¹ Read °पाक्षिर°³ Read श्रीरेण⁶ Read एता°⁹ Read ज्या¹² Read प्रशास्तुर्वी

- 49 तिसृषु¹ मूर्तिष्विव हरिः । [१८*] 'यशस्विनामयसरसा² यस्य पट्टा-
 50 भिषेके सति पार्थिवेन्दोः । दानांबुपूरैरभिषिच्यमाना देवी-
 51 पद भूमिरिय दधाति । [१९*] अनंतरं तत्तनय[:*] प्रती[त]यका-
 52 स्ति हस्तापजितद्युशाखी । श्रीवेङ्गळावाचिरपुंखरासि[:*]³ श्री-
 53 रगराय[:*] यत्तभागधेयः । [२०*] यथाविधि 'महोसुरात्तमल-
 54 ताभिषेकोत्सवे 'यदीयकरवारिदे कनकवृष्टिदे सर्व-
 55 तः । यशोमयतरंगिणी दशदिगतरे जुंभते सता प्र-
 56 शमितोभवत्कृपणतो रुढावानलः । [२१*] विद्व[त्*]त्राणपराय-
 57 णस्तदनुज[:*] श्रीवेङ्गळावापुरापुण्योत्कर्षफलोदय-
 58 स्तिरुमलय्रीदेवरायात्मभूः । सतानदृरिव⁴ स्तितस्तु-
 59 रगिरौ सांम्राज्यशिहासने⁵ (i) सर्वा शक्ति नयेन
 60 वेकटपतिश्रीदेवराय[:*] क्षमां । [२२*] यथा रघु[कु*]लोद्द-
 61 ह[:*] स्वयमरुधतोजानिना स्वगोत्रगुरुणा सुधी-
 62 तिलकतातयार्येण यः । यथाविधि यशस्विना⁶
 63 विरचिताभिषेक[:*] क्षण[र*]द्विभिय यवनाशरान्

Third Plate, First Side.

- 64 विजयते प्रशासन्महो[म्*] । [२३*] श्रीवेकटावा व-
 65 रराघवावा (i) पेदोपमावापि च कृष्णमावा [।*]
 66 कोण्डाविका देव्य इमा भजते शक्तिचन्द्रनी-¹⁰
 67 त्तिदया यथा¹¹ इय । [२४*] यस्यातिप्रथितौजसो र-
 68 णसुखे सेनाभटैरुद्धटैस्त्राटोपाहृतसैधव-
 69 [द्वि]पघटाशस्तातपचादिमः । निर्विषो मलि-
 70 कीभरा[म]तनुभूत्सप्रा[प्य*]¹² गेह [म]हैर्मदस्सन्
 71 महमदशाहुरयते ¹³शार्याभिधा[म]न्वह । [२५*]
 72 ¹⁴यस्मिन्नंगधनिर्विशेषमखिलासुर्वी भुजे
 73 विभ्रति प्रीताः पद्मगमडलाधिपकुलक्षी- -
 74 शीभृतो निर्भराः । यस्मै भूवलयेकदूर्वहक-¹⁵

¹ Read तिसृषु

² Read यशस्विना⁰

³ Read 'सरसा

⁴ Read र'गि'.

⁵ Read महोसुरीत्तम

⁶ Read यदीय

⁷ Read 'द्ररिव स्थित .

⁸ Read सिहासने

⁹ Read यशस्विना

¹⁰ Read चयौ.

¹¹ Read यथेमम्

¹² Read 'भू स'.

¹³ Read साक्षां⁰.

¹⁴ Read यस्मिन्नङ्गद⁰.

¹⁵ Read धूर्वह.

- 75 लामाशसमानास्त्रदा सेवते वृषशङ्कता-¹
 76 मधिगता[*] श्रीवेंक[ट]ाद्रीश्वर । [२६*] वाराशिगाभी-
 77 यंविशेषधुर्यंश्चौराशिदुर्गेकविभा[ळ]वर्यः² । प-
 78 राष्ट्रिदियायमनःप्रकामभयकरः ³शार्डध[र]।-
 79 तरग. । [२७*] हतरिपुरनिमेषानोकहो याचकाना
 80 होसविरुदरगडो रायराहुत्तमिड' । महि-
 81 तचरितधन्यो मंनियान् सामुलादि- (i) प्रकटि-
 82 तविरुदश्री. पाटितारातिलोक । [२८*] सार[वी]र-
 83 रमया समुत्तसन्⁴ आरवोटिपुरहारना-

Third Plate, Second Side

- 84 यक । कुडलीश्वरमहाभुज[*] अयन् मडली-
 85 कधरणीवराहता । [२९*] वेंगत्रिभुवनीमल्ल[*] स-
 86 ख्यचित्तिकलार्जुनः । उरिगोलसुरत्राणो हरिगो-
 87 चरमानसः । [३०*] राज्ञा वरो रणमुखरामभद्र इति
 88 श्रुतः⁵ । वर्नितभिरुदो⁶ नानावर्नश्रीमडलीकग[ड]
 89 इति ।⁷ [३१*] आत्रेयगोत्रजानामग्रसरो भूभुजासु-
 90 दारयशाः । अतिविरुदतुरगधट्टो मतिगुररा-
 91 रद्वमगधमान्यपदः । [३२*] शब्दारिनीतिशाली क-
 92 ल्याणपुराधिपः कलाचतुरः । चाळिकचक्रव-
 93 तीं माणिक[म]हाकिरीटमहनीयः । [३३*] एविरुदरा-
 94 यराहुत[वि]स्यैकभुजंगविरुदभरितश्रीः⁸ । रम्य-
 95 तरकीर्ति⁹ ओडिड्यरायदिशापट्टविरुद[घो]षेण । [३४*]
 96 ¹⁰ओषधिपत्युपमाद्वतगडस्तो[ष*]णरूपजितासम-
 97 काडः । ¹¹भाषगेतप्यवरायरगड. पोषणनिर्भर-
 98 भूनवखडः । [३५*] राजाधिराजविरुदो राजराजसम[रि]-
 99 ¹²[हि]तिः । मूराराय[र]गडाको मेरुलघियशोभरः [।] [३६*]
 100 परदारेषु विमुखः (i) पररायभयकर । शिष्ट-
 101 सरक्षणपरो दुष्टशार्दूलमर्दनः । अरीभगड-

¹ Read शैवता°.

² Read श्रीराशि°.

³ Read शार्ड°.

⁴ Read °सन्नार°

⁵ Read श्रुत°

⁶ Read वर्णितविरुदो नानावर्ण°.

This verse consists of half a *śloka* and half an *ārya*

⁸ Read वैश्वैक

Read °कीर्तिरीडिड्य°

¹⁰ Read °नायित

¹¹ Read भाषगे

- 102 मेरुडो हरिमक्तिसुधा[नि]धिः । [३७*] इत्यादिविरुदै[र्व]-
 103 दितत्या नित्यमभिष्टुतः । जय जीवेति वादिन्या

Fourth Plate, First Side

- 104 जनितांजलिबंधया । [३८*] कामोजभोजकाङ्गिकरहाटादि-
 105 पार्थिवैः । प्रतीहारपद प्राप्तेः प्रस्तुतस्तुतिघोषण । [३९*] सोय नी-
 106 तिजितादिभूपतितति[*] सुत्रामशाखी सुधीसार्यानां भुजतेज-
 107 सा स्ववश्यन् 'कर्णाटसिंहासन । आ सेतोरपि चाहिमा[द्रि] वि-
 108 मतान् सहृदय' शासनसुदा (i) सर्वोर्वी प्रचकास्ति वेकटपति-
 109 श्रीदेवरायाग्रणीः । [४०*] शक्तिनेत्रकळवेदुगणिते शकवत्सरे ।
 110 [प्ल]वसवत्सरे पुण्ये माशि' वैशाखनामनि । [४१*] पक्षे [व]-
 111 ऋक्षे पुण्यर्क्षे पुण्याया 'द्वादसीतियो । श्रीवेकटेशपा-
 112 दाजसनिधौ श्रेयसा निधौ । [४२*] 'श्रीमत्श्रीवस्[स्व]गोत्रा-
 113 य वरापस्तवसूचिणे । यशस्विने यजुशाखाध्यायिनेभी-
 114 ष्टदाइने^१ । [४३*] यजनादिमपट्कर्मभजनात्पावनात्मने । नि-
 115 त्यनैमित्तिकाचारनिर्मलस्वांतवृत्तये । [४४*] मृष्टान्नदानस-
 116 'तुष्टशिश्टाचारद्विजन्मने । अष्टादशपुराणार्थद्वष्टाश-
 117 यसरोरुहे । [४५*] अवताराय वा[ल्मी]किरशाय च बृहस्प-^२
 118 ते[*] । राजन्यास्थानरत्नाय रक्षिताशेषवधवे । [४६*] सूर्यदेवा-
 119 [र्य]भट्टस्य पौत्रायामित[तेजसे]^३ । उर्पुटूरनतभट्टपुत्रा-
 120 ^४व्यातियशस्विने । [४७*] तिरुवेगळुनाथार्यपौराणीकविप-^५
 121 स्थिते । पडवीडुमहाराज्ये पळुवूकोट्टके स्थित । [४८*] [अ]रग-^६
 122 [न्नपरं]दागिसीमालक्ष्मीविभूषण । पेरितिमिरिना-

Fourth Plate, Second Side.

- 123 डुस्य (i) कलवेपत्तुशोभित । [४९*] अरुगुन्नमहाग्रामप्रा-
 124 चीभागमुपायित । सप्रोल्लसत्कूरपाडिदक्षिणस्या^{१३}
 125 दिसि^{१४} स्थित । [५०*] ^{१५}श्रीचातु[र]तत्रवाद्योस्तु पश्चिमा[शासुपायि]त [१*]

^१ Read कर्णाट

^४ Read द्वादशी

^७ Read °तुष्ट.

^९ तेजसे appears to be corrected from कर्पिने, compare below, line 138

^{१०} Read °व्याति°

^{१३} Read °पाडेर्दक्षिणस्या

^{१५} The fourth syllable is indistinct and may be meant for rru, rpu, rshu or rmu, read श्रीचातूर्सव°.

^२ Read सहृदय

^५ Read श्रीमच्छ्रीवत्स.

^६ Read बृहस्पते

^{११} Read पौराणिक

^{१४} Read दिसि

^३ Read माशि

^६ Read दायिने

^{१३} Read अरुगुन्नपरद्रामि.

- 126 तिमिरिग्रामराजस्य कौवेरी¹ दिशमाशृत² । [५१*] ज्वरहर्त्रि-
 127 गसमुद्र(य)प्रतिनामसमन्वितं । विष्ठापाकाख्यसुग्रा[म]
 128 शोभित शोभनैर्गुणैः । [५२*] सर्वमान्य चतु[.]सीमासहित च सम-
 129 ततः³ । निधिनिक्षेपपाषाणसिद्धसाध्यजलान्वित ॥ ५३*] अक्षिण्य[र*]-
 130 गामिसयुक्त⁴ येकभोज्य सभुरुह⁵ । वापीकूपतटाकैश्च क-
 131 च्चारामैश्च⁶ सयुतं । [५४*] पुत्रपौत्रादिभिर्भोज्य क्रमादाचद्रतारक ।
 132 दानाधमनविक्रीतियोग्य विनिमयोच्चित⁷ । [५५*] परीत. प्रयते⁸ द्वि-
 133 ग्धै. पुरोहितपुरोगमैः । विविधैर्विबुधैः[.]⁹ श्रौथपथिकैरधिकै-
 134 र्गिरा । [५६*] ¹⁰[ख्यातानुकूलगोत्राविसुधाशोर्महसां प्रभोः । शिवा]-
 135 [दिवादिस्मूर्धन्यसिवश]ास्त्राभिमानिनः¹¹ । [५७*] महादेवमहीदे[वप्र]-
 136 ¹²तिष्ठानिरतस्य ह । वल्लाळरायभूपालमनोभीतिप्रदाइन¹³ । [५८*] विद्वज्-¹⁴
 137 ¹⁵नहृदांभोजकुलाभ्युदयभास्ततः । ¹⁶श्रीनेल्लटुरिवीराख्यचेचस्थान-
 138 वत्सदा । [५९*] वीरप्यनायकस्त्रापपौत्रस्याभिचकर्षिनः¹⁷ । वेलूरिवो-
 139 मनृपतेः (i) पुत्रस्यातियशस्विनः ॥ ६०*] श्रीमतो लिगभूपाल¹⁸ विज्ञप्तिमनु-
 140 पालयन् । श्री[वी]रवे[क*]टपतिमहारायमहीपतिः । सहिरण्यपयोधा-
 141 रापूर्वक दत्तवान्मुदा ॥ [६१*] विद्वान् वेगळभट्टाख्य (i) रामयाभिध-
 स्त्रिणे । स-
 142 भापतिवरायास्मै शिल्पिने कामया[य] च । [६२*] दत्तवान् भागमेक
 तत्¹⁹ भोगाष्ट-
 143 कसमन्वित । ²⁰शासनो[त्ये]खनद्रव्यनिमित्ताय [द]योरपि ॥ [६३*]

Fifth Plate

- 144 श्रीवेंकटपतिरायचित्तिपतिवर्यस्य कीर्तिधुर्य-
 145 स्य(र) । शासनमिदं सुधीज्जनकुवलयचद्रस्य भूमहं-
 146 द्रस्य । [६४*] वेंकटपतिरायगिरा सरसमभाणीत्सभापतेः
 147 पौत्रः । कामकोटिसुतो रामकवि[.]²¹ [६५*] श्री-
 148 वेंकटपतिरायस्त्रापतिदेशेन कामयाचार्यः । गण-

¹ Read कौवेरी⁴ Read सयुक्तनेक⁷ Read योचितम्¹⁰ The bracketed passage in l. 134 f is engraved on an erasure¹¹ Read शिवशास्त्रा¹⁴ Read विद्वज्¹⁷ Read कर्षिणः²⁰ Read नोलेखन² Read माश्रितम्⁵ Read सभुरुहम्⁶ Read प्रयते¹² Read तिष्ठ¹⁵ Read हृदम्भोज¹⁸ Read भूपस्य²¹ Compare p 275, note 7⁸ Read समन्त⁹ Read कच्छारामैश्च सयुवम्¹³ Read श्री¹⁶ Read दायिन¹⁹ Read दूरि²¹ Read तु (?)

- 149 पयतनय[:*] शा[स*]नमलिखदि¹ वीरणानुजस्ताम् । [६६*] दानपा-
 150 लनयोर्मध्ये दाना[त्रे]योनुपालन [1*] दाना[त्*] स्वर्गमवाप्नोति
 151 पालनादच्युत² पद । [६७*] स्वदत्ता[द्*]द्विगुण पुण्य परदत्तानुपा-
 152 लनं । पर[द्*]त्तापहारेण स्वदत्त निष्फल भवेत् । [६८*] स्वदत्ता
 153 परदत्तां वा यो हरेत् वसुंधरा । पट्टि वर्षसहस्राणि³
 154 विष्ठाया जा[य]ते क्रिमिः । [६९*] ऐकैव⁴ भगिनी लोके सर्वे[पा*]मेव
 भूभु-
 155 जा । न भोज्या न करग्राह्या विप्रदत्ता वसुधरा । [७०*] सामान्यो-
 [य]
 156 धर्मसेतुं⁵ नृपाणा काले काले पालनीयो भवद्भिः । [1*] सर्वानेता⁷
 157 [भ]विनः पा[र्थिव]द्रान् [भू]यो [भूयो*] याचते राम-
 158 चद्रः ॥ [७१*]
 159 श्रीविकटेश⁸ [॥*]

No 40 — KARIHĀD PLATES OF KRISHNA III ,
 ŚAKA-SAMVAT 880

By R G BHANDARKAR, M A, PH D, C I E

These copper plates were found at Karhād in the Satara district while the foundations of an old and dilapidated house were being dug out, and were put into my hands by Mr Hari Narayan Apte, the present manager of the Ānandāśrama in Poona. They are three in number, and each is 13½ inches long and 9 inches broad. The first and the third plates are engraved on one side, and the second on both. The letters are well-formed and legible throughout, except in one place where an original mistake has been corrected by something else being engraved in its place (line 21).

The inscription on the plates records the grant of the village of Kankēm (ll 62 and 65), situated in the district of Karahāta and belonging to the Kallī group of twelve (l 61 f), by Krishnarāja (v 24), who was also called Akālavārsha and Vallabha (l 55), and who was Krishna III of the Rāshtrakūta family. The grantee was Gaganaśiva (ll 61 and 65), who was versed in all the *Sivasiddhāntas*. He was the pupil of Īśanaśiva of Karahāta (l 59 f),—the modern Karhād,—and the grant was made for the maintenance of the ascetics that lived at the place (l 61).

The date of the grant was Wednesday, the thirteenth *tithi* of the dark fortnight of Phālguna of the cyclic year Kālayukta, the Śaka year being 880 *past* (l 56 f). Professor Kielhorn has favoured the Editor with the following remarks on this date — “Śaka-Samvat 880 expired by the southern luni-solar system *was* Kālayukta, and the equivalent of the date is

¹ Read °लिखदिद्

² Read दानाक्ष्यो

³ Read °दच्युत

⁴ Read सहस्राणि

⁵ Read ऐकैव

⁶ Read °सेतुर्नृपाणा

⁷ Read “नेतान्

⁸ This word is engraved in large Telugu characters.

Wednesday, 9th March A D 959, when the 13th *tithi* of the dark half of the *amānta* Phālguna commenced 2h 33m, after mean sunrise. The reason why the *tithi* has been joined here with the day on which it commenced, very probably is this, that the *nakshatra* on that day (*viz* on the Wednesday) was Śatabhishaj, for, the conjunction of the 13th *tithi* of the dark half of the *pūrnimānta* Chaitra or *amānta* Phālguna with the *nakshatra* Śatabhishaj— a conjunction at which the *tithi* is called Vāruni— is very auspicious,¹ so that donations *etc*, made on such an occasion, are as meritorious as those made at an eclipse *etc*”

The account of the different princes of the family is given word for word in the same verses as those occurring in the plates found at Dêôli near Wardhâ which have been published by me in Vol XVIII of the *Journal of the Bombay Branch of the Royal Asiatic Society*, and consequently the present grant, issued, as it was, eighteen years after the other, confirms the important statements contained in the latter, which have enabled us to clear all the existing difficulties in the genealogy and history of the family. There is, however, some additional information given in this grant. In the introduction, instead of the words *Sātyaki-vargabhājah*, we have in the Karhād plates (v 6) *tunga-yasah-prabhāvāh*. Still the reading of the Dêôli plates is not a mistake, and the family was regarded as belonging to the Sātyaki branch of the Yādava race, as we have a statement to that effect in the Navasârî grants, also edited by me. But the varied reading of the present grant enables me to make out that the Râshtrakûtas sprang from a family that was known by the name of Tunga. Hence it is that so many of the princes have their names ending in that word. Krishna I was called Śubhatunga, Gôvinda III, Jagattunga, and Śarva or Amôghavarsha, Nripatunga. Then in the description of Dantidurga we have one verse more than in the Dêôli plates, in which his having wrested the supreme sovereignty for his own family from the Châlukyas is mentioned distinctly (v 9). There is also an additional verse about Nripatunga or Amôghavarsha, who therein is represented, as in the Navasârî grants, to have “burnt” or destroyed the Châlukya race (v 14). In the account of Amôghavarsha, the Baddiga of the Khârepatan grant, the father of Krishna III, we have two additional verses (22 and 23) descriptive of his virtues.

The account in the Dêôli plates ends with the coronation of Krishna III., and all that he is therein represented to have done, he did while he was a *Kumâra*, or crown-prince, and *janak-âjñâ-vasa*, i.e. acting under his father's orders, or subordinate to him. In the present grant there is one verse more about him in this part, in which he is represented to have conquered Sahasrârjuna, who was an elderly relative of his mother and his wife (v 25). Sahasrârjuna is the mythical hero to whom the Kalachuri rulers of Chêdi traced their descent, and who, in the story in the *Mahâbhârata*, is represented to have killed Jamadagni, the father of Paraśurâma, and in revenge to have had his thousand arms cut off by the latter. Very likely, the rulers of Chêdi generally, or some of them at least particularly, were called by the name of Sahasrârjuna after their mythical ancestor, and the name Arjuna does occur in the list of the princes belonging to that family. The Sahasrârjuna, therefore, conquered by our Krishna, must have been a ruler of Chêdi or must have belonged to that family. And it is also likely that he was a relative of his mother and his wife. For Amôghavarsha, the father of Krishna, is in the Kardâ plates represented to have married Kandakadêvi, the daughter of Yuvarâja, who must have been the same as the fourth prince in the list given by Professor Kielhorn,² and it appears that Krishna himself married a lady from the same family. Who the particular prince conquered by Krishna III was, it is difficult to say. The name Arjuna or

¹ “A still more auspicious conjunction is that of the same *tithi* with a Saturday and Śatabhishaj, and an even more auspicious conjunction is that of the same *tithi* with Saturday, Śatabhishaj, and the Suhayôga. In the former case the *tithi* is called *Mahâdrumî*, and in the latter *Mahâmahâdrumî*”

² *Ep Ind* Vol II p 304

Sahasrârjuna does not occur in Professor Kielhorn's list. But many other names of the Kalachuri princes related to the Râshtrakûtas also do not occur therein. The following is a list of these princes —

- 1 Kôkkala, whose daughter was married to Akulavarsha and was the mother of Jagattunga
2. Ranavîgraha, his son, whose daughter Lakshmi was married to Jagattunga and who was his maternal uncle
3. Arjuna, the eldest son of Kôkkala and therefore brother of the above
4. Anganadêva, his son, whose daughter Vijûmbî was married to Indra-Nityavarsha.
5. Yuvarâja, whose daughter Kandahadêvi was the wife, or one of the wives, of Amôghavarsha-Baddiga according to the Karda plates
- 6 Sahasrârjuna or Arjuna, the prince mentioned in the present grant as having been conquered by Krishna III

Of these, the names Ranavîgraha, Arjuna and Anganadêva do not occur in Professor Kielhorn's list. Perhaps they were collaterals and not ruling princes. But that there was a ruling prince of Chêdi of the name of Ranavîgraha, is shown by the following verse occurring in Jahlana's *Sûktimuktâvali*, attributed to Râjashêkhara —

नदीनां मेकलसुता नृपाणां रणविग्रह । कवीनां च सुरानन्दवेदिमण्डलमण्डम् ॥

"Of rivers the Mekalasutâ (i.e. Narmadâ), of kings Ranavîgraha, and of poets Surânanda, are the ornaments of the country of Chêdi." Jagattunga's maternal uncle and father-in-law is called Śamkaragana in the Karda plates, but that is probably a mistake. The name Śamkaragana does occur in Professor Kielhorn's list down below, but he was not the son of Kôkkala and consequently could not be the father-in-law of Jagattunga. Where to place these three princes, therefore, in the Chêdi list, must be left to future researches.

After the account of Krishna's coronation, there are in the Karhâd plates two verses more about the reigning monarch, in which we are told that he deposed some of his chiefs from their places and raised others to the dignity, separated some from each other and united others (v 34), that, with the intention of conquering the south, he exterminated the Chôla race and placed its country under his own dependents, and that, having made the Chêranma, the Pândya and the Simhala his tributaries, he erected a triumphal column at Râmêśvara (v 35). The statement about the conquest of the Cholas and the annexation of their territory is confirmed by two inscriptions found at Tirukkajukkunram in the Chingleput district of the Madras Presidency and edited and translated by Mr. Venkayya¹. These inscriptions are dated in the seventeenth and nineteenth years of Kannaradêva, and he is there spoken of as the conqueror of Kachchi (or Kâñchîpura) and Tañjai (identified with Tañjâpura or Tañjâvûr, i.e. Tanjore). This last was the capital of the Chôla princes. Another inscription at Vellore is dated in the twenty-sixth year of his reign,² and there are two more in South Arcot. Kannaradêva is evidently Krishnadêva, since Kannara we do find as an ordinary way of pronouncing Krishna. Krishna of the Yâdava dynasty is in several inscriptions called Kanhara or Kanhâra. The very fact that so many inscriptions in the country governed by the Chôlas and the Pallavas are dated in Krishna's reign, shows that the country formed part of the territory ruled over by him. As stated by me in the paper on the Dêoli plates, Bûtuga or Bûtayya, the same as the Bhûtârya of our grants, whom Krishna had raised to the throne of the Ganga kingdom, is represented in an inscription at Âtakûr³ to have assisted Kannaradêva in destroying Râjâditya, the Chôla prince. But the conquest of the Chôla country was effected after Śaka-Samvat 862, the date of the Dêoli grant, since it is not mentioned in it, and before Śaka-Samvat 880, the date of the Karhâd grant. As the destruction of Râjâditya is

¹ Above, Vol. III pp 282-85

² Above, p 81

³ *Ep Ind* Vol. II p. 173

alluded to in the Âtakûr inscription as a recent event, it must have taken place a little before Śaka 872 current, the date of that inscription. And the present grant affords direct evidence for Krishnarâja's occupation of the Chola country. For it was issued while he was encamped with his victorious army at Mēlpâti for establishing his followers in the southern provinces, for taking possession of the estates of the provincial chiefs, and for constructing temples to Kâlapriya, Gandamârtanda, Krishnêśvara and others (ll 57 to 59). The Mēlpâti where he was encamped for settling the southern provinces, must be Mēlpâdi in the Chittur tâluka of the district of North Arcot¹. Whether there are now any temples at Mēlpâdi or in the vicinity corresponding to those, to construct which was another of the objects of the Râshtrakûta prince, must be left to be determined by those who are intimately acquainted with the country. The conquest of the Pallava country, however, was effected before, since we have a mention of it in the Dêoli plates.

The boundaries of the village granted are specified in line 63 f. There is a village of the name of Kankî some miles to the south-east of Karhâd, which is now included in the Junior Miraj State. That village is, I am told, bounded on the south by another of the name of Pandûr, and on the west by a third called Âdhî. The Kankêṃ of the grant is therefore the modern Kankî, Pêndurêṃ, Pandûr, and Âdhêṃ, Âdhî. The river in the vicinity is, I am told, now called Agrani, but the Krishnavênâ, which corresponds to the Prâkrit form Kanhavannâ of the grant, is not far. Perhaps Vannâ, the latter part of the compound, was the old name of the Yerla, which flows through the district, and the river meant is the Krishnâ after its confluence with the Yerla. There is also a village of the name of Kallî in the vicinity, and the twelve villages of which it was or is the chief, have now the following names —

1 Kallî	5 Âdhî	9 Khatâv
2 Kankî.	6 Salgar	10 Nignur
3 Âjura	7 Bêkônki	11 Pandrêgamv (Pandur?)
4 Sijur	8 Titûr	12 Tavsi

TEXT²

First Plate

- 1 श्री³ [॥*] स जयति जगदुत्सवप्रवेशप्रथमपर करपत्नवो मुरारेः । लसद-
मृतपयःकणाकलस्त्रीस्तनक-
2 लशाननलक्षसनिवेश⁴ ॥ [१*] जयति [च] ⁵गिरिजाकपोलविम्बादधिगतपत्र-
विचि[त्रित]ाभभित्तिः⁶ । ⁷दुपुरविज-
3 यिनः प्रियोपरोधादृतमद[न]ाभयदानशासनेव ॥ [२*] श्रीमानस्ति नभस्तलै-
कतिलकस्त्रैलोक्यनेत्रोत्सवो देवो
4 मन्मथवान्धवः⁸ कुमुदिनीनाथः सुधादीधितिः । [नि] शेषामरतर्पणार्पिततनु-
प्रचीणतालकते-

¹ Above, p 140, and Mr Sewell's *Lists of Antiquities*, Vol I p 155

² From the original plates

³ Expressed by a symbol.

⁴ Read लक्ष

⁵ Read विम्बा^१.

⁶ Read तास.

⁷ Read विपुर

⁸ Read मन्मथ

- 5 र्यस्यांशः शिर[सा] 'गुणप्रियतया नून दृतः शम्भुना ॥ [३*] तस्माद्विका-
सनपरः कु[सुदाव]लीनान्दोषा-
- 6 न्यकारदलनः 'परिपूरिताशः । ज्योत्स्नाप्रवाह इव दर्शितमुद्रपक्षः^३ प्रापत्तत'
क्षितितले क्षितिपा-
- 7 लवण. ॥ [४*] अभवदतुलका[न्ति]स्तत्र [सु]क्तामणीना गण इव यदुवशी
दुग्धसिन्धूयमाने । अधिग-
- 8 तह्रिनीलप्रोक्तस[न्न]ायकश्रीरश्मियिलगुण[स]गो भूषण यो भुवोभूत् ॥ [५*]
उद्धृत्तदै[त्य]कु-
- 9 'लकन्दलशान्तिहेतुस्तत्रावतारमकरोत्पुरुष. पुराण । तद्वशजा जगति [तु]गय-
श.[प्र]-
- 10 भावास्तु[ग]ा इति [क्षि]तिभुज' प्रथिता^१ वभूवुः ॥ [६*] क्षितितलतिल-
कस्तदन्वये च क्षतरिपुदन्तिघटोजनिष्ट' र-
- 11 दृ' । [त]मनु च सुतराद्रकूटनान्ता भुवि विदितोजनि राद्रकूटवश ॥
[७*] तस्मादरातिवनिताकुचचारुहार-
- 12 नोहारभानुरुदगादिह दन्तिदुर्ग' । एक चकार 'चतुरन्द्युपकण्ठसीम क्षेत्र
य एतदसिलागलभि[न्न]दुर्गः ॥ [८*]
- 13 सुस्निग्धां घनपत्रसचयकृत[च्छ]ाया मनोहारिणीमूढीदारफला समाश्रितजन-
आन्तिव्यपोहक्षमा^१ ।
- 14 यश्चालुक्यकुलालपालवल[य]ादुद्धृत्य^{१०} लक्ष्मीलता सिक्ता दन्तिमदाम्बुभि^{११} स्थिर-
पदासक्ति स्ववशेकरोत् । [९*]
- 15 तस्म[त्] [१*]दपालयदिमा वसुधा पितृ[व्य] श्रीकृष्णराजनृपति' शरदभ्रशुभ्रै ।
यत्कारितेश्वरगृ-
- 16 हैर्वसुमत्य[नेक]कैलासशैल[नि]चितेव चिर विभा[ति] ॥ [१०*] गोविन्दराज
इति तस्य 'वभूव^{१२} [न]ास्मा सू-

Second Plate, First Side.

- 17 नुस्स [भो]गभ[र]भगुरराज्यचिन्तः । आत्मानुजे निरुपमे विनिवेश्य [स]म्य-
[क्ष]ा[स्त्र]ाज्यमीश्वरपदं शिथिली-

^१ Read गुणप्रिय^०

^२ Read प्रावर्तत

^३ Read प्रथिता वभूवु

^४ Read चतुरन्द्युप^०

^५ Read 'दाम्बुभि'

^६ Read परि^०

^७ कुल is corrected by the engraver from कुला

^८ दन्ति is corrected by the engraver from दान्ति

^९ Read चनाम्.

^{१०} Read वभूव

^{११} Read शुड

^{१२} Read 'लवास्त्र.

- 18 चकार ॥ [११*] 'खे[त]तपतु[त्रि]तये[न्दु]वि[स्व]लीलो[द]याद्रे^३ कलिवल्ल-
भाख्यात् । ततः कृतारातिमदेभभगो
- 19 जातो जग[त्तु]गमगाधिराजः ॥ [१२*] तत्सूनुवानतनृपो [नृ]पतुंगदेव सो-
भूत्स्वसैन्यभरभगुरिताहिरा-
- 20 जः । यो मान्यखेटममरे[न्द्रपु]रोपहासि गीर्वाणगर्वमिव खर्वयितु^३ व्यधत्त
॥ [१३*] चालुक्यवश दहता^४ य-
- 21 दीय[प्र]तापवज्जेरभिलष्यजन्मा^५ । 'ब्रह्माण्डभाण्डोदर - - - - नाद्यापि विश्रा-
न्तिमुपैति श[ब्द]:^७ ॥ [१४*]
- 22 त[स्यो]त्तर्जित[गू]र्जरो हतहट्टाटोद्गतश्रीमदो गौडाना विनयव्रतार्पणगुरु^६
सामुद्र(१)निद्राहरः ।
- 23 द्वारस्थागकलिगगागमगधैरभ्यर्चिताञ्जलि सनुसूनुतवाभुवः परिवृढः श्रीकृष्ण-
राजोभ[वत्] ॥ [१५*]
- 24 अभू[ज्ज]ग्वत्तुग^८ इति प्रसिद्धस्तदगजः स्त्रीनयनामृताशु । 'अलक्षराज्यः स
दिव विनिन्ये दिव्या-^{१०}
- 25 गनाप्रार्थनयेव^{११} धात्रा ॥ [१६*] तन्नन्दन क्षितिमपालयदि[न्द्र]राजो य-
द्रूपसभवपराभवभीरुणे-
- 26 व । मानात्पुरुषैव मदनेन पिनाकपाणिकोपाग्निना निजतनुः क्षयते^{१२} स
भस्म ॥ [१७*] तस्माद[मोघ]वर्षा
- 27 रौ[द्र]धनुर्भ[ग]जनितवलमहिमा^{१३} । राम इव रामणीयकमहानिधिर्हृशरया-
[ज्ज]ातः ॥ [१८*]
- 28 क्षिप्र दिव पितुरिव प्रणया[ज्ञ]तस्य तस्यानुजो मनुजलोकललामभूत ।
राज्य दधे मद[न]-^{१४}
- 29 सौख्यपिलास[कन्दो]^{१५} गोविन्द[रा]ज इति विश्रुतनामधेयः ॥ [१९*]
[सो]प्यगनानयनपाशनिरुद्धवु-^{१०}
- 30 द्विरु[न्म]र्गासगविमुखीकृतसर्वसत्त्व[] । [दोष](१)प्रकोपद्विषमप्रकृतिः^{१६} स्याग,
प्रापत्क्षय

^३ Read 'पत्र, चितवे' is corrected by the engraver from चिततये

^४ Read विस्व.

^५ Read 'लक्ष

^६ Read 'व्यगुत्तु

^७ The न of 'नयेव' is entered below the line

^८ Read बल

^९ Read विषम

^३ Read खर्वयितु

^४ Read दहता

^५ Read ब्रह्माण्ड

^६ Read अलक्ष

^७ Read दिव्या

^८ Read क्षयते

^९ Read वु.

^३ Read दहता.

^७ Read शब्दः.

^{१०} Read दिव्याङ्गना

^{१२} Read क्षयते

^{१६} Read वु.

- 31 सहजतेजसि जातजाद्ये ॥ [२०*] साम[न्तै]रय रट्टरा[ज्य]महिमालम्बार्थम-
भ्यर्थितो^१ देवेनापि पि-
32 नाकिना हरिकुलोत्था[सै]पितो^२ प्रेरितः । अध्यास्त प्रथमो विवेकिषु जग-
त्तुगात्मजीमो-

Second Plate, Second Side

- 33 'धवाक्पेयूपाधिरमोघवर्पनृपति. श्रीवीरसिंहासन ॥ [२१*] धर्मं मनुस्मर-
कर्म्मणि कार्त्त[वी]-
34 यो वीर्ये 'वलिर्जानम[नो]हरणे दिलीपः [१*] उच्चै[धिरन्त]नयशासि हर-
न्नपीत्य वृद्धेषु नम-
35 च[रि]तो विनयेन [यो]भूत् । [२२*] किमिव सुक[त]रामेर्व[र्ण]ते^३ तस्य
चित्र युधि रिपुभिर[ग्रे]पैर्वीचितो
36 भज्यमानैः । वियति निकटवर्त्तो यस्य जातः सहायः प्रणतहरिविरिञ्चा-
भ्यर्चित[श्च]न्द्रमै[लि]ः^४ ॥ [२३*]
37 श्रीकृष्णराजनृपतिस्तस्मात्परमेश्वरादजनि [स]नुः । यः शक्तिधरः स्वामी
कुमा[र]भावेव्यभू[द्भु]-^५
38 वने ॥ [२४*] [र]ामहृत[स]हस्रभुजो भुजद्वयाक[लि]तसमदरामेण (रामेण)
। [जननीपत्नी]गुरुरपि
39 येन सह[स्र]ार्जुनो [विजि]तः ॥ [२५*] श्रीरट्टराज्यपुरवररक्षापरिष्ठा मदेन
यस्यान्ना । विपुला विलम्ब-
40 यन्तः स्वयमपत[न्] द्रोहिणोधस्तात् ॥ [२६*] येन मधुकैटभाविष पुन-
रुन्मग्नौ जनोपमर्दाय ।
41 श्रीवल्लभेन [नि]हृतौ भुवि द[न्ति]गवष्णुगौ दु[ष्टौ] ॥ [२७*] र[क्ष]ाम-
ल्लवि[पट्ट]मसुद[स्य] निहितेन योक्त-
42 त सनाथा । भूतार्यपु[ण्य]तरुणा वाटीमिव गगपाटीञ्च ॥ [२८*] परि-
मलिताण्णिगपल्लवविपत्ति-
43 रासीन्न विस्मयस्थानं । विस्फुरति [य]प्रतापे शोषितविद्धेपिगागौघे ।
[२९*] यस्य परुषेक्षिताखिल-
44 दक्षिणदिग्दुर्गविजयमाकर्ण्य । गलिता गूर्जरद्वयात्का[ल]जरचिक्कूटाया ॥
[३०*] अनमन्ना पूर्वोप-

^१ Read °लम्बार्थ°

^४ Read बलि°

^५ Read °भावेव्यभू°

^२ Read °सैपिषा

^३ Read रायि°

^३ Read °वायि°

^४ Read नीचि

[illegible]

310

18

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[illegible][illegible]

- 45 रजलनिधिहिमशैलसिंहलदीपात् । [यं] जनकाज्ञा[वश]मपि मण्डलिनचण्ड-
दण्डभयात् ॥ [३१*] स्निग्ध[श्य]।
46 मरुचा 'प्रलम्बभुजया पीनायतीरस्कया मूर्च्या कीर्त्तिलताहितामृतजलैर्वृत्तैश्च
सत्वोद्भवैः ।
47 ज्ञात्वा यं पुरुषोत्तमं भरसह विश्वम्भराभ्युद्धृतौ शा[न्ते ध]।[न्नि] लयं
गतः प्रशमिनामाद्य' क-
48 तार्थः पिता ॥ [३२*] [ह]ते नृत्तसुरांगने सरभस दिव्यर्षिदत्ताशिवि^२
श्रीकान्तस्य नितान्त[तो]षितह-
49 [रे] रा[न्य]।भिषेकोत्सवे । 'यस्या[वदकरग्रहोद्य]मभवत्कम्पानुरागोदयाद्द्विग्या
स्वसमर्पणा-

Third Plate

- 50 यमभवत्त[ग्न]।नुकूल्यप्रियाः ॥ [३३*] लुप्ताः केपि निजास्यदाङ्गुणभृत' केचि-
व्रतिष्ठापिताः केप्य[न्यो]न्यविभेदतो
51 [वि]रलिता केचित्तु • सं[ज्ञे]षिताः । येनात्यूर्जितशब्दतन्त्रपतिना' वरुणा
इवीच्चावचां नीता [म]ण्डलिनो दशा सुमहत्तस्मि-
52 ङिं पद[स्ये]च्छता ॥ [३४*] कृत्वा दक्षिणदिग्जयोद्यतधिया चीलान्वयो-
न्मूलन तद्भूमि 'निजभृत्यभर्गपरितचरेन्मपा-
53 ण्डगादिकान् । येनो[च्चै]स्सह सिंहलेन करदान्सन्मण्डलाधीश्वरा[त्र्य]स्त.
कीर्त्तिलतांकुरप्रतिकृतिस्तम्भश्च [रिमेश्वरे]^३ । [३५*] [स च]
54 परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीमदमीधवर्षदेवपादा[नु]ध्यातपरमभट्टारक-
महाराजाधि-
55 राजपर[मि]श्व[र]श्रीमदकालवर्षदेवः पृथ्वीवल्लभश्रीमद्वल्लभनरेन्द्रदेव' कुशली
सर्वानेव यथासम्बध्य-^४
56 मानकात्राद्रपतिविषय[प]तिग्रामकूटमहत्तरयुक्तकोपयुक्तकान्समादिशत्यस्तु व. सवि-
दित यथा शक[नृ]पका-
57 ल[१*]तीत[स]वत्सरशतेष्वष्टस[शी]त्यधिकेषु कालयुक्तसवत्सरान्तर्गतफ[१]लानवड्डल-
त्र[यो]दस्यां^५ बुधे दक्षिणदि-
58 [ङ्ग]ण्डलानि भृत्ये[भ्यो] जीवन कर्त्तुं^६ मडलेश्वरसर्वस्वानि प्रतिग्रहीतु^{१०} काल-
प्रियगण्डमात्तण्डकणेश्वरा-

^१ Read प्रलम्ब.^२ Read 'यिधि^३ Read यस्यावडु^०^४ Read शब्द^५ Read वर्ग^६ Read रामेश्वरे.^७ Read सम्बध्य^०.^८ Read नड्डलभयोदस्यां बुधे^९ The *anusvara* of कर्त्तुं runs into the पु which stands over it, read मण्डलेश्वर.^{१०} 'ग्रहीतु' is corrected by the engraver from 'ग्रहीतु

- 59 द्यायतनानि निष्पादयित मेल्पाटीसमावासितश्चीमद्विजयकटकेन मया कर-
हाटीयवल्कले-
- 60 [ख]रस्थानपतिकरजखेटसततिविनिर्गतेशानशिवाचार्यशिष्याय¹ महातपस्विने सक-
लशि-
- 61 [व]सिद्धान्तपारगाय गगनशिवाय(र) कार्त्तिक्यां [स]कल्पित[स]कलतपोधना(या)-
सनाच्छादननिमित्तं कर-
- 62 ²हाटविषयप्रतिवडकल्लिवादशकान्तर्गत³ कर्केनामा ग्रामः सवृक्षमालाकुलः
सधान्यहिरण्यादेयः
- 63 सदण्डदोषदशापराधः सर्वोत्पत्तिसहित आचन्द्राक्कन्नमस्यो मया दत्त ।
यस्य पूर्वतः कन्हवन्ना
- 64 [नदी] [1*] दक्षिणतः [पेदु]रे । पश्चिमतः आटेनामा ग्रामः । उत्तरत.
सैव कन्हवन्ना नदी [1*] एव चतुराघाटवि-
- 65 शुद्ध ⁴ककेसन्नक ग्रामं गगनशिवस्य कृपत कर्षयतो भुजतो भोजयतो
वा न केनचिदघात. का-
- 66 यः । यश्च करोति स पञ्चभिरपि महापातकैः सयुक्तः स्यादुक्तञ्च ॥
षष्टिवर्षस[ह]स्र[1*]णि स्वर्गे तिष्ठति
- 67 भूमि[द] । आच्छेत्ता चा[नु]म[न्त] । च तान्ये[व] नर[के] वसेत् ॥
[३६*] सा[म]ान्योय धर्म[सितु]र्नृपाणा काले काले [प]ाल[नी]-
- 68 यो [भ]वद्भिः । सर्वाने[व] भाविमः⁴ पार्थिवे[न्द्र]ाभूयो⁵ भूयो याचते राम-
भद्रः ॥ [३७*] यो[स्वर्गमेन] लिखितमिति [11*]

TRANSLATION

Om (Verse 1) Triumphant is the leaf-like hand of (Vishnu) the enemy of Mura, which, being placed on the jar-like breast and the face of Lakshmi, that are marked by shining particles of nectar-water, proclaimed the entrance of the world on a joyous festival

(V 2) And triumphant is the rampart-like shoulder of (Śiva) the conqueror of the three cities (or of Tripura), which is adorned by the coloured figures impressed on it by (the close contact of) the cheeks of (Pārvatī) the daughter of the Mountain, and which thus bears, as it were, through regard for his beloved, an edict promising safety to the god of love

(V 3) There is (the Moon), the glorious god, the only ornament of the surface of the sky, the delight of the eyes of the three worlds, the friend of Love, the lord of the night-lotuses, whose rays are full of nectar, whose thinness, produced by his having given up his body for the gratification of all the gods, is his ornament, and a portion of whom is worn on the head by Śambhu (Śiva)—verily on account of his love for excellent qualities

¹ Read शिष्याय

² Read बड.

³ Read कर्के

⁴ Read भाविन

⁵ Read भूयो.

(V 4) From him sprang forth on earth a race of princes,—like a stream of moonlight, — which extended the series of the joys of the world, as the other unfolds the series of night-lotuses, which destroyed the darkness of sin, as the other destroys the darkness of night, which fulfilled all desires, as the other fills all quarters, and which had unblemished adherents, as the other constitutes the bright half of a month¹

(V 5) In that (*race*), which resembled the ocean of milk, arose the family of Yadu,—like a necklace of pearls,—which, like it, had a matchless splendour, the leadership of which was gracefully borne by the dark-complexioned Hari when he flourished, as the beauty of the central gem in the other is borne by a sapphire when it is put in, which possessed indelible virtues, as the other is firmly strung on a thread,² and which was the ornament of the earth

(V 6) In that (*family*) the eternal being (Krishna) became incarnate in order to destroy the crowds of Daityas who had grown turbulent, and princes of that family, whose fame and valour were pre-eminent, became known in the world as Tungas

(V 7) In that race was born Ratta, the ornament of the surface of the earth, who destroyed the arrays of the elephants of his enemies, and after him the Rāshtrakūta family became known in the world by the name of (*his*) son Rāshtrakūta

(V 8 and 9) From that (*family*) arose in this (*world*) Dantidurga, who was a sun to the fog in the shape of the charming necklaces on the breasts of the wives of his enemies, and who, having broken the uneven ground (*or the strongholds*) by a ploughshare in the shape of his sword, made this (*earth*) a single field with the shores of the four oceans for its boundaries, who plucked out, from the surrounding water-basin in the shape of the Chālukya family, the creeper in the shape of supreme sovereignty, which has a glossy appearance, is shady on account of its thick foliage and charming, bears abundant fruit, and is able to remove the fatigue of men resorting to it, and planted it firmly in his own family by feeding it with the rut-water of his elephants

(V 10) After him, (*his*) paternal uncle, the prosperous king Krishnarāja, protected this earth,—he who constructed temples of Īśvara (Śiva), white as clouds in autumn, by which the earth shines for ever as if decorated by many Kailāsa mountains

(V 11) He had a son of the name of Gōvindarāja. Sensual pleasures made him careless of the kingdom, and, entrusting fully the universal sovereignty to his younger brother Nirupama, he allowed his position as sovereign to become loose

(V 12) From him who was (*also*) called Kalivallabha, and who was an artificial hill on which rose the moon in the shape of the triad³ of white parasols, was born Jagattunga, the lion who destroyed the maddened elephants of his enemies

(V 13 and 14) His son, to whom kings bowed, and who oppressed the king of serpents by the mass of his army, was that Nripatungadēva who founded Mānyakhēta, which deided the city of the Indra of the gods, in order to humble, as it were, the pride of the gods, and the sound arising from the fire of whose prowess, when it burnt the Chālukya race, [filling] the interior of the vessel in the shape of the universe, has not yet ceased

(V 15) His son, the prosperous Krishnarāja, became for a long time the lord of the earth,—he who spoke pleasant words, who terrified the Gūjjara, who destroyed the egregious pride, generated by prosperity, of the arrogant Lāta, who was the preceptor charging the Gaudas with the vow of humility, who deprived the people on the sea-coast (*Sāmudra*) of their

¹ The epithets here are used in two meanings, one of which is applicable to the race of the Moon, and the other to the moonlight

² The epithets *adhigata-harinīla prōllasan-nayaka srīh* and *atithīla-guna sangah* have two meanings, one applicable to the family of Yadu, and the other to the necklace of pearls

³ Compare above Vol. III p 17, note 5 — E H]

sleep, and whose command was honoured (i.e. obeyed) by the Anga, the Kalinga, the Gāṅga and the Magadha, waiting at his gate

(V 16) He had a son known as Jagattunga, a moon to the eyes of women. He was taken to heaven by the Creator without obtaining the kingdom, as if at the request of the heavenly nymphs

(V 17) Indrarāja, his son, protected the earth. It was from fear, as it were, of the indignity likely to be caused (in future) by his beauty, that the god of love, even before, had his body reduced to ashes through pride by means of the fire of the wrath of (Śiva) the wielder of the *pināka*

(V 18) From him was born Amôghavarsha,—as Rāma was from Daśaratha,—the greatness of whose power was shown by the breaking of a terrible bow,¹ as that of the other by the breaking of the bow of Rudra,² and who (like the other) was a great store-house of beauty

(V 19) He having immediately gone to heaven, as if through affection for his father, his younger brother, the ornament of the world of men, and the source of the sportive pleasures of love, known by the name of Gôvindarāja, ruled the kingdom

(V 20) He, too, with his intelligence caught in the noose of the eyes of women, displeased all beings by taking to vicious courses, his limbs becoming enfeebled as his constitution was deranged on account of the aggravation of the maladies, and the constituents of the (political) body becoming non-coherent as the subjects were discontented on account of the aggravation of the vices,³ and his innate strength and prowess becoming neutralized, he met with destruction

(V 21) Then king Amôghavarsha, the son of Jagattunga, the first among the wise, the sea of the nectar of whose words was unfailing, being entreated by the feudatory chiefs to maintain the greatness of the sovereignty of the Rattas, and also prompted by the god (Śiva), the wielder of the *pināka*, who desired the prosperity of the family of Hari (Kṛṣṇa), ascended the glorious throne of heroes

• (V 22) In righteousness he was a Mann, in battle a Kārtavīrya, in valour a Bah, in attracting the hearts of men a Dilīpa, though he thus acquired pre-eminent and permanent fame, his behaviour towards elderly persons was humble through modesty

(V 23) How possibly can the store of his merits be extolled when—O wonder! the moon-crested (Śiva), bowed down to and worshipped by Hari (Vishnu) and Virūṇcha (Brahmā), was in battle seen by all his flying enemies to be near him in the sky and to assist him?

(V 24) From that sovereign lord, as from Paramêśvara (Śiva), was born a son, the prosperous king Kṛṣṇarāja, who, though a prince (i.e. not a crowned king), exercised power in the world and was the lord, as the other was Kumāra, Śaktidhara and Svāmin⁴

(V 25) He conquered Sahasrārjuna, though he was an elderly relative of his mother and his wife,—(Sahasrārjuna) whose thousand arms were cut off by Rāma (i.e. Paraśurāma) who, maddened as he was, was in his turn (only verbally) put down by him (viz. Kṛṣṇarāja) by means of his two hands, he having held intoxicated young women (*rāmā*) with his two hands⁵

¹ [This may refer to a war with the Chēra ling, whose crest was a bow; compare *South-Indian Inscriptions*, Vol II p 92, note 5, and *Ind Ant* Vol XXI p 323 — E H]

² *Raudra-dhanur dhāṅga* has two meanings

³ The epithet *dōṣha-prakōpa* etc has two meanings, one physical and the other political. So also *tējas* in *sahaja tējas* has to be taken in two meanings

⁴ These are three of the names of the god Karttikēya. The words are to be interpreted also in their ordinary sense as above

⁵ *Bhujadvay-dkalita* etc is to be interpreted in two ways

(V 26) His enemies, madly transgressing his command which was the wide moat that protected the great city in the shape of the sovereignty of the prosperous Rattas, fell down themselves

(V 27) He, Śrīvallabha, killed the wicked Dantiga and Vappuga, who seemed to be (*the two demons*) Madhu and Kūtabha, risen again on earth to torment men

(V 28) He planted in Gangapāṭi, as in a garden, the pūrṇa tree Bhūtārya, having uprooted the poisonous tree Rachhyāmalla

(V 29) While his prowess, which destroyed numbers of Gāngas, his enemies, as the heat dries up the stream of the Gāṅgā, was glowing, it is no matter for wonder that the Pallava (*king*) Anniga was beaten and reduced to a sad condition as it is no wonder that fragrant leaves withered (*by heat*)¹

(V 30) On hearing of the conquest of all the strongholds in the southern region simply by means of his angry glance, the hope about Kālāñjara and Chitrakūṭa vanished from the heart of the Gūrjara.

(V 31) (*All*) the feudatories from the eastern to the western ocean and from the Himālaya to the island of Simhala bowed to him out of fear of severe punishment, though he himself was obedient (*i.e.* subordinate) to his father

(V 32) By his body which had a dark, glossy colour, long arms, and a broad and massive chest, and by his virtuous deeds which were the nectar-water that fed the creeper in the shape of his fame, knowing him to be an excellent man (*or* Vishnu), able to deliver the earth (*or to uplift the submerged earth*),— his father, the best of sages, who had attained the object of life, vanished into the peaceful abode

(V 33) When the festival of the coronation of this beloved of Prosperity, who had greatly propitiated Hari (Vishnu), at which celestial nymphs danced and heavenly Rishis pronounced benedictions, had taken place amidst joy, the quarters which began to tremble and to be submissive on account of his preparation to exact tribute, as girls would have manifested terror and affliction at his preparation to take their hand, became pleasing to him in consequence of their observing the proper time for paying it of their own accord, as the others would have been dear to him in consequence of their keeping to the auspicious juncture for giving away themselves²

(V 34) He, a powerful master of the science of politics, desirous of obtaining a lofty position, deprived some of his subordinate chiefs of their places and established others who were deserving, separated some from each other by producing disunion and united others, and thus arranged them in a high or low position, as a proficient master of the science of words (*i.e.* grammar), desirous of making up a long form, drops some letters from their position and introduces others in their *guna* form, separates some on account of their dissimilarity and unites others, and places them in order, above or below

(V 35) Having, with the intention of subduing the southern region, uprooted the race of the Chōlas, given their land to his own dependents, and made the lords of great countries, *viz.* the Chēranma,³ the Pāṇḍya and others, along with the Simhala, his tributaries, he erected a high column at Ramesvara, which was the image (*as it were*) of the sprout of the creeper in the shape of his glory

(Line 53) And he, the Paramabhāṣṭāraka Mahārājādhirāja Paramesvara, the prosperous Akalavarshadeva Prithvivallabha, the prosperous Vallabhanarēndradeva, who meditates on the feet of the Paramabhāṣṭāraka Mahārājādhirāja Paramesvara, the prosperous Amoghavarshadeva,— being well, commands all the governors of districts and heads of

¹ There is a play here on the words *pratapa*, *parimalita*, *Ganga* and *Pallava*

² The second half of this verse has a double meaning

³ [This seems to be a Sanskritised form of the Tamil *Seraman*, 'the Chera king'— E. H.]

subdivisions, chiefs of villages, leading persons, officers and employes, so far as they may be concerned with these presents —

(L 56) "Be it known to you that, while my glorious and victorious army is encamped at Mēlpāṭi for the purpose of creating livings out of the provinces in the southern region for my dependents, of taking possession of the whole property of the lords of provinces, and of erecting temples of Kālapriya, Gandamārtanda, Kṛṣṇnēśvara, etc, eight hundred and eighty years of the era of the Saka king having elapsed, on Wednesday, the thirteenth *tithi* of the dark fortnight of Phālguna of the (cyclic) year Kālayukta,— I have granted the village named Kankem, one of the Kall group of twelve (villages), situated in the district (*uṣṭhaya*) of Karabata, along with the rows of trees in it, the assessment in grain and gold, the flaws in measurement, the inflictions of fate, and all the produce, to Gaganasīva, a great ascetic, versed in all *Śivasiddhāntas*, the pupil of the preceptor Īśānasīva, who is the head of the establishment of Valkalēśvara in Karahāta and is an emigrant from the Karañjakheta group (of villages),¹ for the purpose of providing seats and clothes to all ascetics, as premised on the Kārttiki (= the full-moon *tithi* of Kārttika),— (the grant) to be respected (i.e. not to be interfered with) as long as the moon and the sun endure "

(L 63) To the east of this (village) is the river Kanhavannā, to the south, (the village of) [Pendu]rēm; to the west, the village named Ādhēm, to the north, that same river Kanhavannā. No one should cause obstruction to Gaganasīva while he cultivates the village named Kankem, defined by these four boundaries, or causes it to be cultivated, enjoys it or causes it to be enjoyed. And he who causes (obstruction), will incur all the five great sins, for it is said —

(V 36) "He who grants land, dwells in heaven for sixty thousand years, (but) he who takes it away and he who abets the act, dwell as long in hell "

(V 37) "Rāmabhadra again and again entreats all future kings that they should from time to time protect this bridge of virtue, which is common to all kings "

(L 68) Engraved by Yō[gyagmas].

NO 41 — KOTTAYAM PLATE OF VIRARAGHAVA

By V. VEERAKAYYA, M.A.

The subjoined inscription is engraved on both sides of a single copper-plate which measures 1' 2 $\frac{2}{3}$ ' in breadth by 4 $\frac{1}{2}$ ' in height and which is in the possession of the Syrian Christians at Kōttayam, the head-quarters of the northernmost division in the Travancore State. The plate has no seal, but, instead, a conch is engraved about the middle of the left margin of the second side. This inscription has been previously translated by Dr. Gundert.² Mr. Kookel Keloe Nau also attempted a version of the grant.³ In republishing this record at the suggestion of the Editor, I do not wish to be understood as sitting in judgment over the version of such a distinguished scholar as the late lamented Dr. Gundert. But in the light of recent epigraphical researches a few alterations seem to be necessary in the translation, and the historical bearing of the document has also to be reconsidered. It is from these two points that I undertake to republish this inscription. In the translation I have mainly followed Dr. Gundert.

¹ [Or perhaps— 'a descendant of the (spiritual) lineage of (the *maṭha* at) Karañjakheta'— E. H.]

² *Madras Journal of Literature and Science*, Vol. XIII Part I p. 118. Dr. Gundert's translation is reprinted in Mr. Logan's *Malabar*, Vol. II Appendix xii p. cxvii f.

³ *Madras Journal*, Vol. XXI pp. 35 to 38.

Two alphabets are employed in the grant, *viz* Malayâlam and Vatteluttu. The Vatteluttu characters of the inscription appear to exhibit a comparatively modern stage in the development of that alphabet. There seem to have been two local varieties of Vatteluttu. One of them is represented by the Tamil portion of the Madras Museum plates of Jatilavarman¹ and the small stone inscription which I have published from a photograph along with those plates². To the second class belong the Tirunelli plates of Bhâskara Ravivarman³ and the Cochin plates of the same king⁴. The Kottayam plates of Sthânu Ravi⁵ contain both of these two varieties of the Vatteluttu character. The last two sides resemble the Madras Museum plates of Jatilavarman, while the preceding portion exhibits closer resemblance to the Cochin plates. The last two sides were probably written originally in the same alphabet as the rest, but subsequently the original writing was erased and what we now find on them was engraved. A few letters of the original writing are still visible here and there on these two sides. In the latter class, *i.e.* that to which the Cochin plates belong, the characters are more rounded than in the former, for example *a*, *â*, *î*, *n*, *t*, *ṇ* and *r*. If we could ascertain why the last two sides of the Kottayam plates of Sthânu Ravi are engraved in a slightly different character from the rest, we should be able to say if the two varieties of the Vatteluttu alphabet coexisted or not. There is, however, very little doubt that the Vatteluttu portion of the subjoined inscription exhibits a very late stage of development of the second variety. One Vatteluttu letter has not yet been found in any other inscription. This is the *é* of *Īrânâdu* (I 20), in which the length is expressed by adding an additional curve to the left loop of the short letter.

As stated before, the second of the two different alphabets which are employed in the present inscription, is Malayâlam. A large number of words, some of which are of Sanskrit origin, are written in this alphabet. In Tamil inscriptions as well as in other Vatteluttu records, it is generally the words of Sanskrit origin that are written in Grantha. But in the subjoined inscription many Tamil words also are engraved in the Malayâlam alphabet. The following is a list of all the words written in this character —

Lines 1 and 2 From *Har* of line 1 to *yi* of *âdriy=âyi* in line 2

L 3 *srî-Vîra-Râghava-sakravatti*

L 3 f *tiruv-vâchîyam chella*^o

L 5 *han* of *Rôhani*

L 7 *pe* of the first *peru*, of *peru* the *r* is Tamil, and the *u* added to it is Malayâlam

L 9 *pañcha-vâdyamum samkhum pagal-vilakkum*, and *antôlamum*

L 11 *am-hammâlareyum adima luduttôm*

L 12 *Iravikorttanukku*, and *nda* of *kond=alanna*

L 14 *śaklarayô*^o, *kasturiyô*^o, *vilakkennayôdu*, and *iḍayil*

L 16 *isēshâl*

L 18 *Iravikorttanukku*

L 18 f *pē* of *pēr=âga* and *ga=kkuduttô*^o

L 20 f *chandr-âdikshyaka*^o, and *nâlekku kuḍuttom*

L 22 *Nambi Chadeya*, *kary=e*^o, and *ittu*

¹ *Ind Ant* Vol XXII p 70

² *ibid* p 67

³ *ibid* Vol XX, p 290

⁴ Above, Vol III Plate opposite p 72

⁵ A transcript and translation of this inscription were published by Dr Gundert in the *Madras Journal*, Vol XIII Part I pp 123 to 135. It is probable that the name of the king in whose reign this grant was issued, is not Sthânu Ravi Gupta as made out by Dr Gundert, but only Sthânu Ravi. Similar names would be Kôḍai Ravi which occurs among the signatories of the Cochin plates, and Bhâskara Ravi, the name of the king who issued those plates. The original reads *Kô-Ttânu-Iravikkuttan*. We have to analyse the compound *Iravikkuttan* not as *Iravi* and *Kuttan* (*i.e.* Gupta), but as *Iravikku* (the dative of *Iravi*) and *tan*, the genitive of the personal pronoun. This explanation of the name receives some support from the fact that in many other inscriptions the date is preceded by the dative case of the name of the king in whose reign the grant is made. Besides, according to Tamil usage, the *k* would not be doubled if *Kuttan* the *tadbhava* or the Sanskrit *Gupta*, was the word that followed *Iravi*.

The Malayālam alphabet of this inscription offers the following peculiarities. The group *kh* is expressed by adding a second horizontal stroke above the line which passes through the middle of the single letter. The vowel *ai* consists of three symbols, the second and third of which are considered sufficient in modern Grantha and Malayālam to denote that vowel. The first two would now be used when the *ai* is prefixed to a consonant. This peculiarity occurs twice, viz. in *aiṇṭoḥa* (for *andōḥa*) (l. 9) and in *aiṇ kammāḥar* (l. 11). Probably the engraver was only accustomed to Vatteluttu, but not well conversant with Malayālam. The Tamil rough *r* is used twice, while in all other cases the Vatteluttu form occurs. These are *ru* in *peru* (l. 7) and *rā* in *pār=āga* (l. 18). In the first case the *u* is added exactly as in modern Malayālam, i.e. by adding about the bottom of the letter a small semicircle. In the second case the *ā* of *rā* is made a distinct symbol instead of its being added to the *r* as in Tamil. This shows that the writer had only a superficial knowledge of the Tamil characters as well as of the Malayālam alphabet.

The language of the inscription is Tamil, mixed with a few Malayālam forms, of which the following deserve to be noticed: *irunnarūḥa* (l. 5) (for *irunnarūḥa*), *aḥanna* (l. 12) (for *aḥanda*), *pāvūḥa* (l. 9) (for *pāvūḥa*), *ḥuḥa* (l. 10), *aḥma* (l. 11), *para* and *nira* (l. 12), *ṭakkara*, *enna*, *iḥa*, and *uḥada* (l. 14), and *ida* (l. 16), and *iṇṇaḥa* (l. 16) (for *iṇṇaḥa*). *Koyilagam* (l. 5) would in modern Tamil mean 'the inside of a temple'. In ancient Tamil inscriptions of the time of Rājārāja I¹ the word *kōyil* alone is used in the sense of 'a royal palace'. In the present inscription *kōyilagam* means 'a royal palace' as in modern Malayālam. Of the words mentioned above, *pāvūḥa*, *ḥuḥa* and *para* occur also in the Cochin plates². The fact that they are there spelt exactly as in Tamil, and that in the subjoined grant they are spelt as in modern Malayālam, suggests that the Kōttayam plate is later than the Cochin grant. The form *uḥada* (l. 14) occurs in the former, while *irukḥamada* and *perumada*³ occur in the latter. This again points to the same conclusion. The transitional form *ennaḥa* (l. 13), which resembles the *ṣeyṇṇa* of the Cochin plates,⁴ also deserves to be noted.

The inscription belongs to the reign of Vira-Rāghava-Chakravartin, who claims to be a lineal descendant of Vira-Kōraḥa-Chakravartin. It is dated on the day of the *nakṣatra* Rohiṇī, a Saturday, which corresponded to the twenty-second day of the solar month Mīna of the year during which Jupiter was in Makara. On this day the king, while residing in the great palace,—probably at Kodungūlūr, which is mentioned further on (l. 15),—conferred the title of Manigrāmam and certain honours and rights connected therewith on Iravikkorṇan⁵ of Magōdayarpatṭiṇam, who was also called Seramāṇ-lōka-pporuṇ-jettī⁶. The oil-mongers and the five classes of artisans were made his slaves. The inscription then enumerates the sources of income available to the grantee as lord of the city—by which we have probably to understand Kodungūlūr—and defines the limits within which his authority was to extend over Kodungūlūr. It is further stated that the grant was not personal, but hereditary and perpetual. The witnesses to the grant are then mentioned, and the inscription closes with the signature of the goldsmith who engraved it and who boasted of the title Śeramāṇ-lōka-pperuṇ dattāṇ, i.e. 'the great goldsmith of the world (which belongs to) the Chēra king'.

The approximate date of the inscription is not easy to ascertain.⁷ Dr Burnell,⁸ speaking of the date of this grant, remarked "Some time ago I showed the passage to the ablest

¹ *South Indian Inscriptions*, Vol. II p. 2, text line 6 of the first section.

² Above, Vol. III p. 68, text lines 9 and 10.

³ *Ibid* p. 68, text line 14.

⁴ *Ibid* p. 67.

⁵ The name Iravikkorṇan is evidently a vulgar form of the Tamil Iravikkorṇan which means 'the son king'. According to the rules of Tamil Grammar the *k* of *korṇan* would have to be doubled in this compound.

⁶ Dr Gundert has explained this name as 'the great merchant of the Chēramāṇ world'. The meaning of this curious title is probably 'the great merchant (*ṣeṭṭi*) of the world (which belongs to) the Chēra king'.

⁷ From elaborate astronomical calculations Mr Kōkol Koloo Nair concluded that A.D. 230 was unquestionably the date of the grant.¹ See the *Madras Journal*, Vol. XXI p. 39.

⁸ *Ind. Ant.* Vol. I, p. 229.

native astronomer in Southern India ('K Krishna Jôsiyâr' in a footnote), and in two days he brought me the calculation worked out, proving that A D 774 is the only possible year." As Dr Hultzsch has stated,¹ this categorical assertion rests on the assumption that both the Kôttayam inscriptions must belong to the eighth century A D. Professor Kielhorn has shown that there is another possible date ninety-four years before Dr Burnell's.² In the centuries following A D 774 there will probably be many more possible equivalents. The original plate, which I examined while at Kôttayam in the year 1895, does not appear to be so old as the eighth century A D. Besides, the alphabet of the inscription does not seem to support Dr Burnell's theory. As I have already remarked, the Vatteluttu characters of this grant appear to be more modern than those of the Cochin plates of Bhâskara Ravivarman and of the Tirunelli plates. It may not, however, be quite safe to base any conclusions on the Vatteluttu portion, because no dated inscriptions in that character are published and available for comparison. The Malayâlam portion clearly shows that the inscription cannot be so old as the eighth century A D. The symbols for *a*, *â*, *as*, *la*, *gha*, *ta*, *ta*, and *ya* differ but slightly from their modern Malayâlam equivalents. The secondary form of the vowel *u* which is added to consonants, is almost the same as in modern Malayalam. I have compared the Malayâlam portion of this inscription with several stone inscriptions from the Western Coast. One of the stones in the Trivandrum Museum contains a much defaced inscription³ dated in Kollam 239 (= A D 1064), which begins with some Sanskrit words written in ancient Malayâlam or Grantha. The alphabet employed in it is much more archaic than that of the subjoined grant. The vowel *as*, which may be taken as a test letter and which occurs in the Trivandrum inscription,⁴ resembles the corresponding symbol in the Tirunelli plates.⁵ The only three inscriptions known to me whose characters bear some resemblance to those of the Vira-Râghava plate, are Nos 266, 269 and 270 of the Government Epigraphist's Collection for 1895. Of these the first is dated in Kollam 427 (= A D 1252), and the last in Śaka-Samvat 1296 (= A D 1374). From these facts I am led to think that the present inscription is much later than the Cochin grant and the Tirunelli plates as well as the Trivandrum inscription quoted above. If this conclusion is correct, the Vira-Kerala-Chakravartin whose descendant Vira-Râghava professes to have been, may perhaps be identified with Jayasimha *alias* Vira-Kêralavarman, who is mentioned in two inscriptions from the Western Coast as the founder of a race of kings,⁶ and with Jayasimha, the father of Ravivarman *alias* Kulasekhara of the Arnlâla-Perumâl and Ranganâtha temple inscriptions.⁷ As Ravivarman, the son of Jayasimha, ascended the throne about A D 1300, Vira-Raghava could not have lived before the 14th century A D, which would be about the period to which palæography leads us to assign the grant.

As stated before, Vira-Raghava conferred the title of *Manigrâmam* on the merchant Iravikkorân. Similarly *Añjuvannam* was bestowed by the Cochin plates on the Jew Joseph Rabbân.⁸ The old Malayalam work *Payyanûr Paṭṭola*,⁹ which Dr Gundert considered 'the oldest specimen of Malayâlam composition,' refers to *Añjuvannam* and *Manigrâmam*. The context in which the two names occur in this work, implies that they were trading institutions. In the Kôttayam plates of Sthânû Ravi both *Añjuvannam* and *Manigrâmam* are frequently mentioned.¹⁰ Both of them were appointed along with the Six-Hundred to be "the protectors" of the grant. They were "to preserve the proceeds of the customs duty as they were collected

¹ *ibid* Vol XX p 269

² *ibid* Vol XXII p 139

³ No 275 of 1895 in Dr Hultzsch's *Annual Report* for 1894-95

⁵ *Ind Ant* Vol XX Plate opposite p 291, l 26

⁴ The *as* of *Aiyapolil* m l 4

⁷ Above, pp 145 and 148

⁶ Above, p 146, note 2

⁸ Above, Vol III p 67

⁹ Dr Gundert's account of this poem, published in the *Madras Journal*, Vol XIII Part II pp 14-17, is reprinted in Mr Logan's *Malabar*, Vol. II Appendix xxi p cclxvii

¹⁰ See Dr Gundert's translation of this grant in the *Madras Journal* Vol XIII Part I pp 130 to 134

day by day”¹ and “to receive the landlord’s portion of the rent on land” “If any injustice be done to them, they may withhold the customs, and the tax on balances and remedy themselves the injury done to them. Should they themselves commit a crime, they are themselves to have the investigation of it” To Añjavannam and Manigrāmam was granted the freehold of the lands of the town (of Kollam?). From these extracts and from the reference in the *Payyanūr Paṭṭōla* it appears that Añjavannam and Manigrāmam were semi-independent trading corporations like the Vajāñjiyar who will be noticed below.² The epithet *leṭṭi* (merchant) given to Ravikkorāṇ, the trade rights granted to him, and the sources of revenue thrown open to him as head of Manigrāmam, confirm the view that the latter was a trading corporation. There is nothing either in the Cochin grant or in the subjoined inscription to show that Añjavannam and Manigrāmam were, as was believed by Dr Gundert and others,³ Jewish and Christian principalities, respectively. It was supposed by Dr Burnell⁴ that the plate of Vira-Raghava created the principality of Manigramam and the Cochin plates that of Añjavannam and that, consequently, the existence of these two grants is presupposed by the plates of Sthānu Ravi which mention both Añjavannam and Manigramam very often. The Cochin plates did not create Añjavannam, but conferred the honours and privileges connected therewith to a Jew named Joseph Rabbān. Similarly, the rights and honours associated with the other corporation, Manigrāmam, were bestowed at a later period on Ravikkorāṇ. Therefore Añjavannam and Manigrāmam must have existed as institutions even before the earliest of these three copper-plates was issued. It is just possible that Ravikkorāṇ was a Christian by religion. But his name and title give no clue in this direction,⁵ and there is nothing Christian in the document except its possession by the present owners.

Ravikkorāṇ was to have authority over Kodungūlūr, which is the present Kodunnalūr (Cranganore in the Cochin Stato). He was a native of Magōḍaiyarpattinam. In Dr. Gundert’s translation this place is spelt Mahōḍēvarpattinam.⁶ This has been further changed into Mahāḍēvarpattinam.⁷ The Śaiva saint Sundaramūrti Nāyaṇar mentions in his *Devāravam* a place called Magōḍai which was situated on the sea coast and not far from Tiruvāñjaikkaḷam near Cranganore.⁸ In an inscription of the Chola king Rājādhirājadeva, Rajendra-Chōla, one of his predecessors, is said to have captured “Magōḍai in the west.”⁹ In Śēkkilār’s *Periyapurānam* Magōḍai is identified with Kodungōlūr, the modern Kodunnalūr, and said to belong to king Kōḍai.¹⁰ Magōḍai was thus another name of Cranganore. It is very unlikely that the Magōḍaiyarpattinam of the subjoined grant is identical with Kodungūlūr, because the

¹ *Aṇṇaṇṇu padum=ulgu Añjavannamum Manikkirāmamum śacchēchēchē vaippaddatam*, l 46 f of Dr Gundert’s transcript on p 128 of the volume quoted in the preceding note. Dr Gundert read *ulagu* instead of *ulgu*, and hence his translation differs from the one adopted here. On the meaning of the word *ulgu* see above, Vol III p 69, note 4.

² See p 296, note 2.

³ See the *Madras Journal*, Vol XIII Part I p 116, and Mr Logan’s *Malabar*, Vol I p 111.

⁴ *Ind Ant* Vol III p 333 f.

⁵ On this name Dr Gundert first said “Iravi Corttan must be a Nasrani name, though none of the Syrian priests whom I saw could explain it or had ever heard of it,” see the *Madras Journal*, Vol XIII Part I p 120. Subsequently (p 146) he added “I had indeed been startled by the Indian looking name ‘Iravi Corttan,’ which does not at all look like the appellation of a Syrian Christian still I thought myself justified in calling Manigrāmam a Christian principality—whatever their Christianity may have consisted in—on the ground that from Veneza’s time, these grants had been regarded as given to the Syrian Colonists.” It thus appears that Dr Gundert himself was not quite sure whether Manigrāmam was a Christian principality or not. Mr Kookel Keloo Nair considered Ravikkorāṇ “a mere title in which no shadow of a Syrian name is to be traced,” *Madras Journal*, Vol XXI p 40.

⁶ *Madras Journal*, Vol XIII Part I p 118.

⁷ Mr Logan’s *Malabar*, Vol I p 205.

⁸ *Kadalangarav-men=Magōḍaiy=anay=ar-pōḷi=Añjaikkalatt=appanē* in the hymn on Tiruvāñjaikkaḷam.

⁹ Dr Hultzsch’s *Annual Report* for 1894-95, p 3.

¹⁰ *Kōḍaiy=arasar Magōḍai*, *Periyapurānam*, Madras edition of 1870 p 328, verse 1.

same place could not have been called Kodungûlûr in one part of the inscription and Magôdayarpattinam in another. Perhaps Magôdayarpattinam was a quarter or suburb of Cranganore. But the derivation of the name is indisputable. Magôdayarpattinam means 'the town of the great Chêra king,' and is correctly spelt in the present grant. It is therefore unnecessary to correct it into Mahôdêvarpattinam or Mahâdêvarpattinam.

At the end of the inscription the villagers of Sôgiram and Panriyûr are mentioned as witnesses to the grant. Sôgiram is identical with the modern Šukapuram in the Ponânî táluka of the Malabar district,¹ which in its inscriptions is called Šogiram (Nos 208, 209, 210 and 211 of 1895). Panriyûr is identical with Panniyûr, another village in the Ponânî taluka.² Šukapuram and Panniyûr are said to have been the original Nambûdiri settlements in Malabar.³ Of the districts mentioned at the end of the grant, Venâdu is, as is well known, identical with Travancore. Êranâdu and Valluvanâdu are the old names of the two tálukas Ernâd and Valluvanâd of the Malabar district. Vênâdu, Êrâlanâdn (an earlier form of Êranâdn) and Valluvanâdu are also mentioned in the Cochín grant.⁴ Dr Gundert has identified Ôdunâdu with Ônâdn whose capital was Kâyangulam.⁵

TEXT⁶*First Side.*

- 1 Harî śrî Mahâganapatê⁷ [na]ma[h*] [l*] Śrî-pûpala-narapati⁸ [śrî]-Vira-Kera-
 2 la-śakravartti⁹ âdiy-âyi mûra-murayê pala nûrâyiratt-â[n]du
 3 ſengol nadattâyinnûra śrî-Vira-Bâghava-śakrava[r*]ttakku⁹ tiruv ira-
 4 chyam¹⁰ chellâyinnûra Makarattul Viyâlam ¹¹Mina-nâyaru irubattoŋu
 5 ſenûra Śa[n]i Rôhami-nâl perun-gôylagatt=irunnarula Magôdayarpattina-
 6 ttu Iravikorttan=âya Śêramân-lôka-pperuñ-jettakku Manikkirâma-
 7 patta[n]=guduttôm [l*] vilâv-âdeyam pavana-ttângum peru pêrum kadut[t]u¹²
 8 va[l]lêñiyam[m*] valañiyattil [ta]ni-chchettum mur-chchollum muñ ŋa-
 9 deyam pañcha-vâdyamum ſamkhum pagal-vilakkum pâvâdayum aintôlamum¹³
 korra-
 10 kknadayum vaduga-ppareyum idupadi-tôranamum nâlû ſê[r]ikkum tañi-

Second Side.

- 11 chchettum knûttôm [l*] vâmiyaram aim-kammâlareyum adima kuduttom [l*]
 12 nagarattukku karttâv=âya Iraviko[r]ttanukku para kond=alanna mûra kon
 13 dn [t]ûkki nûl kondu vâgi enniŋradilum edukkiŋradilum n[pa]
 14 nûdn¹⁴ śakkarayôdu kasturiyôdu¹⁵ vilakkennayodn idayil nllada eppêr-
 15 [p]pattadinum taragum adin=adntta ſnngamum lûda Kodungûlûr aliv-
 16 yôdu gôpurattodu viśêśhâl nâln taliyum talikk=adutta kirâmatôd=ida-
 17 yil nûr¹⁶ mndal=âyi ſepp=êdn eñndi kuduttôm [l*] Śêramân-lôka-pperuñ-je-
 18 ttiy=âga Iravikorttanukku ivañ makkal makkalkkê vañi-valiyê pêr=aga=kkudn-
 19 ttôm¹⁷ [l*] id=ariyum Panriyûr=kkirâmam[m*] Sôgira=kkirâmamum ariya=
 kknuttô[m] [l*] Vê-

¹ Mr Sewell's *Lists of Antiquities*, Vol I p 251

² *ibid* p 251 The name of the village is here by mistake spelt 'Punnayûr'

³ Mr Logan's *Malabar*, Vol I p 120

⁴ *Above*, Vol III p. 68

⁵ *Madras Journal*, Vol XIII Part I p 124

⁶ From ink impressions prepared by myself in 1895

⁷ Read *ganapatayê*

⁸ Read *bhûpala*

⁹ Read *chakra*

¹⁰ Read *irâyyam*

¹¹ Read *Mina*

¹² Read *kadattu* ?

¹³ Read *andolamum*

¹⁴ Read *uppûdu*

¹⁵ Read *kasturiyôdu*

¹⁶ Read *nir*

¹⁷ The *e* of *ttô* is engraved at the end of the previous line

- 20 nadum Ōdunādum=ariya=kkud[u]ttom [i*] Êrānādum Valluvanādum=ariya=
 kku[dr]ttōm [i*] [Chandr]-
 21 1ā[d]ikshyakal=ulla nālekku kudnttōm [i*] ivaigal=ariya sepp=ēd=eḷudiya
 Śēramān-lōka-pp[e]run-[d]at-
 22 tām Nambī Chadeyan [k]uy=eḷuttu [i*]

TRANSLATION

(Line 1) Hari ' Prosperity ' Adoration to the great Ganapati ' On the day of (*the nakshatra*) Rohini, a Saturday after the expiration of the twenty-first (*day*) of the solar month Mīna (*of the year a ring which*) Jupiter (*was*) in Makara, while the glorious Virarāghava-Chakravartin,— (*of the race*) that has been wielding the sceptre for several hundred-thousands of years in regular succession from the glorious king of kings, the glorious Virakērala-Chakravartin,— was ruling prosperously,—

(L 5) While (*we were*) pleased to reside in the great palace, we conferred the title of Manigrāmam on Iravikorttan *alias* Śēramān-lōka-pperuñ-jetti of Magōdayarpattinam

(L 7) We (*also*) gave (*him*) (*the right of*) festive clothing, house pillars, the income that accrues, the export trade (?),² monopoly of trade, (*the right of*) proclamation, forerunners, the five musical instruments,³ a conch, a lamp in day-time, a cloth spread (*in front to walk on*) a palanquin, the royal parasol, the Telugu (?) drum, a gateway with an ornamental arch, and monopoly of trade in the four quarters (*sēri*)

(L 11) We (*also*) gave the oil-mongers and the five (*classes of*) artisans as (*his*) slaves

(L 12) We (*also*) gave, with a libation of water,⁴— having (*caused it to be*) written on a copper-plate,— to Iravikorttan, who is the lord of the city, the brokerage on (*articles*) that may be measured with the *para*, weighed by the balance or measured with the tape, that may

¹ Read *adityargal* The secondary form of *a* of *adikshya*, which ought to have been engraved after *vāra* at the end of the previous line, is inscribed at the beginning of this line

² The exact meaning of the word *valaiṇṇiyam* (or *valaiṇṇiyam*, l 8) calls for some remarks According to Dr Gundert's *Malayalam Dictionary*, *valaiṇṇiyam* means 'a barber or hair-cutter' In his translation of this inscription Dr Gundert has rendered the word *valaiṇṇiyam* by 'curved sword (or dagger)' The word *valaiṇṇiyar* occurs also in No 9 of Mr P Sundaram Pillai's *Early Sovereigns of Travancore*, where he explains the word as meaning 'feudal barons' In an unpublished Tamil inscription which was received by Dr Hultzsch from Mr Bell, C.C.S., Archaeological Commissioner of Ceylon, the term *valaiṇṇeyar* appears to denote a corporation consisting of various classes of merchants In the *Epigraphia Carnatica* is published a mutilated Tamil inscription (Malavalli Taluk, No 74) which begins with the same phrases as the Ceylon inscription quoted above, though it does not contain the word *valaiṇṇiyar* In his *Mysore Inscriptions* Mr Rice has published three Kanarese inscriptions from Baligūmi (Nos 38, 55 and 56) which refer to the same corporation of merchants The description of the guild in these inscriptions is similar to that of the Ceylon inscription, but is more detailed In one of them (No 38) the members are styled 'protectors of the *vīra* *banaiṇṇi* rights' In the second (No 55) they are called 'banaiṇṇigas,' and are said to follow the *banaiṇṇi dharma* The title *manigara* is prefixed to the names of four of the merchants (*seṭti*) who, at the time of the inscription, were members of the guild This name *manigara* is probably connected with the *Manigrāmam* of our grant The third inscription from Baligūmi calls the members of the guild 'the protectors of the *vīra* *banaiṇṇi dharma*' In this inscription as in the one from Ceylon quoted above, there is a list of the various classes of merchants which composed the guild In Kanarese *banaiṇṇiga* is still used to denote a class of merchants In Telugu the word *balaiya* or *balaiya* has the same meaning It is therefore probable that the words *valaiṇṇiyam*, *valaiṇṇiyar*, *balaiṇṇi*, *banaiṇṇi*, *banaiṇṇiga* and *balaiya* are cognate and derived from the Sanskrit *vāny* Accordingly *valaiṇṇiyam* probably means here 'trade' *Kaduttu* is perhaps a mistake for *kadattu* If this correction is accepted, *kadattu valaiṇṇiyam* would mean 'export trade'

³ The expression *pañcha-rāḍya* confirms the correctness of the explanation of the frequent title *pañcha mahosabha* by 'the sounds of five musical instruments,' see *Ind Ant* Vol XIV p 202, note 42, and Dr Fleet's *Gupta Inscriptions*, p 296 ff, note

⁴ Dr Gundert has translated the phrase *nīr mudal-āy* by 'as eternal' But it is evidently a Tamil equivalent of the Sanskrit *udaka-pūḍam*, which occurs in many grants and means 'with a libation of water'

First Side

2

4

6

8

10

2

4

6

8

10

Second Side

12

14

16

18

20

22

12

14

16

18

20

be counted or weighed, and on all other (*articles*) that are intermediate,—including salt, sugar, musk (*and*) lamp oil,—and also the customs levied on these (*articles*) between the river mouth of Kodungûlûr and the gate (*gôpura*),—chiefly between the four temples (*talû*) and the village adjacent to (*each*) temple

(L 17) We gave (*this*) as property to Śêramân-lôka-ppêruñ-jettû *alias* Iravikorttan and to his children's children in due succession

(L 19) (*The witnesses*) who know this (*are*) — We gave (*it*) with the knowledge of the villagers of Panriyûr and the villagers of Sôgram We gave (*it*) with the knowledge (*of the authorities*) of Vênâdu and Ôdûnâdu. We gave (*it*) with the knowledge (*of the authorities*) of Êrânâdu and Valluvanâdu We gave (*it*) for the time that the moon and the sun shall exist

(L 21) The hand-writing of Śêramân-lôka-pperun-dattân Nambi Śadeyan, who wrote (*this*) copper-plate with the knowledge of these (*witnesses*)

No 42 — BAI HARIR'S INSCRIPTION AT AHMADABAD, A D 1499

By Rev J E ABBOTT

This inscription was first edited by the late Mr H B Blochmann, M A, in the *Indian Antiquary*, Vol IV p 367, from an impression taken by Dr Burgess It was translated by Mr Hari Vaman Limaya, B A, but the text was in many places wrongly read, and needs revision I edit it now from an inked estampage taken by myself, and I have verified my readings by a careful examination of the original

The inscription is found at Asârva, a suburb of Ahmadâbâd, in a well, known as Dâdâ Harir's Well¹ It is clearly cut on a marble slab, placed in a niche in the south wall of the first gallery leading down to the water The slab measures 2' by 1' 3" The alphabet is Nâgarî The language is Sanskrit, both prose and verse

The date of this inscription is in [Vikrama-]Samvat 1556, and in the current Śâka year 1421, on Monday, the 13th *tithi* of the bright fortnight of Pausha (l 12 f) This corresponds to the 25th December 1499 (new style), or the 16th December 1499 (old style)² It has to be noted that this date does not agree with that of the Arabic inscription on the opposite wall, the date of which is thus translated by Mr Blochmann in the *Indian Antiquary*, Vol IV p 367 — "On the 8th Jumâda I. of the 26th year, '896 [19th March 1490]" As Mahmûd began to reign in A H 863, the 26th year would be A H 888 or A H 889, and not A H 896 The Hijrî year corresponding to Samvat 1556 is A H 905, so that there is a confusion in dates which I am unable to explain Professor Kielhorn kindly contributes the following note "The date is incorrect. In Vikrama Samvat 1556 expired = Śâka-Samvat 1421 expired,³ the 13th *tithi* of the *bright* half of Pausha ended on Sunday, the 15th December A.D 1499, 12 h 15 m after mean sunrise For the *dark* half of the same month the date would regularly correspond to Monday, the 30th December A D 1499, when the 13th *tithi* of the dark half ended 11 h 41 m. after mean sunrise"

The places mentioned are Ahmadâbâd (l 7) and its suburb Harirpur (l 10) The persons mentioned are Sultân Mahmûd I (Barqara) (ll 8 and 18), who reigned from A H

¹ For a description of this well see the *Bombay Gazetteer of Ahmadabad*, p 282

² For the corresponding Christian dates I am indebted to the calculations of Mr N V Nene, of the Colaba Observatory, Bombay

³ "*Pravartamânâ* is also used with *expired* years"

863 to 917 (A D 1458-1511), one of the best known of the Sultāns of Gujarāt Bāi Harir is described in line 8 f as "the general superintendent at the door of the king's harem," and in line 18 as "the powerful, religious, chief councillor of king Mahmūd." The local traditions regarding the builder of the well are confused. Forbes¹ calls it "the Nurse's Well," which corresponds with Mr Blochmann's translation of the Arabic inscription, which names the builder as "Śrī-Bāi Harir, the royal [slave], the nurse"² Briggs, in his *Cities of Gujarashtra*, records the tradition that the builder was a man, which corresponds with the popular name by which the well is now known as Dādā Harir's Well. The overseer was a Musalmān, and the artisans were Hindūs (l 24 ff)

The substance of the inscription is that Bāi Harir caused a well to be built in the Gūrjara country, in the village of Harirpur, north-east of Ahmadābād, at a cost of 3,29,000 (*Mahmūdīs*), for the refreshment of men, beasts, birds, insects and plants, and to please God. The name of the coin is not mentioned, but it was probably the *Mahmūdī*, the standard silver coin of that period. The following note on the *Mahmūdīs* has been kindly prepared for me by Rev. Geo Taylor of Ahmadābād, who has made a careful study of the coins of the Sultāns of Gujarāt, and possesses a unique collection

"During the reign of Mahmūd Shāh I, surnamed Baiqara (A.H. 863-917, A D 1458-1511), the silver coin in most frequent use throughout the province of Gujarāt was the *Mahmūdī*. It is still by far the most common of the coins that have come down from the period of the Gujarāt Sultanate (A H 799-980, A D 1396-1572), and I imagine quite half of all the silver coins of that period, now procurable in the *bāzārs* of Gujarāt, were issued during the long reign of this Mahmūd, and bear his name

"There is considerable variation in the designs impressed on these coins, some bearing an elaborate device executed with much skill, while others, especially those of an early date, are distinctly inferior both in design and workmanship. The type quite the most common of all has on the obverse the legend *السلطان الاعظم ناصر الدنيا والدين ابو العتج* and the *Hijrī* date, the whole enclosed within a circle, and on the reverse, within a square, are the words *محمد شاه السلطان*, with marginal readings varying according to the mint

"As to the value of the *Mahmūdī* it is impossible to speak with precision owing to its frequent changes in weight. The two heaviest in my possession turn the scale each at 177 grains, and are perhaps "double *Mahmūdīs*," the lightest is but 33 grains. The average weight of fourteen, all of the same type, is 87 grains, or slightly less than the weight of half a rupee. An almost perfect specimen, dated 905 A.H, weighs 89 grains³. Early writers on India gave widely different values of the *Mahmūdī*, their estimates ranging from 4 to 24 of the rupee. A probable explanation of this difference is that any coin bearing the name of the Sultān Mahmūd (Baiqara) might with reason have been called a *Mahmūdī*, and some travellers may have based their estimate on one, others on another, of the very diverse coins issued by this Sultān. For a like transference of a sovereign's name to his coin compare the *Muzaffarī* and the Napoleon"

TEXT.⁴

- 1 नमः स्मृष्टिकर्त्रे । नमोऽपां पतये तुभ्य सर्वजीवनरू- (i)
- 2 पिणे । वरुणाय नमस्तुभ्यं नमः सुकृतसाक्षिणे [॥*] १ [॥*]
- 3 जयति⁵ जगन्मयजननी कुडिलिनी⁷ नामतः परा श-

¹ *Oriental Memoirs*, Vol III. p 140 (new edition, p 209)

² *Ind Ant* Vol IV p 367

³ [I possess an undated specimen weighing 90 grains — E. H.]

⁴ From an inked estampage, and from the original.

⁵ Metre Anushtubh

⁶ Metre Āryā

⁷ Read कुडिलिनी.

- 4 क्तिः । सुरनरवदितचरणा वापीरूपात्मना सतत । २ [॥*]
 5 नमामि¹ विश्वकर्माणं सकलाभीष्टदायक । कृपातो
 6 यस्य सर्वे स्युः कर्तुं² कर्म कर्तुं क्षमा नरा. ॥ ३ [॥*] स्वस्ति श्री
 [॥*]
 7 गूर्जरधरिच्या श्रीमदहिम्नदावादनगरे पातुसा-
 8 ह्यश्रीश्रीश्रीमहमूदविजयराज्ये राज्ञोऽतःपुरद्वारि स-
 9 वाधिकारिणी वार्द्धश्रीहरीरनान्नी श्रीनगरादीशान-
 10 दिगाग्रितहरीरपुरमध्ये चतुर्दिगायातानेकतुषा- (1)
 11 कुलमनुष्यपशुपक्षिचत्वादिचतुर(1)शीतिलक्ष्मी-
 12 वोपभोगाय परमेश्वरप्रीत्यर्थं सवत् १५५६ वर्षे शा-
 13 के १४२१ प्रवर्तमाने पौषशुदि १३ सोमे वापी कार-
 14 यामास ॥ यस्यामगाधामृतपानीयराशिमवलो-
 15 क्त्वा चीरोदधिनिवासमकरोदिव । सा खेदजाड-
 16 जोद्विज्जजरायुजपोषणार्थं³ माचद्रार्कं स्थिरा भू-
 17 यात् ॥ तत्र व्ययीकृतद्रव्यसख्या ३२८००० सर्वं [॥*]
 18 'महमूदमहोपालमंत्रिमुख्या प्रतापिनी । धर्मार्थिनी हरीरा-
 19 ख्या 'वापीमियमचीकरत् ॥ १ [॥*] चतुष्पथे चरच्चारुचतुर्दिग्ज-
 20 नसंकुले [॥*] आचद्रार्कमिय वापी मधुरा पीयता जनेः । २ [॥*]
 21 दुर्गाणि पुण्यानारामान् शतशश्च जलाशयान् । पदे
 22 पदे[ऽत्र]सत्राणि धनिनः सति शोभनाः । ३ [॥*] महाधन्य-
 23 य कृत्व[॥*] विश्वोपकृतिहेतवे । वार्द्धश्रीहरीरनान्नी वा-
 24 'पीमियमचीकरत् ॥ ४ [॥*] वापीनिर्माणेऽधिकारी' परमेश्वराद्या-
 25 पालक मलिक श्रीविहामद । तथा गजधर वैश्य सूत्रं वीरा त-
 26 'द्याज्ञाकर सू० देवा श्रीगिरणा' महं सायात्रा तथा मह वीरा [॥*]

TRANSLATION.

(Line 1) Obeisance to the Creator¹(Verse) 1 Obeisance to thee, the lord of the waters, who hast the form of all water¹⁰ !
Obeisance to thee, O Varuna ! Obeisance to (thee), the witness of chantable deeds¹¹ !¹ Metre Anushtubh² Cancel this word³ Read 'पार्थमा'.⁴ Metre of verses 1 & Anushtubh⁵ Read वापीमिमाम्⁶ Read 'पोमिमाम्'⁷ Read निर्माणे.⁸ The letter य is engraved over another, erased letter⁹ The *gi* of *Girana* was engraved at a lower level than the other letters in the same line, because the letter *ka* of *Bishamada* in the preceding line was in its way¹⁰ [This meaning of *juvana* fits Varuna's nature better than the usual one — E H]¹¹ [This epithet alludes to the libations of water, which accompany gifts — E H]

(V) 2. Victorious is the mother of the three worlds, the supreme *Śakti*, *Kundalinī*¹ by name, whose feet are praised by gods and men, (and) who ever (*exists*) in the form of wells

(V) 3 I bow to Viśvakarman, the giver of every desired (*object*), by whose grace all men are able to perform work.

(Line 6.) Hail 'Prosperity' In the Gūrjara country, in the glorious city of Ahmadābād, in the victorious reign of the Pādshāh, the thrice glorious Mahmūd,—the general superintendent at the door of the king's harem, Bāi Śrī-Ḥarir by name, caused a well to be built, in order to please God, in Ḥarirpur, situated to the north-east of the glorious city, for the use of the eighty-four *lākhs* of the various living beings, (*viz*) men, beasts, birds, trees, *etc*, who may have come from the four quarters, and are tormented with thirst, in Samvat 1556 (and) in the current Śāka year 1421, on the 13th (*tithi*) of the bright (*fortnight*) of Pausha, on Monday.

(L 14) If one looks at the mass of the deep, nectar-like water (*of this well*), it seems as though the ocean of milk had taken up its abode in it

(L 15.) As long as the moon and the sun (*endure*), may this (*well*) remain for the nourishment of insects, birds, plants and animals'

(L 17) The amount of money expended on this (*well*) was 3,29,000 in all

(Verses) 1 and 2 This well was built by the powerful, religious, chief councillor of king Mahmūd, Ḥarir by name, at a place where four roads meet, crowded with good men who come from the four quarters. As long as the moon and sun (*endure*), may (*the water of*) this sweet well be drunk by men'

(V) 3 (*By founding?*) forts, pure groves, pools of water by hundreds, and feeding-houses step by step, the wealthy earn merit

(V) 4 (*The lady*) Bāi Śrī-Ḥarir by name built this well at great expense, in order to benefit the world.

(Line 24) At the building of the well the overseer (*was*) His Majesty's servant, Malik Śrī-Bihāmad,² also the *gajadhara*, the Vaiśya *sūtra*[*dhāra*]³ Virā; also the servant, *sū*[*tradhāra*] Dēvā, Śrī-Girānā; Mahan[*t*] Sāyāā, also Mahan[*t*] Virā.

No 43 — NANDAMAPUNDI GRANT OF RAJARAJA I, DATED IN HIS
THIRTY-SECOND YEAR [A D 1053]

By F KIELHORN, PH D, LL D, C I E, GOTTINGEN

The plates which contain this inscription were received by Dr Hultzsch from the Collector of the Gōdāvarī district, and are deposited now in the Madras Museum. There is no information as to where or by whom they were discovered. At Dr Hultzsch's request, I edit the inscription from impressions supplied by him.

These are five copper-plates, the first and last of which are inscribed on one side only, and each of which measures about 10½" broad by 5' high. Their edges are raised into high

¹ [According to the dictionaries, *Kundālin* is a name of Varuna, and *Kundalinī* the name of a *Śakti*. In this inscription she is evidently represented as the *Śakti* of Varuna — E. H.]

² [This name is derived from the Persian *سوار* — E. H.]

³ *Sūtra* in line 25 and *sū* in line 26 are abbreviations of *sūtradhāra*, 'a carpenter, artisan,' and *gajadhara* is probably a synonym of it, derived from the Persian *چهار* 'a yard'

rims, and the writing, in consequence, is well preserved throughout¹ The plates are strung on a ring, which had been already cut when this grant was received by Dr Hultzsch The ring is $\frac{1}{2}$ " thick and $5\frac{1}{2}$ " in diameter, and bears on an expanded flower a circular seal, which is $2\frac{3}{4}$ " in diameter This seal has on a countersunk surface, across the centre, the legend *śrī-Tribhuvanāmkuta* in raised Telugu letters, above the legend, in high relief, a boar facing the proper left, with, over it, the sun and the moon's crescent between two *chauris*, in front of it a conch-shell, and at the back of it, a drum, and beneath the legend, an elephant-goad, with, below it, an expanded flower with a water-lily on the proper right and a throne on the left of it The flower and the water-lily Dr Hultzsch suggests to be symbols of the rivers Gangā and Yamunā, which are mentioned among the *sāmṛājya-chihndni*, or insignia of universal sovereignty, of the Eastern Chalukyas²—The characters throughout belong to the same southern alphabet, but represent two successive stages of it Up to the commencement of line 50 (line 6 of the second side of the third plate) they closely resemble the characters of the copper-plates of Amma II (*Ind Ant* Vol VII p 15, Vol XII p 91, and Vol XIII p 248, and Plates),³ and the same characters originally were continued to the end of the third plate in lines 50-55, where, however, they have been beaten in On the other hand, the characters on the fourth and fifth plates, and in the last six lines of the third plate (excepting the first three *aksharas* of line 50) as we have them at present, are exactly like those of the Korumelli plates of Rajaraja I (*ibid* Vol XIV p 48, and Plates), and were written by the writer of that inscription, Ganduchārya From this it would appear that the first three plates of this grant originally formed part of a somewhat earlier grant, and that the statement (in line 92) regarding the writer of this inscription, and probably also that concerning the author of the verses, cannot refer to lines 1-49, nor to the verses contained in them—The average size of the letters is about $\frac{1}{4}$ "—The language is Sanskrit, except in the description of the boundaries of the village which was granted by this inscription, in lines 80-88, where it is Telugu⁴ The Sanskrit portion contains 28 verses, of which verses 7-20 are given continuously in lines 44-65, and verses 21-26 in lines 68-77, while verses 1-6, singly or in pairs, are scattered through lines 1-30 The rest of the text, excepting the two benedictive and imprecatory verses 27 and 28, in lines 89-91, is in prose Of the verses 1-20, seven (*viz* verses 1-6 and verse 20) occur in exactly the same, and one (verse 15) in a slightly different form, also in the Korumelli plates of Rajaraja I, and some of the remaining verses show that their reputed author, Nanniyabhatta, knew other verses of the Korumelli plates, or verses of which those of the Korumelli plates were themselves copies or imitations⁵ Under any circumstances, the two men who in the two inscriptions are mentioned as the authors of the poetry, very probably composed only some of the verses that are assigned to them The language and phraseology of the text in general present no difficulty,⁶ but line 77 contains an epithet of the donee,

¹ Dr Hultzsch informs me that, owing to the great height of the rims, it was impossible to take perfect impressions I nevertheless believe that, with perhaps the exception of the first half of verse 18, my text may be relied on as correct

² See line 27 of the text of the present inscription

³ I would draw attention to the fact that the same neatly drawn ornamental design which we find at the commencement of the first two inscriptions, above referred to, also occurs, in exactly the same form, at the beginning of the present inscription Compare with it the different, much ruder design at the commencement of the Korumelli plates of Rajaraja I

⁴ For a transcript of the Telugu portion of the inscription, with an English translation of it, I am indebted to Dr Hultzsch's Assistant, Mr H Krishna Sastri

⁵ A comparison of the poetry of the two inscriptions does not seem to me to favour the view that the verses of the Korumelli plates are imitations of those of the present plates

⁶ The construction of the verb *piśā* with the Genitive case, in verse 7, shows that the author of the verse knew his grammar well, but it may be questioned whether *pari hrī*, which occurs in the same verse, really conveys the sense in which it is used by the writer The construction of *anu* with the Ablative case, in verse 10, also, can hardly be called correct *Mahā* for *naḥ*, in line 48, and *bhūyā* for *bhūya*, in line 60, are unusual, but correct

ashṭādaś avadhārana-chakravartin, which I cannot find elsewhere and am unable to explain!—In respect of orthography, it will be sufficient to say that the syllable *ri* is used instead of the vowel *ri* in the name *Richuka* (for *Ribhuka*), l 7, *gh* instead of *h* in *siṃghāsana*, l 26, and *Jayasimgha*, ll 35 and 37, and *s* instead of *ś* in *sudh-āmsur*, l 3, and *asva*, l 10, that *t* is (correctly) doubled in *antarvatīnī*, l 22, and *dh* in *ṇḍ=ddhyarddha*, l 40, and that the word *sāmrajya*, which is correctly written in line 51, is spelt *sāmbrājya* in line 27.

The inscription records a grant by the king Rājarājādēva [I], otherwise called Vishnuvardhana, of the Eastern Chālukya family. Excepting the details of this grant in lines 65-93, it contains nothing whatever that is new to us. Up to the end of line 52 the information furnished by it, mythical, legendary and historical, is in every particular the same as that contained in lines 1-55 of the Korumelli plates of the same king, and in lines 1-46 of the Chellūr plates of Vīra-Chōḍadēva.² And lines 53-65, also, only relate, what is more fully stated in lines 55-74 of the Korumelli plates, that Rājarāja-Vishnuvardhana, 'the crest-jewel of the Chālukyas,' was the son of his immediate predecessor Vimalāditya and his wife Kundavādēvi, 'the goddess of fortune of the family of the Sun' (meaning the Chōḍa family), and record the date of his coronation, which is given in identical terms in the Korumelli plates, and has been shown³ to correspond to Thursday, the 16th August A. D. 1022.

In line 65 ff, 'the asylum of the whole world,' the glorious Mahārājādhirāja Vishnuvardhana, the supreme lord of kings, the Paramabhāṭṭāraka, the devout worshipper of Mahēśvara (Śiva), he who is most devoted to religion,⁴ the glorious Rājarājādēva, having called together the cultivators, headed by the Rāshṭrakūṭas, dwelling in the Bēṇḍēṇulunadīmī-vishaya, thus issues a command in the presence of the Mantrin, Purōhita, Sēnāpati, Yuvarāja, Daudārika and Pradhāna⁵ —

"Be it known to you! In⁶ the Hārita gōtra there was a distinguished Āpastamba Brāhmana, Kañchena, a Sōma-yāga sacrificer (l. 69). His son was Kañchenārya, honoured by all the learned (l. 71). His son, again, was the minister (amātya) Akalankāśankana, known by the name of Śaṇchāñjanēya, 'a Hanumat in purity' (l. 73). To him his wife Sāmekāmbā bore a son, Nārāyana, who, on account of his skill in composing poetry in the Samskrita, Karnāta, Prākṛita, Paisāchika and Āndhra languages,⁷ is renowned as Kavirājāśēkhara, 'the crest of the kings of poets,' and who, because by his clever verses he puts to shame would-be poets, is rightly called Kavibhavarāṅkuśa, 'the adamantine elephant-goat of poets' (l. 76). To this Nanni-Nārāyana,⁸ who is endowed with qualities that are extolled

¹ With *ashṭādaś avadhārana* I would compare the phrases *atthārāsa vijjattāṇḍu*, 'the eighteen branches of knowledge,' and *atthārāsa sippa*, 'the eighteen attainments,' so frequently met with in the Pāli *Jātakas*.

² I refer the reader to Dr Hultzsch's translation in *South-Ind Inscrip* Vol I p 57 ff, and to the full abstract of the contents, given by Dr Fleet in *Ind Ant* Vol XIX p 433 ff. — In line 5 of the present inscription the names of Purn and Janamēyaya have been omitted by an oversight of the writer (just as the name of Sūhōtra is omitted in line 10 of the Chellūr plates), and the reading *tad-anujō* in line 39 is clearly a mistake for *tat tanujō*. In line 45 our inscription states that Rāja-Bhīma, besides expelling Yuddhamalla from the country, crushed other adversaries, this also was known already from other inscriptions (see *Ind Ant* Vol. XX. pp 269 and 270).

³ See *Ind Ant* Vol XIX p 129, and Vol XXIII p 181, No 110.

⁴ Since the word *brahman* also is synonymous with *brāhmana*, the word *paramabrahmanya* also means 'one who is most devoted (or kind) to Brāhmanas', see the *Mahādāśāya* on Pāṇini, v 1, 7.

⁵ i.e. 'the councillor (or councillors), family priest, commander of the army, heir apparent, doorkeeper and chief minister (or ministers)'. In the Chellūr plates of Vīra Chōḍadēva, l. 114, 'the five Pradhānas' are mentioned as the executors of the king's order.

⁶ Of verses 21-26 I consider it sufficient to give an abstract of the contents.

⁷ Compare Dr Hultzsch's note 10 in *Ind Ant* Vol. XV p 202, also *Ep Carn* Part I p 50, l 10 from the bottom.

⁸ According to the Rev F Kittel's *Dictionary* the Kanarese word *nanna* means 'love, affection, attachment'. — [Compare the *śirudasa* Nanniya Ganga and Nannisamedra, above, Vol III. pp 183 and 268 — E. H.]

by the whole world, and is an ear-ornament of (the goddess of eloquence) Sarasvatī, and an *ashṭādas-dvadhārana-chakravartin*, we, (after pouring out) a stream of water, have given on the occasion of a lunar eclipse, free from all taxes, the village named Nandamapūndi in your *viśhaya*, having constituted it an *agrahāra* (l 79)

"The boundaries of this (*village are*) — In the east the boundary (*is*) in the middle of the Kondiyagunta (tank) in a pit on the margins of the fields of this village and of Billemapeddapūndi. In the south-east the boundary (*is*) the meeting-point¹ of the margins of the fields of this village and of Billemapeddapūndi and of Nerapula. In the south the boundary (*is*) a *rēva* (tree) (*surrounded*) by palmyra trees on the margins of the fields of this village and of Nerapula. In the south-west the boundary (*is*) the meeting-point of the margins of the fields of this village and of Nerapula and of Mundaramuna. In the west the boundary (*is*) the meeting-point of the margins of the fields of this village and of Mundaramuna and of Madakuriti. In the north west the boundary (*is*) the *rēta* (tree) of the cowherds at the meeting-point of the margins of the fields of this village and of Madakuriti and of Billemapeddapūndi. In the north the boundary (*is*) the bank of a river on the margins of the fields of this village and of Billemapeddapūndi. In the north-east the boundary (*is*) a tamarind tree near a palmyra tree with a banyan tree on the margins of the fields of this village and of Billemapeddapūndi" (l 88)

'Nobody shall cause any obstruction to this (*grant*), he who does it, becomes possessed of the five great sins. And the holy Vyāsa has said [*Here follow two benedictive and imprecatory verses*]

'The *Ājñapti*² of this (*grant*) is (the ?) Katakādhirāja, the author of the verses is Nanniyabhatta,³ (and) the writer is Gandāchārya (l 92)

'This order was made in the prosperous thirty-second year of (*our*) reign of victory' (l 93)

Regarding the localities which are mentioned in the inscription, I can only say that the name of the district to which the village of Nandamapūndi belonged, Bend-ēgulu-nadimi-viśhaya, means, as Dr Hultzsch informs me, 'the two-rivers-middle-district,' and is thus the Telugu equivalent of Sindhu-yugmāntara-dēśa, which is mentioned in lines 66-67 of the Pithāpuram inscription of Prithivīvara (above, p 36)

As to the date,—since the 32nd year of Rājārāja's reign commenced (approximately) on the 16th August A D 1053 and ended (approximately) on the 16th August A D 1054, the day on which the grant was made in all probability is Sunday, the 28th November A D 1053 (the full-moon day of the month Mārgasirsha of Śaka-Samvat 975 expired), because during the period from the 5th June A D 1053 to the 13th April A D 1055 this is the only day on which there was a lunar eclipse⁴

TEXT.⁵

First Plate

1 ✽ ॐ श्री-धाम्नाह पुरुषोत्तमस्य महतो नारायणस्य प्रबोध- न्नाभ-
पामकारुह-बा[भू]वा

¹ See above, p 96, note 4

² i.e. 'the executor' (*dātaka*) On *Katakādhirāja*, which seems to be the title of an official, see the note on the text.

³ [This person is perhaps identical with Nannayabhatta, the first Telugu translator of the *Mahābhārata*, whose patron was Rājārāja of Rājamahendri, see my *Annual Report* for 1895-96, p 6 f — E H]

⁴ The full moon *set* ended 13h after mean sunrise, and the eclipse, therefore, was visible in India.

⁵ From impressions supplied by Dr Hultzsch

⁶ Metre Śārdūlavikrīḍita. The Korumelli plates of Rājārāja I (*Ind Ant* Vol XIV p 50) commence with the same verses 1 and 2

- 2 jagatas=srashtâ Svaya[m*]bhûs=tatah | jajñê mânasa-sûnur=Âtrir=iti yag=tasman=
mnnêr=Atritas=Sômô vam[ša]-
3 karas=sudh-âmsu(śu)r=udita¹ Śrikamtha-chûdâmanih |(II) [1*] ²Tasm[â*]d=âsit=
Sudhâsûtêr=Bbudhâ bndha-nutas=tatah | jatah
4 Purûravâ nâma chakravartti sa-vikramah |(II) [2*] Tasm[â*]d=Âyur=
Âyushô Nahushah | Nahushâd=Yayâti-chakrava-
5 rtti vamsa-karttâ ³jâ Tatah Pr[â*]chisâh [1*] Pr[â*]chisât=
Samyayâti[h 1*] Samyayâtîr=Haryapatîhr=⁴Haya-
6 patês=Sâ[rvva]bhaumah | Sârvvabhaumâj=Jayasênah | Jayasênân=Mahâbhaumah |
Mahâbhaumâ-
7 d=Asânakah [1*] Asânakât=Krôdhânanah [1*] Krôdhânanâd=Dêvakih | Dêvakê
Richukah | Richukâd=Rikshakah [1*] Rî-
8 kshakân=Mativarah ⁵satrâyôga-yâji Sarasvatînadî-nâthah | Tatah
Kârtyâ(tyâ)yanah | Kârtyâ(tyâ)yanân=Nilah [1*]
9 Nîlâd=Dushyantah | Tat-sutah | Âryyâ | ⁷Gamgâ-Yamunâ-tîrê yad-
avichchinnam nikhâya yûpân=kramasâh | kri-
10 tyâ tath=âsva(śva)mêdhân=nâma Mahâkarmma-Bharata iti yô=labhatah(ta)
|(II) [3*] Tatô Bharatâd=Bhûmanyuh | Bhûmanyôs=Suhôtrah [1*]
11 Su[hô]trâd=Dhastî | Hastinô Virôchanah | Virôchanâd=Ajamilah | Ajamilât=
Samvaranah | Samvara[na*]sya

Second Plate, First Side.

- 12 Tapana-sntâyâs=Tapatyâs=cha Sudhanvâ | Sndhanvanah Par[î]kshat |
Parikshitô Bhimasênah | Bhimasênât=Pradi-
13 panah | Pradîpanâs=Chantanuh⁸ [1*] Śantanôr=Vvichitraviryay [1*]
Vichitraviryâyât=Pândurâjah || ⁹Putrâs=tasya cha Dha-
14 rmmaja-Bhim-Â[r]jjana-Nakula-Sahadôvâh [1*] pamchêndriyavat pamcha syur=
vishaya-grâhinas=tatra || [4*] Vpittam |
15 ¹⁰[Yê]n=âdâhi vijitya Kâ(khâ)ndava-mathô gândivînâ Vajrinam ynddhê
Pâsupat-âstram=A[m]dhaka-ripôs=ch=âlâbhi Dai-
16 [tyâ]n=bahû[n]=¹¹Indr-ârdhdhâsanam=adhyarohi jayinâ yat=Kâlikây-âdikân=hatvâ
svairam=akâri
17 [vam]sa-vipîna-chchê(chchhê)dah Kurâp[â]m vibhoh |(II) [5*] tatô=
rjjunâd=Abhimanyuh | Abhimanyo[h*] Parikshat [1*]
18 Parikshitô Janamêjayah | Janamêjayâ[t=] Kshêmukah | Kshêmukân=
Naravâhanah | Naravâ-
19 hanâ[ś=Ch]âtânîkah¹² | Śatânîkâd=Udayanah || Tatah param tat-prabhritishv=
avichchi(chchhi)nna-santanîshv=Âyôdhyâ-simbâ-

¹ According to the *Vyâsa-śiksha*, *visarga* is dropped before a group of consonants the first of which is a sibilant, even when the second consonant of the group is a *sonant* letter, and this rule, according to Dr. Lüdters, is generally observed in South Indian manuscripts

² Metre Ślôla (Anushtubh)

³ Here the names of Puru and Janamêjaya are omitted, tho Korumelli plates of Râjarâja I, ll 5 and 6 have *tatah Purur=iti chakravartî* | *tatô Janamejâyo=svamêdha tritayasya kartî[a*] tatah Prâchisâh*

⁴ Read ^opatîh |

⁵ Read ^okêr=Rîbhukah | Rîbhukâd=

⁶ Read ^ovarah satîrayaga

⁷ Metre Âryâgîti, the same verse in the Korumelli plates, ll 9-11 Compare also above, p 231, verse 4.

⁸ Read ^ondch=Śantanuh

⁹ Metre Upagîti, the Korumelli plates, l 14, have the word *aryyâ*, 'an Âryâ verse,' before this verse.

¹⁰ Metre Sârdulavikrîdita, the same verse in the Korumelli plates, ll 15-17

¹¹ Read =bahûn | Indr-

¹² Read ^ondch=Sata^o

- 20 san-âsinêshv-êkâ[dnâ]shashti-chakravarttishu gatêshu tad-vamasyô Vijayâdityô
nâma râjâ vijigishayâ Dakshi-
21 [nâ]patham ga[tvâ] Trilôchana-Pallavam=adhikshipya daiva durihayâ lôk-
ântaram=agamat [i*] Tasmin=sa[m*]kulê pu-
22 [rôhi]têna sâ[rddham=a]ntarvattni¹ tasya mahâdêvi Mudivêmu-nâm-âgrahâram=
upagamyâ tad-vâstavyêna

Second Plate, Second Side

- 23 Vishnubhatta-sômayâpinâ duhitti(tri)-nirvvisêsham=abhirakshitâ sati Vishnu-
varddhanan=nâma prasûya [i*] tasya cha ku-
24 mârakasya Mânavyasagôtra-Hâritiputra-dvîpaksha gôtra-kram ôcbitâni karm[m*]ni
lârayitvâ tam=avarddhayat [i*] Sa cha mâ-
25 [trâ vidi]ta-vrittântas=san=nirggatya Chalukya-girau Nandâm bhagavatim
Gaurim=ârâdhya Kumâra-Nârâyana-Mâtriganân=samta[rppya]³
26 [êvâ]tatapatr-aikasamkha-pamchamahasâbda - p â l i k ô [t a *] n a - p r a t i d h a k k â -
varâhalamcha(chha)na-puncha-⁴kunta simghâ(ha)sana-
27 makaratôraṇa-kanakadaṇḍa-Gamgâ-Yamu[n-â*]dini svakula-kram-âgatâni
[ni*]kshiptân=iva tat sâmbhâ⁵
28 jya-chi[hna]ni samâdâya Kadamba-Gamg-âdi-bhûmipân=nirjitya Sêtu-Narmmadâ-
madhyam sârdha-
29 sapta-laksham Dakshinâpatham palayâm-âsa [i(II)] Ślôkam(kâh) | ⁶Tasya=
âsid=Vijayâdityô Vishnu-
30 varddhana-bhûpatêh [i*] Pallav-ânvaya-jâtuyâ mahâdêvyas=cha nandanah [i(II)]
[6*] Tat-sutah Polakêsi-vallabhah [i*] Tat-putrah
31 Kirtivarimmâ [i*] Tasya tanayah | Svasti [i*] Śrîmatam sakala-bhuvana-
samatûyamâna-Mânavyasagôtrâpâ[m] Hâ-
32 ritiputrâpâm Kausiki-varaprasâda-labdha-râjyânâm Matrigana paripâlitânâm
Sv[u*]mî-Mahâsêna-[pâ]-
33 dânuhyâtânâm bhagavan-Nârâyana prasâda-samasâdita-vara varâhalâmcha(chha)n-
êkahana-kshana-vasîkṛit-ârâ[ti]-

Third Plate, First Side

- 34 mandalânâm=aśvamêdh-âvabbṛita(tha)snâna-pavitrikṛita-vapusham Châlukyânâm
kulam=alamkaraṇhâs=Satyâsra-
35 ya-vallabhêndrasya bhrâtâ Kubja-Vishnuvarddhanô=shtadaśa varshani Vêngi-
dêśam=apalayat⁷ | tad âtmajô Jayasingha(ha)-
36 vallabhah[h]⁸ trayastṛimsatam | tad-anuj-Êndrarâjas=sapta dinâni | tat suto
Vishnuvarddhanô nava⁹ [(I)] tat-su(sû)nur=Mamgi-Yu-
37 varâjah pamchavimsatim | tat-putrô Jayasingha(ha)-vallabhas=trayôdasa |
tad avarajah Kokki(kki)lish=shan(n)=mâsân [i*] tasya
38 jyêsthô bhrâtâ Vishnuvarddhanas=tam=uchchâtya ssa(sa)ptatṛimsatam | tat-
putrô Vijayâditya-bhattâarakô=sht[â*]da-

¹ According to Pâṇini, iv 1, 32, *antarvatni* (not *antarvatt*) is the proper feminine form in the classical language, the *t* is doubled by Pâṇini, viii 4, 47

² This sign of punctuation should have been omitted

³ Read *samta*^o

⁴ Read *picchâha*, or *piçchâha*

⁵ Read *-sâmbhâ*.

⁶ Metre Ślôka (Anuṣṭubh); the same verse in the Korumelli plates, II 30 31

⁷ The *akshara la* was originally omitted, and is engraved below the line

⁸ Read *vallabhah*

⁹ After this the word *varshâni* has been omitted,

- 39 śa | tad-anuj¹ Viṣṇuvarddhanash-shattrimśatam | tat-sūnur=Vijayāditya-
Narēndramrigarājaś=ch=āṣṭ[ā]-
40 chatvārimśatam | tat-sntah Kali-Viṣṇuvarddhanō-ddhyarddha-varsham
tat-sutō Gunaga-Vijayāditya-
41 ś=chatuṣchatvārimśatam | tad-bhrātur=Vikramāditya-bhūpatēs=tanayaś=Chālukya-
Bhu(bhī)mas=trimśatam | tat-sutah Kolla-
42 b[ī]ganda-Vijayāditya[h*] shan=māsān [i*] tat-sūnur=Ammarājas=sapta
varsh[ā*]ni | tat-sutam Vijayādityam b[ā]-
43 lam=uchchātya Tādapō māsam=ēkam | tam jtvā yudhī Chālukya-Bhima-
tanayō Vikramāditya śkāda-
44 śa māsān | ²tat-Tādaparāja-sutō Yuddhamallah ssa(sa)pta varshāni | Tam³
Yuddhamallam parihṛitya⁴ dā-

Third Plate, Second Side

- 45 śāt=piṣṭtv=ētarēśhām=apī sātravānām(nām)⁵ [i*] kshām=Ammarāj-ānuja-
Rāja-Bhimō bhīmas=samā dvādaśa rakṣatī sma || [7*]
46 ⁶Tat-sūnur=vīnat-ārātīr=Ammarājō nrip-āgrānīh | pañchavimśati-varshāni
Vēngi-bhuvam=apālayat || 8*] Dvaimātn-⁷
47 rō=mma-nripatē[r]=Ddāna-nripō Rāja-Bhima-nripa-tanayah [i*] vidyā-kalāpa-
chaturah | ⁸chaturanta-dharm=asāt=samās=ti-
48 srah |(l) [9*] Ana⁹ Dānārṇna(rṇna)vādd(d)=āsīd=daiva-duśchēṣṭayā
tatah [i*] saptavimśati-varshāni Vēngi-mahur-anāyī(ya)kā || [10*]
49 ¹⁰At=ā[nta*]rō Dāna-narēndra-sūnu śrī-Śaktivarmma Surarāt-sadharm[ā*] [i*]
yaś=śauryya-śaktyā vinīhatya
50 śātrūn=sa dvādaś=ābdān=samarakṣadh=n[r]vīm || [11*] ¹¹Tatas=tad-annjō
vīrō Vimalāditya-bhūpatīh [i*] ma-
51 hīmandala-sāmājya-prājya-lakṣmīm mud=ādadhāt |(l) [12*] Tējō¹² yadiyam=
akṣhīla-kṣhīpāla-maulī-mālāśy=abhā-
52 d=amala-ratna-ruchi-chchhalēna [i*] pātī sma sapta sa samās=sakalān=
dharitīm bhīma-pratāpa-mahitō birud[ā*]mka-bhīmāh |(l) [13*]
53 ¹³Tasm[ā*]d=Vimalādityād=Ravikula-lakṣmīyās=cha Kumdava-mahadēyyāh¹⁴ [i*]
nija guna-vaśīkṛit-ākṣhīla-rājanyō Rājarāja-vibhur=a-

¹ Read *tat tanujō*

² Read *tatas=Ta°*

³ Metro Indravajrā In the place of this verse, the Korumelli plates, ll 46-47, have an Anuṣṭubh verse, but the second half of it is corrupt

⁴ This word is used here in an unusual sense

⁵ According to Pāṇini, ii 3, 56, the verb *piṣṭ*, in the sense of *himsā*, governs the Genitive case

⁶ Metro Ślōka (Anuṣṭubh) The Korumelli plates have no verse corresponding to this

⁷ Metro Gīti The Korumelli plates, ll, 47-48, instead of this, have an Anuṣṭubh verse

⁸ Read *“tural=chatu”*

⁹ Metro Ślōka (Anuṣṭubh), one would have expected *anu Dānārṇavam* The Korumelli plates, ll 48-49, instead of this, have a verse which I would read *Tatah param patīm labdhum=anurūpam=undya(ya)kā saptavimśati varshāni chachar=śva tapah kṣhamā* ||

¹⁰ Metro Indravajrā The Korumelli plates, ll 49 52, have three Anuṣṭubh verses here, but their wording does not resemble the wording of this verse

¹¹ Metro Ślōka (Anuṣṭubh) Compare the Anuṣṭubh verse in the Korumelli plates, ll 52 53

¹² Metro Vasantatilakā With the last Pāda of this verse compare the verse in ll 53 55 of the Korumelli plates *Birudā* ending in *dādanāla* and *daurcānala*, such as are distinctly referred to in the verse of the Korumelli plates, are not uncommon

¹³ Metro Gīti Compare the verse in ll 63 65 of the Korumelli plates

¹⁴ Read *Kumdava devyah*

- 54 jam || [14*] ¹Yas-Sô mavamśa-tīlakah Śaka-vatsarēshu vēd-āmburāśi-nīdhi-
varttiṣhu Simha-gē-rkkē | kṛiṣṇa-dvitiya-divas-Ôtta-
55 rabhadrikāyām vārē Gurôr-vvanijī lagna-varē-bhīṣiktah | (||) [15*] Imdro²
yathā divam=ud[ā]ra-yaśas=tāth=ôrvvīm³ śauryyēna

Fourth Plate, First Side

- 56 śa[śva]d=akhlām=abhīrakṣitum yah | śrī-Viṣṇuvarddhana-nripo makutam
parārdhyam mû[r*]dhn=ādadhān=manī-meyūkha-vi-
57 bhāsit aśam || [16*] Samrakṣatī⁴ kṣiti-talam kṣapit-ārīvargg[ā] mû[r]ggēna
yēna⁵ naya śālinī Mānavēna [1*] prītāh
58 prajā [nija pavi]tra-charitra-tōyāh prakṣhalayanti kalī-kāla kalamka-pamkah(kam) ||
[17*] ⁶Sannaggēna⁷ kulam kal-[ā]gama-
59 [pa]rjñanēna [kurvva⁸]n=dhiyam dīn-ānātha-jan-ā[r]tthit-ā[r]ttha-nivaha-tyāgēna
lakṣmīm stī(sthī)rām [1*] sampūrn(rnn)-āmala-chamdrīkā-
60 [viśa]day[ā] kuryā jagad-gīṭayā yō dik-chakram=alamkarōti sutarām Chālukya-
chūdāmanīh || [18*] Yasya⁹ sph[ā]ra-bhuj[ā]-
61 kṛipāna-daht-ārātibha-kumbhasthala-prōnmukt-āmala-v r i t t a - m a u k t i k a - c h a y a s =
samgrāma-ramg-amtarē [1*] dhātē vī[ra]-
62 rasa-kriy-ābhīnāyana-prastāvanā-lakṣitām vīraśrī ra[hī]t-āmjaḥ-pravīśarat-puṣhp-
ôpahāra śrī-
63 yah(yam) || [19*] ⁹Pitrôr=vamśa-gurū babhūvatur=alam yasya spu(sphu)rat-
tējas[au] Sūryyā-Chandramasau nirasta-tamas[au]
64 [dē]van jagach chakshushi | damshtra-kōti-samuddhrit-ākhlā-mahi-chakram
mahat kṛidayā Viṣṇôr=ādīvarāha-rūpam=a-
65 bhavad=yach-chhāś(sa)nē lāmchhanam || [20*] Sa sarvvalōkāśraya śrī-
Viṣṇuvarddhana-mahārājīdhīrajō rāja-paramēśvarah para-
66 mabhattārahah ||¹⁰ paramamāhēsvarah paramabrahmanyah śrī-Rājarājadevō
Bendēgulunadīmī-viśhaya-nivā-
67 sino rāshtrakūta-pramukhān kutumbīnah sam[ā*]hu(hū)ya mamtri-purōhita-
senāpati-hai(yu)varāja-dauv[ā*]rika-
68 pradhāna-samaksham=ittham=ājñāpayati yathā || ¹¹Hārīta-gōtrē Hari-mūrtur=
Āpastambha(ba)-dviya-śrēśthā-vibhu-

Fourth Plate, Second Side

- 69 r=vīnitah | sadā purōdāśa-pavitra-vaktrō vidvān=abhūt=Kamchena-sōmayējī ||
[21*] Tasya¹² śrīmā-

¹ Metre of verses 15 17 Vasantatilakā Verse 15 is identical with the verse in || 65 67 of the Korumelli plates, except that the latter commences with the words *Yō rakṣitum vasumatīm*

² Compare the verse in || 67 68 of the Korumelli plates

³ Read *yāśas=tāth=*

⁴ Compare the verse in || 68-69 of the Korumelli plates

⁵ Read *yatra* (for *yasmīn*), which we actually have in the corresponding verse of the Korumelli plates

⁶ Metre of verses 18 20 Śārdūlavikṛīṭa. The fame (*kṛti*) of the king is differently described in the verse in || 69 72 of the Korumelli plates (which reminds one of a verse in the Āngāchhī plate of Vīgrahapāla III, *Ind Ant Vol XXI* p 100, || 17-18)

⁷ Read *san mārgyena* (?)

⁸ There is no verso corresponding to this in the Korumelli plates With the first half of the verse we may compare the first half of the verse in || 42-44 of the Chellūr plates of Kulōttunga Chōdādēva II, *Ind Ant Vol XIV* p 67

⁹ The same verse we have in || 72-75 of the Korumelli plates

¹⁰ This sign of punctuation should have been omitted.

¹¹ Metre Upajāti.

¹² Metre Mandākrantā

- 70 n himakara-kara-prasphurat-kīrtti-râśēr-âsīt=sūnuh sakala-vidushām=amchitah
Kamchenâ-
- 71 [r]yyah | yam manyamtê Yamam=ari-ganâh kâma-dhênum kav-îmdrâh
krîd-âramam parama-suhridô [i]-
- 72 vitam bamdhn-varggâh |(II) [22*] ¹Tasy=âtma-jô mahâtma samajan
Śô(śau)châmjanêya itī viditah [i*] prajñâ-jita-Vâhaspa-
- 73 tir=Akalamkâsamkan-âmâtyah || [23*] Tasya cha sudharmma-patnyâ guna-
sâlinyâś=cha Sâmekâmbâyâh [i*] abha-
- 74 [va]d=anu[shthi]ta-jagad-upakaranô Nârâyanas=tanayah |(II) [24*] Yah
Samskrita-Karnnâ(rnâ)ta-Prâkrita-Paisâchi-
- 75 k-Âmdhra-bhâshâsu | Kavirâjasêkhara itī prathitah sukavitva-vibhavêna ||
[25*] ²Kavîn=manîshâlava-
- 76 durvvidagdhân=manôharâbhîr=nnija-sûktibhîr=yyah | kurvvan=agarvân=patubhi[r]=
bbibhartih(rti) Kavibhaya-jrâmkûśa nâ-
- 77 ma sârtham || [26*] Tasmai sakala-jagad-abhinuta-guṇa-sâ[li*]nê Sarasvatî-
karnnâ(rnâ)vatamsây=âśtâdâś âvadhâraṇa-chakra-
- 78 varitînê Nannî-Nârâyanâya bhavad-vishayê Nandamapûndî-nâma-grâmô=
grahâikritya sômagra-
- 79 hana-nimittê dhârâ-pûrvvakam=asmâbhîs=sarvvakara-³parihârêṇa dattam=iti⁴
viditam=astu vah |(II) Asya simâ-
- 80 nah [i*] Pûrvvatah iyy-ûryum Billemapeddapûndiyum bola-garusuna
pallamuna Kondiyagumta

Fifth Plate

- 81 naduma simâ || Âgnêyatah iyy-ûryum Billemapeddapûndiyu Nerapulayum
bola-garu-
- 82 snna muyyalikutra simâ || Dakshinatah iyy-ûryu Nerapulayum bola-
garusuna tâdla xê-
- 83 va simâ | Nairitya(ta)tah iyy-ûryu Nerapulayu Mumdamunayum bola-
garusuna muyyaliku-
- 84 tra simâ | Paśchumatah iyy-ûryu Mumdamunayyu Madakuritayum bola-
garusuna muyyali-
- 85 kutra simâ | Vâyavyatah iyy-ûryu Madakuritayum Billemapeddapûndiyum
bola-garusuna
- 86 muyyalikutruna golla-xêva simâ | Uttaratah iyy-ûryum
Billemapeddapû(pû)ndiyum bola-garu-
- 87 suna [yê]ruva gaddaya simâ | Aisânya(na)tah iyy-ûryu
Billemapeddapûndiyum bola-garu-
- 88 sa(su)na maṣṣi-tôdî tâtiy-odda chuntaya simâ || Asy=ôpari na kênachid=
bâdhâ karaniyâ [i*] Yah ka-
- 89 rôti sa pamcha-mahâpâtaka-yuktô bhavati [i*] Tathâ ch=ôktam bhagavatâ
Vyâsêna | ⁵Sva dattâm para-dattâm vâ yô
- 90 harêta vasundharâm [i*] shashtim varsha-sabasarâni vissthâyâ[m] jâyatê
krimih |(II) [27*] Bahubhîr=vvasudhâ dattâ bahu-
- 91 bhîś=ch=ânupâtî [i*] yasya yasya yadâ bhûmus=tasya tasya tadâ phalam=
[28*] iti⁶ [i*] Âjñaptir=asya

¹ Metre of verses 23-25 Âryâ.

² Metre Upajâti.

³ The *akshara ka* was originally omitted, and has been inserted afterwards

⁴ Read *datta itī*

⁵ Metre of verses 27 and 28 Ślôka (Anushtubh)

⁶ After this there is an ornamental symbol which may be meant for the *akshara itī*.

- 92 Katakādhara¹ kāvyānām karttā Nanniyabhattō lēkhakō Gandāchāryyah ||
Dvātrimsattamē vija-
93 yarājya-varah[ē] varddha[mā*]nē kṛitam-īdam śāsanah(nam) 1(11) ❀

No 44 — THREE INSCRIPTIONS FROM NORTHERN INDIA

By F. KIELHOEN, PH D, LL D, C.I.E., GÖTTINGEN

A.— Dēôgadh pillar inscription of Bhôjadēva of Kanauj ; [Vikrama-]Samvat 919

In *Archaeol Surv of India*, Vol X Plate xxxiii 2, Sir A Cunningham has given a photozincograph of an inscription which was discovered by him on one of four massive pillars that support a detached portico in front of the principal Jaina temple at Dēôgadh, in Central India,² and *ibid* p 101 he has given his reading of the text of the inscription and commented on the value of it. I re-edit the inscription from Sir A Cunningham's own rubbings which have been made over to me by Dr Fleet, and from an impression, supplied to me some time ago by Dr Burgess

The inscription contains 10 lines of writing which covers a space of about 1' 4" broad by 1' 2½" high, and which, with the exception of a few letters, is very well preserved. The size of the letters is about 1". The characters belong to the northern class of alphabets. They include a form of the final *t*, in the word *samvat* in line 6,³ and numeral figures for 1, 4, 7, 8 and 9, in lines 6 and 10. The language is Sanskrit, and the whole is in prose. In respect of grammar, it may be noted that the word *stambha*, 'a pillar,' throughout is treated as a neuter noun, that in *Vṛhaspati-dinēna*, in line 7, the Instrumental case is used where we should have expected the Locative case, and that in line 4, where the actual reading is *paribhujyamākē*, the writer probably meant to write *-paribhujyamānakā* (instead of *-paribhujyamānē*). As regards orthography, the letter *b* is denoted by the sign for *v* in *Vṛhaspati*, l 7, but not, so far as I can make out, in *śabda*, l 3, and *-ābda*, l 10, the dental sibilant is used instead of the palatal in *Asvayuja*, l 6, and *t* is doubled before *r* in *-nakshatrā*, l 8.

The inscription records that, in the reign of the *Paramabhattāraka Mahārājadhīrāja Paramēśvara*, the glorious Bhôjadēva, while Luachchhagira was possessed (or governed) by the *Mahāśmanta* or great feudatory Vīshnurama,⁴ to whom the five *mahāśabdas* had been granted by Bhôjadēva, the pillar which contains the inscription was caused to be made (or set up) near the temple of the holy [Jaina Arhat] Śānti (or Śāntinātha, at Luachchhagira), by Dēva, a disciple of the *Āchārya* Kamaladēva, and that it was completed in the year 919, on the fourteenth *tithi* of the bright half of the month Asvayuja (or Āśvina), on a Thursday, while the *nakshatra* was Uttarabhadrapadā, and made by the *Gôshhika*⁵ Vājuagagāka. Besides, the concluding line gives, both in words and in figures, the years of the Śaka era 784

¹ Read *°dhirājah* and compare the similar terms *kaṭakārāja*, *katakādhiśa* and *kaṭakēśa* of cognate inscriptions, *Ind Ant* Vol. XX p 267, note 5.

² *Indian Atlas*, quarter sheet No 70 N W, Long 78° 18' E, Lat 24° 32' N.

³ The sign of the final *t*, employed in the original, is not in the least like the sign shown in the published photozincograph, it is essentially the sign for *t* which is used, e.g., in the word *amôcāyat* in line 7 of the Kudārakôt inscription of Takshadatta (*Ep Ind* Vol I p 181, Plate).

⁴ This name, the reading of which appears to me certain, I have not found elsewhere.

⁵ According to Prof Bühler, *Ep Ind* Vol I p 190, note 50, the *gôshhikas* are the members of the *Pañcā* or committee entrusted with the management of religious endowments, compare also *Ind Ant* Vol. XI p 338, last line of the text, where Dr Hultzsch has translated the word by 'trustee'.

As I have shown in *Ind Ant* Vol XIX. p 28, No 30,¹ the date corresponds, for the *Chaitrādī* Vikrama year 919 expired, which was Śaka Samvat 784 expired, to Thursday, the 10th September A D. 862, when the 14th *tithi* of the bright half of Āsvinā ended 22 h 47 m, and the *nakṣatra* was Uttarabhadrapadā, by the Brahma-siddhānta from 9 h 51m and according to Garga from 9 h 12 m after mean sunrise. It is the earliest of the three dates² which we possess for the reign of Bhōjadēva of Kanauj, and the only one that admits of exact verification.

Luachchhagira, a strange word, for the first part of which I can suggest no etymology, I take to be a name of Dēḡgadh itself where the inscription is. In an inscription of A D. 1098, of the time of the Chandēlla Kīrtivarman,³ the place (or the fort of it) is called Kīrtigīrīdurga after Kīrtivarman, in whose time the country around it is said to have been conquered by the Chandēllas.

TEXT⁴

- | | | | |
|----|---|--|--|
| 1 | [Ōm ⁵?] | [\|\|*] | Paramabhattāra[ka*]-mah[ā]rājādhirāja-paramēśvara-śiḥ Bhō- |
| 2 | jadēva-mahīpravarddhamāua ⁶ -kalyānavijayarājyā |  | \|\|⁷ |
| 3 | t a t - p r a d a t t a - p a ṇ c h a m a h ā ś a b d a - m a h ā ś a m a n t a - ś r i | | [Vī]śhn[u]- |
| 4 | [ra]ma-paribhujyamā[k]ē ⁸ | Luachchhagirē | śrī-Śāntyāyata[na]- |
| 5 | [sam]nīdhē | śiḥ Kamaladēvāchārya-śiṣyēna | śrī-Dēvēna kārā- |
| 6 | [pī]tam idam stambham ⁹ | \|\| Samvat ¹⁰ | 919 Asva(śva)yuja-śukla- |
| 7 | pakṣa-chaturddasīyām | Vrī(bri)haspati-dīnēna ¹¹ | Uttarabhādrapa- |
| 8 | d[ā]-nakṣattrē ¹² | idam stambham samāptam=iti | \|\| ⊙ \|\| Vājuā- |
| 9 | gagākēna | ¹³ gōṣṭhika-bhūtēna ¹⁴ | idam stambham ghatitam=iti \|\| ○ \|\| |
| 10 | [Śa]kakāl-[ābda]-saptasatām | ¹⁵ chaturāśīty-adhikām | 784 [\|\|] |

B.—Rōntāsgadh rock inscription of Pratāpa, Vikrama-Samvat 1279.

This inscription is on the rock near the Lāl Darvāza or 'red gate' of the hill fort of Rōntāsgadh, in the Shāhābād district of Bengal, Constable's *Hand-Atlas of India*, Plate 28, Cc. It has already been edited, by Dr Rajendralal Mitra, in the *Proceedings Beng As Soc*.

¹ See also Dr Fleet, *ibid* Vol XVII p 23

² For the two other dates, of [Vikrama-]Samvat 932 and [Harsha-]Samvat 276, see *Ep Ind* Vol I pp 156 and 186

³ See *Ind Ant* Vol XVIII p 238

⁴ From impressions and rubbings, supplied by Dr Fleet (who had received them from Sir A Cunningham) and by Dr Burgess

⁵ This apparently was expressed by a symbol, but the greater part of it is broken away

⁶ The same phrase we have in the dates of Bhōjadēva's successor Mahēndrapāla in the Sīyadōnī inscription (*Ep Ind* Vol I p 173, ll 1 and 4), of his successor Mahīpāla in the Asnī Inscription (*Ind Ant* Vol XVI p 174, l. 4), and of his successor Dēvapāla in the Sīyadōnī inscription (*Ep Ind* Vol I p 177, l 28), the Peheva (Pehea) inscription of the reign of Bhōjadēva, on the other hand, has *abhipravarddhamāna* (*ibid* p 186, l 1)

⁷ This sign of punctuation is superfluous

⁸ The letter in brackets appears to me undoubtedly to be k, and I believe that the reading intended is °mānē or more probably °mānakē (compare *Gupta Inscr* p 69) The rest of the line is quite clear in the impressions, and cannot be read differently

⁹ Read *kāritō=yam stambhah*

¹⁰ Read *samvat*

¹¹ For the use of the Instrumental case (to explain which we might supply *sahitāyām* or *samyutāyām*, agreeing with *chaturdaśyām*) compare *Sōmavārēna* in *Ep Ind* Vol II p 124, l 33 Read *-dīnēn=ōttara°*.

¹² Read *°ittē=yam stambhah samāpta iti*

¹³ The second *akṣhara* of this word is clearly *shṭhi* in the impression. Here again the published photozincograph differs altogether from the original.

¹⁴ Read *-bhūtēn=āyam stambhō ghatita iti*.

¹⁵ Read *chaturāśīty*

1876, p 111, but its date was misread and, in consequence, curiously misunderstood¹ I re-edit it from a rubbing supplied to me some years ago by Dr Burgess The inscription contains four lines of well preserved writing which covers a space of about 5' broad by 8" high The size of the letters is between 1" and 1½" The characters, which seem to be somewhat rudely engraved, are Nāgarī The language is Sanskrit, and the whole is in verse In line 2 the word *Yavana* is spelt *Javana*, and in line 4 we have the word *kāṇḍa*, in the sense of 'water'

The inscription records that, when the year of Sāhasāṅka (i.e. Vikramāditya²) bore the number made up of 9, the chief munis (7),³ and the lords of the days (12), i.e. in Vikrama-Samvat 1279, in the month of Chaitra which inaugurates the march of conquest of the god of love, on a Sunday, the first of the bright half,—while the illustrious king Pratāpa was whitening (*dhakalayati*;⁴) the earth with the great fame of haying in mere sport cut up the Yavanas (or Muhammadans),—a certain Mādhava made a well or tank on the rock, apparently near the spot where the inscription is engraved.

The date regularly corresponds, for the *Kārttikādī* Vikrama year 1279 expired, to Sunday, the 5th March A D 1223, when the first *tithi* of the bright half of Chaitra ended 0 h 38 m after mean sunrise The 'king' Pratāpa, in whose reign this date falls, is, I have no doubt, a descendant and successor of the Jāpīya *Nāyaka* or *Mahānāyaka* Pratāpādhaṇḍa, whose well-known Tārāchaudi rock inscription is dated in Vikrama-Samvat 1225,⁵ of whom there is another short inscription of the same year,⁶ recording the construction of a road by him, at 'Phulwariya',⁷ and whose name is given, with a date which I would read *Samvat 1214 Jyāishṭha-vadi 4 Sa(sa)nau*,⁸ in a short inscription on the rock near the Tatrāhi falls⁹ From a slightly damaged undated inscription at 'Phulwariya' it appears that the family to which these chiefs belonged was called the Khayaravāla¹⁰ *vamśa*

TEXT 11

1 Om¹² ōm [||*] ¹³Navabhir-atha munindrar-vāsarānām-adhiśaiḥ parikalayati
samkhyām vatsarē Sāhasāmkē ! Madana-vijayayātrā-maṅgalē māsi Chaitrē
pratipadi srta-kāntau vāsarē¹⁴ Bhāskarasya || 1 [||*]

¹ Dr Rajendralal's translation of the date is 'In the Sah's Śāla year of ninety (90), and (9), and the sages (7), and the Indras (14), and the lords of the days (12), all added up (132), on the day of the festival of the conquest of Cupid (*Madana vijaya*) in the auspicious month of Chaitra, the eleventh of the moon, when the sun, Venus and Jupiter were in Pisces'

² Compare *Sahasamāsya vatsarē* in the date of Vikrama Samvat 1240 from Mahōbhā, given by me in *Ind Ant* Vol XIX p 179, No 127

³ I know of no other date from an inscription, in which *munindra* is employed instead of the simple *muni*

⁴ The use of this word seems to suggest (in this particular case) that the fuller name of the chief was *Pratāpādhaṇḍa*, see below

⁵ For the exact date and further references see *Ind Ant* Vol XIX p 184, No 143

⁶ See *ibid* p 179, No 126

⁷ This, or *Phulwari*, is the name of a part of Rōhtāsgadh, see M Martin's (Buchanan Hamilton's) *Eastern India*, Vol I p 450

⁸ This date, for the *Kārttikādī* Vikrama year 1214 expired and the *pūrnimānta* Jyāishṭha, would regularly correspond to Saturday, the 19th April A D 1158 — It may be pointed out that in the four dates mentioned in the above, which are all from the Shāhābād district in South Behar,—the date of the year 1214, the two dates of the year 1225, and the date of the year 1279,—the years are all expired *Kārttikādī* years, and that in the three of them which quote days in dark fortnights, the months are *pūrnimānta* months

⁹ These falls are five miles west of the village of Tilothu in the Shāhābād district, see the *Imperial Gazetteer of India*, s v Tilothu

¹⁰ This name seems to survive in that of the tribe of *Kharawars*, 'who still occupy the table land on which Bantagar (Rōhtāsgadh) is situated, with many fastnesses to the south, [and who] claim a descent from the family of the Sun,' see M Martin's *Eastern India*, Vol I p 405

¹¹ From a rubbing supplied by Dr Burgess.

¹² Expressed by a symbol

¹³ Metre Mālinī, also of the next verse

¹⁴ Originally *vāsarē* was engraved, but *vā* is altered to *sa* and another *vā* is added above the line

- 2 Ja(ya)vana-dalana-lilâ mâmsulâh svair-yasôbhîr=ddhavalayati dhanîtrîm śrî-Pratâpa-
kshîtimdrô | idam=udakam=udârajâna-bhâjâ sthîrat[v]am 'namitain-îha gir-
îndrô śrîmatâ Mâdhavêna || [2 ||*]
- 3 ²Anâvilam=annalpîyas=tâpa-nirvvâna-kârânam | svayaśah-êôdaram vâri karayâma-âsa
Mâdhavah || [3 ||*] Nijam vacha iva svâda yaśah svam=iva ni[r*]-
malam | Êtad=atra suvîstîrnam kâra-
- 4 yâma-âsa Mâdhavah || [4 ||*] Akâmdô kumdikâ kâmda-nîdhîr=nîdhîr=apam=iva |
alâ[rî] Mâdha[vê]n=çyam³ prapâtê pâtaka druhi || 5 [||*]

C — Jôdhpur inscription of Rûpâdêvi, [Vikrama-]Samvat 1340.

This inscription, of which I owe excellent impressions to Dr Führer, is on a stone in the Darbâr Hall of Jôdhpur in Mârwar, where, to judge from a remark on a rubbing which some time ago was sent to me by Dr Hoernle, it was brought from the village of 'Burtra.'

The inscription contains 19 lines of well preserved writing which covers a space of 1' 5" broad by 1' 4½" high. The size of the letters is about ⅔". The characters are Nâgarî. The language is Sanskrit, and nearly the whole text is in verse. In line 19 we find the word *pañchapa*, used in the sense of the better known word *pañchakula*⁴. In respect of orthography it may be noted that the palatal sibilant is used instead of the dental in the word *âśid*, in line 7.

The inscription, which opens with a verse invoking the blessing of the god Krishna, records (in verso 6) the construction of a well or tank, at the village of Bûdhapatra, by a queen Rûpâdêvi, of whom our text gives the following account. First, there was a ruler of the earth, named Samarasimha (v 2). He was succeeded by the king Udayasimha (v 3), and his son was the king Châva, the Châhumâna⁵ (v 4). His daughter,⁶ again, born to him from Lakshmidêvi, was Rûpâdêvi, who became the wife of a king Têjasimha (v 5), to whom she bore a son, named Kshêtrasimha (v 7). Rûpâdêvi, according to lines 18 and 19, inaugurated the well in the year 1340, on Monday, the 7th of the dark half of Jyaishta, in the reign of the *Mahârajakula*⁷ Sâmantasimhadêva, while Jâsha and others, appointed by him, held the office of *pañchapas*.

The date regularly corresponds, for the *Kârtti*lâdi Vikrama year 1340 expired and the *pûrnamânta* Jyaishta, to Monday, the 8th May A.D. 1284, when the 7th *tîthi* of the dark half ended 14h 14m after mean sunrise.

¹ I believe the intended reading to be *gamitam*—

² Metre Ślôka (Anushtubh), also of the following verses

³ I would alter this to =*dyam*, and refer it to *kâmda nîdhîr*—, 'this reservoir of water, a water pot (or basin of water) in a waterless spot, was made on the sun destroying, steep rock'

⁴ See *Ep Ind* Vol I p 166, and the references given there.

⁵ Thus the word is spelt here. The five forms of the word, known to me, are *Chahavana*, in the Dihlpur inscription of Chandamahâsena of Vikrama Samvat 898 (*Zeitschr Deutsch Morg Ges* Vol XL p 39), *Châhamâna*, first in the Harsha inscription of Vîgraharâja of V 1030 (*Ep Ind* Vol II p 119), *Châhumana*, first in the Nadol plates of Âlhanadêva of V 1218 (*Jour Bo As Soc* Vol XIX p 30), *Châhuyâna*, in the plates of the Chaulukya Ajayapâla of V 1231 (*Ind Ant* Vol XVIII p 82), and *Chauhâna*, in the 'Pâlam Bâoli' inscription of the time of Ghiyâs ud din Balban of V 1337 (*Jour Beng As Soc* Vol XLIII Part I p 108).

⁶ The original has *putrikâ*, 'a daughter appointed to raise male issue to be adopted by a father who has no sons'

⁷ I take this to be a title. We have *Râjakula*, applied to the Paramâra *Mahâmandalêśvara* Sômasimha of Chandrâvati in a Mount Âhû inscription of V 1287 (Mr Kathavate's edition of Sômesvara's *Kîrtikaumudî*, Appendix B, ll 2 and 26); *Mahârdjakula*, applied to Udayasimha in the date of V 1306, given by me in *Ind Ant* Vol XIX p 176, No 115, and *Samatamahârdjakula*, applied to the Guhila Samarasimha in an Udaypur inscription of V 1344 (*Jour Beng As Soc* Vol LV Part I p 19).

I regret that for the present I am unable to furnish from other inscriptions any certain information regarding the chiefs or princes, mentioned in this record. In a Mount Âbû fragmentary inscription of Vikrama-Samvat 1377, of which we have a translation in *As Res* Vol XVI p 235 ff, a Châhumâna Samarasimha (apparently of Śākambhari) is mentioned, who, like the Samarasimha of the present inscription, was succeeded by his son Udayasimha, and in *Ind Ant* Vol XIX p 175, No 115, I have given, from one of Prof Peterson's Reports, a date of Vikrama-Samvat 1306, of the reign of a prince Udayasimhadêva who might well have been Rûpadêvi's grandfather. But according to the Mount Âbû inscription Udayasimha was succeeded by his son Mânvasimha, not by Châva,¹ and I know of no Têjasimha (or Têjahsimha)² and of no Sâmantasimha whom I could place in Vikrama-Samvat 1340.

Bûdhapatra apparently is the village of 'Burtra' where the inscription seems to come from. I have not found the place on the maps at my disposal.

TEXT³

- 1 Om⁴ || Om namô Vighnarâjâya ||⁵ Prarambhê⁵ hasitam bhuja-bhrama-
kṛtair=âmdôlanair=vismitam mlânam bâhulat-o-
- 2 papidana-bhuyâ prôllâsanâ bhûbhṛitah | dattâh Kṛishṇa-karâbja-sâyini nagê
srêyamsi pushnamtu vò
- 3 gopibhir=bhujavallî-kamâna-kanatkâr-ôtna(tta)râs=tâlikâh || 1 ||⁶ Samarasimha⁶
ilâ-
- 4 dhîpa adimô guna-varô sjanî simha-parâkramah | svakula-kânana-kalpamahîru-
- 5 hah |⁷ svabhûja-nirjîta-rajakadambakah || 2 ||⁸ Tat-pattâmbara-chandramâ
naya-grîham lakshmi-nivâ-
- 6 sô gura⁹ || r=maryâdâ sahîtah payôndhir=iva kshôni-talê nirmmalê ||¹⁰ sa-
sthairyah surasadmaya-
- 7 [n=]¹¹ Manasîjo ru(rû)p-âdhya âsî(sî)d=iva bhûpâl-Ôdayasimha êsha ravivad=
dharmâm¹² sudham-ôdaya[h]¹³ || [3 ||¹⁴
- 8 ¹⁵Tasya=âmgajô gaja iv=ôttamadâna-râjî¹⁶ sri-Châva-bhûpati-vasrô=janî¹⁷
Châhumânah ||(1)
- 9 samdhâryatê nṛîpa-ganaih sîrasâ yad-âjñâ nityam yathâ sukusumânî
manoharânî || [¹⁸ ||¹⁹
- 10 Ru(rû)pâdêvi²⁰ svakula-tîlak âkârini putrik=âsya Lakshmidêvyâ udara-sarasî
prô-
- 11 llasad-râjahamsî | bhûmî-bhartur=vîpula-yasasas=Têjasimhasya lâmtâ |²¹
kirtî(rîte)=gêham kama-

¹ Châva, of course, might have been a younger brother of Mânvasimha.

² There is a Guhîla Têjahsimha of Mewâr for whom we have a date in V 1324, but he had been succeeded in V 1335 by his son Samarasimha, and his wife was Jayatalladôvi, see *Jour Beng As Soc* Vol LV Part I pp 46 and 48.

³ From impressions supplied by Dr Führer.

⁴ Expressed by a symbol.

⁵ Metre Śârdûlavikrîdita. The legend is that Kṛishṇa held up the mountain Gôvarîdhana, to shelter the cowherds and their cattle from the heavy rain, sent by the offended Indra — The word *kanatkâra* either is a mistake of the engraver for *raṇatkâra* or is used by the writer instead of it.

⁶ Metre Drutavilambita.

⁷ This sign of punctuation is superfluous.

⁸ Metre Śârdûlavikrîdita. With *tat-pattâmbara-chandramah* compare, e.g., *tat-pattâmbudhî-chandramâh* and *tat-pattâmbara-dinamâh*, *Ep Ind* Vol. II p 61, ll 5 and 8.

⁹ Read *gura*, without the sign of punctuation.

¹⁰ Read =*dharmâ*, this correction may have been made in the original.

¹¹ This sign of *visarga* was originally omitted.

¹² Metre Vasantatîlakâ.

¹³ A sign of punctuation that had originally been engraved here, has been struck out again.

¹⁴ Read *varô sjanî*.

¹⁵ Metre Mandâkrântâ, and of the two next verses.

¹⁶ This sign of punctuation is superfluous.

- 12 la-vadanâ dâna-lâvanya-khâni[h*] || 5 [||*] Ramyâ vâpî madhura-sahlî
kârîtâ Bûdhapatrê¹ grâmai(mê)²
- 13 vrikshair=vitata-saphalai[h*] samyutâ chârû-pushpai[h*] Ru(rû)pâdêvyâ sukrîta-
nivahê mânasam dhârayamtyâ
- 14 dânam da[t*]tvâ dvîja-gaṇa-varê sajjanân ramjayamtyâ || 6 [||*] Manyê dēvi
Himagiri-sutî samgatâ Śamkarêṇa
- 15 lâvanyânâm nidhir=iva sadâ prôllasad-dharmma-vallî [Têjôrâjam³
patiribhu(?)valam prâpa sad-dha-
- 16 rmmatô⁴ yâ tasyâh⁵ jâtah svakula-tilakah Kshêtrasimhah kumârah || 7 [||*]
⁶Yâvach=chamdramas-âdi-
- 17 tyau⁷ kurvvâtê bhramanam divi [||*] tâvan=namdatu vâp=îyam⁸ janânanda-
vidhâini || 8 [||*] Śivam=astu [||*]
- 18 Sâmvat 1340 varshê⁹ Jyêshtha-vadî 7 Sômê sdy=êḥa mahârâjakula-śrî-
Sâmya(ma)mtasimhadêva-râjyê tannî-
- 19 yukta-śrî-Jâsh-âdi-pamchapa-pratipattâv=êvam kâlê varttamânê dēvyâ śrî-
Ru(rû)pâdêvyâ vâp=îyam pratishṭit[â¹⁰ ||]

No 45 — DIRGHASI INSCRIPTION OF VANAPATI,
SAKA-SAMVAT 997.

By G. V. RAMAMURTI, B A , PABLAKIMEDI

Dirghâsi is a small village four miles north of Kalingapatam in the Gañjâm district. At one end of the village is a rocky hill, called by the inhabitants "Durga-metta" There are remains of a temple scattered all over the place. Stone images of Durgâ, Nandi and the *linga*, some in good preservation and others in broken pieces, are found near the hill. An image of Durgâ is still worshipped in a small cave. I visited the place three years ago. No one could tell me how the temple came to be demolished. The ruins lie amidst pieces of rocks that appear to have been detached from the hill and fallen on the temple. The present inscription is on a big stone slab, about 2 yards in height and 1½ yards in width, standing near the hill. I edit it from an inked estampage of it, supplied to me by Dr Hultzsch. It is in 23 lines, the first sixteen being in Sanskrit verse and the rest in Telugu verse.¹¹

The alphabet is Telugu, closely resembling that used in the inscriptions of Anantavarman's time. *Bh* alone presents an older form. The *â*-mark in *bhâ* in lines 18 and 22 is written differently from that in ll 9, 10 and 13. In conjunct consonants, proper nasals are used before *ḍ*, as in *ganda* (l 9), and before *ḍ*, as in *Nanda* (l 17), but not before *g*, as in *Vemgi* (l 12). *G* after an *anusvâra* is doubled in *Gamga* (l 1), but not so in *Vemgi* (l 12), *ḍ* in *ḍḍrûma* (l 8) is also doubled. Consonants after *r* are invariably doubled, as in *kirtti* (l 5). *N* is used for *n* in *jîrnna* (l 12), *Gôkarnna* (l 4) and *ghûrnna* (l. 8 f). Owing to the incorrect pronunciation of *ri*, *mrî* and *drî* are written as *mrî* and *drî* (ll 8 and 11). It appears

¹ This sign of punctuation is superfluous

² This correction has been made in the original

³ Originally "râjah" and "valah" was engraved, afterwards the lower circle of the *visarga* has in either case been changed into the sign for *vîrdma*. Read *patim=îḥa varam* (?)

⁴ Originally *rmmatô* was engraved

⁵ Read *tasyâ*

⁶ Metre Ślôka (Anushtubb)

⁷ This compound is quite incorrect

⁸ This sign of punctuation is superfluous

⁹ Read *Jyêshṭha*

¹⁰ Read *pratishṭhîd*, for *pratishṭhâpîd* (used in the sense of *kârîtâ*).

¹¹ The Telugu portion consists partly of some of the facts mentioned in the Sanskrit portion, and partly of new facts

that the half-*anustāra*¹ sound in Telugu was formerly represented by a full *anustāra* symbol. The *m* as used, for instance, after *toda* in line 23 is not required in its full sound by the Telugu metro, but should be attenuated so that *ḍa* may be a short (*laghu*) syllable.²

The inscription records that a provincial chief (*maṇḍalika*, ll. 16; 19) in the service of king Rājārāja of the Ganga dynasty (l. 1), named Vanapati (ll. 5, 13) or Banapati (l. 19), who was the son of Gōkarna (l. 4f) and belonged to the Âtrēya *gotra* and to the Brāhmaṇa caste (ll. 5, 19), built a *maṇḍapa* (l. 20) or a hall for dancing (*nāṭya-śālā*, l. 15) in front of the temple of Durgā in the town of Dirgharasi (l. 14) or Dirghāsī (l. 19) in the Śaka year 997 (ll. 14, 17), and also made an endowment for a perpetual lamp (ll. 16, 21). His wife Padmāvati made a gift of another lamp (l. 21). Though spoken of as a *pratīhārī* or 'door-keeper' (l. 4), Vanapati appears to have been the commander-in-chief of Rājārāja's forces. The inscription refers to his victory over the Chōḍa king³ (ll. 8, 9) and the Utkala (l. 10) and to the subjugation of the kings of Vēṅgī⁴ (ll. 12, 17), Kīmidī, Kōsala, Gīdrisingī and Odda (l. 17f.). He also killed a certain Daddārnava (l. 12). Vanapati had the *virudus* Chalamartiganda⁵ (ll. 9, 18), Bhandanavijaya⁶ and Gandagōpāla⁷ (l. 20).

The date of the inscription, Śaka-Samvat 997, if taken as an expired year, corresponds to A.D. 1075-76. This year would fall towards the end of the reign of the Ganga king Rājārāja. Rājārāja's father Vajrabasta was crowned in A.D. 1038⁸ and ruled for 30 years⁹. Rājārāja himself reigned for 8 years. His son Anantavarman was crowned in A.D. 1076. Therefore Rājārāja must have reigned from A.D. 1068 to 1076 and died two years before his son's coronation. What circumstances could then have delayed Anantavarman's coronation for two years? It must be his minority or some distant expedition.¹⁰

Two of the historical facts referred to in the present inscription may be compared with two statements in Anantavarman's grant of Śaka-Samvat 1040,¹¹—viz. Rājārāja's victory over the Dramilas (i.e. the Chōḍas) and his affording protection to Vijayāditya of Vēṅgī against the Chōḍas. Of the remaining localities which Vanapati is said in the present inscription to have conquered as Rājārāja's commander-in-chief,—Kīmidī is now a Zamīndārī in the Gaṇjām district. Kōsala corresponds to the upper valley of the Mahānadi and its tributaries.¹² Gīdrisingī I cannot now identify. Odda or Utkala is Orissa, whose king was later on reinstated by Rājārāja's son Anantavarman.¹³

TEXT.¹⁴

- 1 आसीद्गान्धवायचित्तिपतितिलको राजराजचित्तीशः क्षापाल-
 - 2 प्रौडमौलिप्रकरमणिरुचिप्रस्तुरत्पादपीठः । योरातिचचक्रक्रय-
 - 3 नकरभुजापालिता[शे]षपृथ्वीचक्रयक्रायुधामो दधदुरसि रमा वाचि वाचामधी-
- शः [ll. १*]

¹ I have not seen the half *anustāra* symbol in the inscriptions that I have hitherto examined.

² Compare p. 316, note 13.

³ The Chōḍa king is Rājendra-Chōḍa (or Kulōttunga Chōḍa I), whose daughter Rājāsundarī was married to Rājārāja, *Ind. Ant.* Vol. XX, p. 276.

⁴ The king of Vēṅgī referred to is Vijayāditya VII., see *ibid.*

⁵ Compare *Ind. Ant.* Vol. XXL, p. 199.

⁶ *I.e.* 'a Kṛishna among heroes'.

⁷ Above, p. 185.

⁸ *I.e.* 'an Arjuna in battle'.

⁹ See the Table facing p. 186 above.

¹⁰ [Anantavarman's stone inscriptions at Mukhalingam and elsewhere, which are dated both in Śaka and regnal years, show that his accession, or perhaps his appointment as co-regent of his predecessor, took place about three years before A.D. 1078, see my *Annual Report* for 1895-96, p. 6—b. H.]

¹¹ *Ind. Ant.* Vol. XVIII, p. 171.

¹² *South Indian Inscriptions*, Vol. I, p. 97.

¹³ *Ind. Ant.* Vol. XVIII, p. 171.

¹⁴ From an inked stampage, sent by Dr. Hultzsch.

¹⁵ Read प्रौढ.

- 4 तस्यान्वयागतमहाप्रतिहारिसुख्यस्वस्तभिताखिलविरोधिनराधिपौजाः । गोकर्ण-¹
 5 स्रुतवनीसुरवंशभानुरात्रेयगोत्रमहितो महनीयकीर्तिः ॥ [२*] वनपतिरि-
 6 ति नाम्ना त[स्य] गाभी[र्य]शौर्याखिलजगदुपकारैश्चम्भूम² प्रचेताः । अधि-
 कम-
 7 भिमतात्तद्दानमालोक्य चितामणिरिह न विदद्रे यत्तदस्मत्त्वहेतोः ॥ [३*]
 आजा-
 8 वसौ चोडनृपस्य सेनामहावनस्याश्वस्त्रिगाकुलस्य³ [१*] मत्तेभस[र]द्रुमवृ-
 9 न्नितस्य⁴ दावानलोभूच्चलमर्त्तिगणः ॥ [४*] तेनाजौ चोडसेनावनटवदहनेना-
 शुग-
 10 ⁵ प्रासश[स्त्री]निस्त्रिशल्लालके[नोक्त]लगजतुरगानीकिनीनायभूज[र*]: [१*] निर्दे-
 र्धा भग्नमू-
 11 ला ⁶ निपतितशिरसश्चिन्नबाहूश्चाखा ⁷ द्रिश्यतेद्यापि भूतेष्वय इव धवलैरस्थिभि-
 12 र्जीर्णमासैः⁸ ॥ [५*] जित्वा सुदुर्वैगिधराधिनायं तस्याजहाराखिलवस्तुरा-
 शि[म*] । ⁹ दद्वार्णवस्तेन
 13 यमाय दूतः प्रस्थापितो दिग्जयकीर्त्तनाय ॥ [६*] जित्वैवं भूमिपालान्वन-
 पतिरवनावात्म[नः]
 14 कीर्त्तिवल्लीं शाकाब्दे शैलपद्मप्रभवनिधियुते दीर्घरस्या नगर्या [१*] दुर्गा-
 देव्यालयस्याभरण-
 15 मिव पुर[र*] स्थापयामास गुर्वीं¹⁰ श्रीमान्¹⁰ श्रीनायकीर्य[र*] स्थगितदश-
 दिशान्न[र*]व्यशालाचलेन¹¹ [॥ ७*]
 16 दीपमखण्ड¹² प्रादाश्मण्डलिकस्योतिचण्डदीर्घण्ड[र*] तस्यामेव समायात्तस्यै
 देव्यै सुरेशपूज्यायै ॥ [८*]
 17 ¹³ श्रीशकुनेण्डु ¹⁴ भूसतिपै शैलनन्दात्मभवसख्यनोन्द वैगि- [१*] देशवु गिमि-
 डिय¹⁵ गोसल गिडि-
 18 सिंगिदेशवु मलि¹⁶ योड्डदेशमनंगं [१*] जनिन भूपालुरननिनोस्त्रे¹⁸ चलम-
 र्त्तिगण्डण्डे¹⁷ नेगडिन

¹ Read गोकर्ण.⁴ Read घूर्णितस्य⁷ Read दृग्गन्ते¹⁰ Read श्रीमान्दी² Read °कारैश्चम्भूम⁸ Read निस्त्रि⁸ Read °कीर्णमासै¹¹ Read शालाचलेन³ Read भृगाकुलस्य.⁶ Read °शिरसश्चिन्न°⁹ Read दद्वार्णव°¹² Read °खण्डं

¹³ The following is a Telugu verse, containing a *stramdika* of eight lines, followed by an *afavada* of four lines. The composition is not good. There are several errors which are noticed in the footnotes. In those syllables, after which I have placed the letter *a* the nasals *n* and *m* should be attenuated in reading so that the consonants preceding them may be *laghu* or short. At present these nasals would be replaced by half-*anusvāra* symbols.

¹⁴ A letter is wanting before मू¹⁵ Read गिमिडियु¹⁶ Read °नीडचे.

- 19 मण्डलिकुण्डु* [1*] भूसुरवयण्डु वासवनिभभोगि वणपति सौजन्यगुणयुतुण्डु
[1*] दीर्घासि भगवतिदे-
- 20 विदेवालयसुन मुदटे गडुघनतरसुग [1*] मण्डपमेत्तिचे भण्डनविजयुण्डु
गण्डगोपालुण्डु-
- 21 ण्डवर्त्ति [1*] दीविय वेद्वेनदेविकिनव्वेल¹ दन मनोवत्तभि वनजनेच्चि [1*]
दीविय वेद्वे² वझावतियुनु-
- 22 ²[ना] चीणीनययुनु गलयतकुनु सुदसुन [1*] गगनभूमिचद्रखरकरोदक-
शिखि- [1*] मारुतात्ममूर्त्ति
- 23 मण्डिपमयन³ [1*] यि[ष्टपूर्त्त]⁴फलसुलेत्तकालवुनु [1*] मेच्चुतोड⁵ दमकुनिच्चुनु-
[ण्ड] ॥ [८*]

TRANSLATION

A — Sanskrit portion

(Verse 1) There was king Râjarâja, the ornament of the kings of the Ganga dynasty, whose foot-stool was shining with the rays of the gems in the rows of the bold heads of kings, by whose arms, which cut hosts of rival kings, the whole orb of the earth was protected, whose splendour resembled that of (Vishnu) whose weapon is the discus, who (like the latter) had Ramâ (Lakshmi) on his bosom, (and who was) a lord of speeches (Bṛhaspati) in speech

(V 2 f) The chief of the great door-keepers (*pratihârin*) hereditary in his family, he who paralysed the vigour of all the rival kings, (was) named Vanapati, the son of Gôkarna, the son of a Brâhmana family, praised among those of the Âtrêya gôtra, (and) of great repute (He) excelled Prachêtas (Varuna)⁴ by his profundity, in heroism, (and) in benefactions to all the world. Seeing that his gifts in this world exceeded (even) desires, the *Chintâmani*⁵ did not melt away (only) because of (its) stony nature⁶

(V. 4) This Chalamartiganda became in battle a conflagration to the great forest (which was) the army of the Chôda king, teeming with beasts (which were) horses, (and) full of⁷ tall trees (which were) mast elephants

(V 5) By him—the fire to the forest of the army of the Chôda, whose flames were arrows, darts, knives and swords,— the trees (which were) the commanders of the troops of elephants and horses of the Utkala, were ontirely burnt in battle, their roots broken, their heads struck down, (and) their branches (which were) arms and thighs, cut off Even now they are recognised, like a heap of ashes, by (their) white bones, the flesh of which is withered

(V 6.) Having often defeated the king of Vêngi, he took away the whole heap of his property. Daddârṇava was sent by him to Yama (the god of death) as an envoy to report (his) conquest of the whole world

¹ Read °नव्वेल or °नव्वेल

² Here the metro requires some alteration, perhaps साचुलिनययुत्तल°

³ Read °मयनि

⁴ Vanapati literally means 'the lord of water' and is also an epithet of Varuna, the regent of the ocean

⁵ The *Chintâmani* is a fabulous gem which is supposed to yield to its possessor all he desires

⁶ If it were not a stone, it would have melted away out of shame

⁷ Literally 'moving to and fro with'

(V 7) Having thus conquered the kings on earth, the prosperous Vanapati, who possessed the valour of (Vishnu) the lord of Śrī,— in the Śāka year formed by the hills (7), the Brahmās (9), and the treasures (9),— (i.e. 997),— planted, as an ornament to the temple of Durgā in the town of Dirgharasi, in front (of it), the great creeper of his fame which overspread the ten directions, in the guise of a hall for dancing.

(V 8) In the same year this provincial chief (*maṇḍalika*), who possessed very fierce club-like arms, granted a perpetual lamp to the same goddess, who is worthy of being adored by (Indra) the lord of the gods

B.—Telugu portion.

(V 9) When the prosperous Śāka years reached on earth the number of the hills (7), the Nandas (9), and the Brahmās (9),— (i.e. 997),— the *maṇḍalika* Banapati, (who came) of a Brāhmaṇa family, who resembled Indra in (his) enjoyments, who possessed the virtue of kindness, (and) who was celebrated as Chalamartiganda, defeated in battle the kings of the Vēṅgi country, Kimidi, Kōsala, the Gidrisingi country and the Odda country, (and) caused a *mandapa* to be built with great splendour in front of the temple of the goddess Bhagavati (Durgā) in Dirghāsī Ho, the Bhandanavijaya, the Gandagōpāla, gave a perpetual lamp to the same goddess, and his wife, the lotus-eyed Padmāvati, joyfully placed a lamp on the other side,¹ to last as long as the earth,² the sun and the moon. Let (the goddess) Mahishamathani (Durgā), who is the embodiment of the sky, the earth, the moon, the sun, the water, the fire and the air, be pleased to grant them for ever the fruits of the performance of charitable deeds (*ishṭāpārta*)³

No 46.—TOTTARAMUDI PLATES OF KATAYA-VEMA,
SAKA-SAMVAT 1333

By J RAMAYYA, B A, B L

These copper-plates are said to have been discovered more than thirty years ago by one Mokkapatla Rājappa of Tottaramūdi in the Amalāpuram tāluka of the Gōdāvarī district, while digging for earth on the site of a ruined house. I obtained them in 1892 through the kindness of a friend, and published the inscription in the Telugu paper *Chintamani* for August 1893 at Rajahmundry. The plates are now deposited in the Madras Museum

The grant is inscribed on three copper-plates, measuring $9\frac{1}{2}$ by 5 inches each, and weighing in all $3\text{lb } 7\frac{1}{2}\text{oz.}$ ⁴ The plates are numbered, and were held together by a (now broken) copper ring, passed through circular holes on the left-hand side, and surmounted by the figure of a couchant bull, the vehicle of Śiva, which rests on a plain pedestal. The sun and the crescent of the moon are soldered on the ring behind and in front of the pedestal. The diameter of the ring is about $3\frac{3}{4}$ ", its thickness about $\frac{3}{8}$ ", the height of the bull $1\frac{1}{4}$ ", and the length and breadth of the pedestal $1\frac{1}{2}$ " by $\frac{1}{2}$ ". The plates are in a fair state of preservation. Each of them bears writing on both sides. There are thirteen lines on each side except the last, which has only six lines. The letters are deeply cut and clear.

The characters used are of the old Telugu type. The following are some of the instances in which they differ from the modern Telugu characters. The *talakaṭṭu* or secondary form

¹ Or, 'on that day'

² If my emendation on p 317, note 2, is correct, the word 'witnesses' should be substituted for 'earth'

³ बाधोक्षयतडागादि दिवतायतनानि च । अन्नप्रदानमारामा. पूर्तमायां प्रचक्षते ॥

⁴ This is exclusive of the weight of the ring, and of a piece of the third plate which has unfortunately been mislaid, see p 324 note 3

of a is like the lower half, and the *gudī* or secondary form of *z* like the upper half, of a circle. To denote *ī*, the tip of the left leg of *z* is slightly curved inwards. The secondary form of *e* is like a sickle, and no distinction is made between that and the secondary form of *ē*, nor between those of *o* and *ō*.¹ These vowel signs are generally detached from the consonants to which they appertain, except in the case of *bh*, *v*, *n*, *ch*, etc. The use of the perpendicular line at the bottom, to distinguish the aspirated from the unaspirated forms of consonants, is not met with. *Bh* is distinguished from *b* by the *talakaffu*, which is absent in *bhi*, *bho* and *bhau*, these forms are, therefore, similar in appearance to the corresponding forms of *b*. *D* resembles the modern *ḍ*, and *dh* the modern *d*.

The following orthographical peculiarities may be noticed. When *r* happens to be the initial letter of a compound *akṣara*, it is generally represented by its secondary form, called *celapalagilapa* (ll 5, 8, 17, 27, 32), although the more usual form is also sometimes used (in *layma* and *saurya*, ll 7, 11). *G* is sometimes unnecessarily doubled after *r*, as in *Bhārggava* for *Bhārgava* (ll 17, 30), and the *anusāra* is used in certain places instead of *n*, as in *yasmim=niśima*² (l. 16) and *punar=Amnaḍita*³ (l. 35). The inscription is composed throughout in Sanskrit verse, except the description of the boundaries of Mallavaram (ll 51-57) and the last line of the inscription, which are in Telugu prose.

The inscription opens with invocations of the Boar-incarnation of Viṣṇu (verse 1), of Ganapati (v 2), and of the Moon on the head of Śiva (v 3), as in the case of the Vānapalli plates of Anna-Vēma.⁴ It then refers to Viṣṇu, "the first of the gods," from the lotus of whose navel was born the Creator of the three worlds, from whose mouth, arms, thighs and feet emanated the castes (v 4). One of the branches of the fourth caste (v 5) was the Paṇṭakula (v 6). To this belonged king Vēma, surnamed Jaganobbaganda, the builder of a flight of steps on the bank of the Pātālagangā at the foot of the Śrīśaila hill (v 7 f). His son was Anavōta⁵ (v 10). The younger brother of the latter, named Annavēma or Anavema, was also known as Vasantarāya, 'the king of spring,' and Kṣurikāśabhāya, 'one whose chief weapon is a dagger' (v 12).⁶ The epithet Vasantarāya⁷ appears to have been earned by Anavēma by the prominent part he took in the annual *vasantōtsava* or spring festival, which is alluded to in verse 14.⁸ Anavōta had a son named Kumāragiri, who ruled the country a long time from his ancestral capital Koṇḍavidu (v 15 f.).

Kumāragiri's minister was Kātaya-Vēma, who excelled Brihaspati and Śakra in intelligence,⁹ and Paraśarāma and Arjuna in valour (v 18). Kātaya-Vēma rendered great help to Kumāragiri in obtaining possession of and governing his ancestral territory, even as Krishna did to Yudhisṭhira (v 19). In return for these services he received from his sovereign the gift of the "eastern country," of which Rājamahendranagari (the modern Rajahmundry) was the capital (v 20). Verse 21 traces the descent of Kātaya-Vēma from Kāta (I), whose son was Māra. Māra's son was Kāta (II.), whose son was Kātaya-Vēma, who issued the grant (v 23). We are also informed incidentally that Kātaya-Vēma was the son-in-law (*jāmātri*) of Anavōta and the son of the daughter (*dauhitra*) of Vēma, and that his mother's name was Doddāmbikā (v 21).¹⁰ His wife was Mallāmbikā, who got the Śiva temple of Mārkaṇḍeya

¹ For the use of the secondary forms of short *e* and *o* see the Telugu portion on pages 11 b and 111 a of the plates.

² Above, Vol. III p 59.

³ This name stands for Ana Pōta. According to Telugu grammar *p* becomes *v* under certain circumstances.

⁴ See the Vānapalli grant, where the same epithets are applied to Anavema.

⁵ Compare above, Vol III p 65, note 6, and p 286.

⁶ See Śrinātha's *Hasithandamu*, where a similar festival at Rajahmundry is described.

⁷ Kātaya-Vēma was the author of a learned commentary on Kālidāsa's three dramas.

⁸ This relationship is made clearer in the extract from the *Kumāragirīdyam* appended to this paper, which states that Kātaya II. begot Kātaya Vēma by Doddāmbā, the daughter of Vēma (verse 10), and that Kātaya Vēma was *bhaginīya* (sister's son) and *jāmātri* (son-in-law) to Anavōta (v 12).

on the Gôdâvari at Râjamahendranagara (Rajahmundry) covered with gold and gems and performed several other charities (v 24 f) The inscription then proceeds to state that, on the full-moon day of Kârttika (Kârttiki) in the cyclic year Khara, corresponding to the (expired) Śâka year counted by the *gunas* (3), Râmas (3) and Viśvas (13),—i.e. 1333, or A D 1411-12,—Kâtaya-Vêma granted the village of Mallavaram, which was named after his wife Mallâmbikâ (v 26) and which was situated on the bank of the Vṛiddha-Gautamî in the vicinity of Muktiśvara in the Kônadêśa (v 27), to Nṛsimha, who was the son of Ahôbala and the grandson of Appayârya The donee belonged to the Kâśyapa *gôtra* (v 28) and the Kânva *śâkhâ* (vv 26 and 29) He divided the village with his relations (v 29) Then follows a description, in Telugu prose, of the boundaries of Mallavaram (ll 51-57) This village was bounded in the north-east by Tottadimûndi, in the south east by Mallâymmangârî-Komaraguripuram,¹ and in the west by the Vṛiddha-Gautamî. Then follow seven imprecatory verses (30-36) in Sanskrit The concluding verse (37) tells us that this edict (*sâsana*) was composed by Śrîvallabha of the Kânva *gôtra*, the son of Lakshmi and Śrîvallabhârya. The grant bears at the end the signature (*crâta*) of Vêma (i.e. Kâtaya-Vêma)

Of the localities mentioned in this inscription, Kônnavidu (l. 27) and Râjamahendri (Rajahmundry) (ll 33 and 42) are well known The term Kôna (l. 49) as the name of a tract of country is not unfrequently met with in inscriptions The Pithâparam inscription of Mallidêva² gives a list of the chiefs of Kônmandala, and the Nadupûru grant of Anavêma³ refers to Kônasthala as being situated in the Gôdâvari delta The term Kônasîma is in common use in the Gôdâvari district, where it is now applied to a portion of the Amalâparam tâluka, which, being watered by several branches of the Godâvari, is as fertile as a *lôna* or valley The village of Muktiśvara (l. 49) is situated in this Kônasîma on the right bank of the Gautamî, right opposite to Kotpalli on the other side It contains an ancient and celebrated temple, an account of which is given in the *Gautamî-Mâhâtmya*.⁴ The Vṛiddha-Gautamî (ll 48, 54, 55), one of the seven branches of the Gôdâvari, runs close by Muktiśvara on the south and is entirely dry, except perhaps when the Godâvari receives heavy floods Mallavaram, which is said to have been situated on the bank of this river, has long since ceased to exist as a separate village and now forms part of Tottaramûdi, which is mentioned as Tottadimûndi among the boundaries of Mallavaram (ll 52 and 56), but the Mallavaram lands are identified to this day When Mallavaram was a separate village, the Kappagantula family possessed the *mîrâsî* right to the village, and this family belongs to the Kâśyapa *gôtra*, as did the family of the original grantee (l. 49)

Historically this inscription is important as giving a list of the Kônnavidu chiefs down to Kumâragurî, and as showing when and under what circumstances the Râjamahendri portion of the Kônnavidu territory became detached from the rest of it As has been seen, the inscription traces the Reddî line from Vêma, who had two sons, Anavôta and Anavêma, Anavôta's son being Kumâragurî This genealogy is, in the main, supported by the introduction to Kâtaya-Vêma's commentary on Kâlidâsa's *Śâkuntala*, called *Kumâragurîrâjyam* (after Kumâragurî Reddî), an extract⁵ from which is appended to this paper That book mentions the same names as this grant, with the exception of that of Anavêma Both the Vânapalli⁶ and Nadupûru⁷ grants of Anavêma trace the line from Vêma's father Prola, the earliest member of

¹ [This village, which is not found on the *Madras Survey Map* of the Amalâparam tâluka, must have been an *agrahara* founded by Mallamba, the wife of Kâtaya Vêma, and named after her brother Kumâragurî — E H.]

² Above, p. 81

³ Above, Vol. III p. 287

⁴ See also Mr. Sewall's *Lists of Antiquities*, Vol. I p. 32

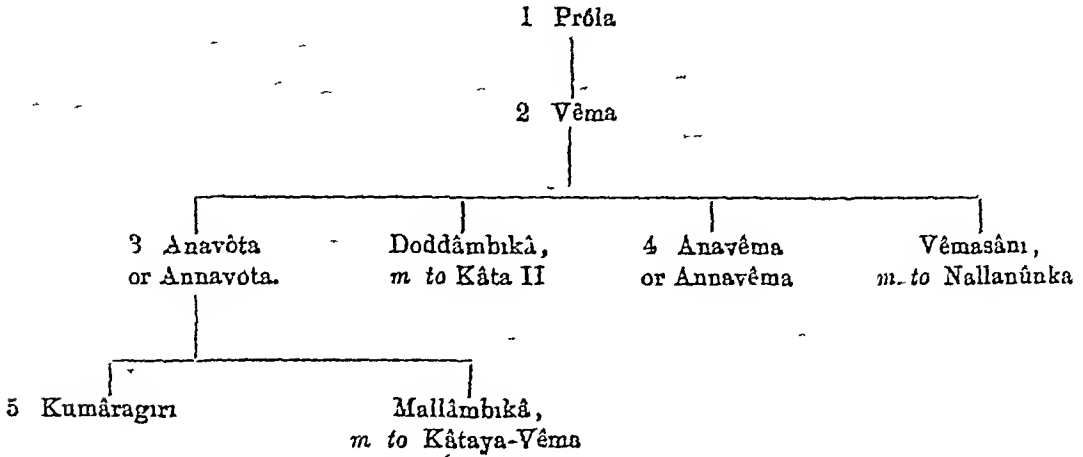
⁵ I am indebted for this to the late Panavastu Jagannâthasâmi Ayyavaraḷu Gârū of Vizagapatam

⁶ Above, Vol. III p. 59

⁷ *ibid* p. 286

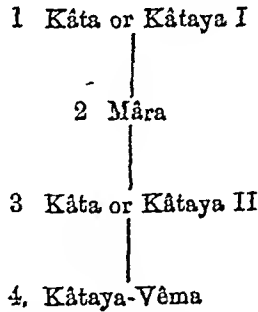
the dynasty mentioned in any published genealogy, and conclude with Anavôta and Anavema. Putting all these accounts together, we get the following genealogy of this dynasty¹

THE REDDIS OF KONDAVIDU



All these accounts agree in ascribing to Vêma (No 2) the construction of a flight of steps connecting the Pâtalagangâ with the temple on the Śrîsaila hill, and to Anavêma (No 4) the epithet of Vasantarâya. This genealogy differs from that given by Mr Sewell,² which seems to have been based partly on local traditions.

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Kâtaya II married Doddâmbâ, the daughter of Vêma of Kondavidu and sister of Anavota and Anavêma, and Kâtaya-Vêma married Mallâmbâ, the daughter of his maternal uncle Anavôta and sister of Kumâragiri.

TEXT.³

First Plate, First Side

- 1 विश्वभरोव्याङ्गद्वारः केलिपखलितावुधिः । विश्वभराभवत्सापि ये-
 2 नोद्वाहमवाप्य भू ॥ [१*] भवता भवता नागः शांकरिः शकरोन्वह ।
 3 दानेन सुरभिः[*] खस्य दानेन सुरभिच यः ॥ [२*] शिरोरत्न शम्भो
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¹ For further confirmation of this list see the passage beginning with *Appunya vamsambu Kamsasura dhvamsa* in Śrînâtha's *Bhîmakhaṇḍamu*, âdvâsam 1 — [See also the two genealogical accounts in my *Reports on Sanskrit MSS* No I pp x. and 83 f and No II pp xii and 91 ff — E H]

² *Lists of Antiquities*, Vol. II p 187

³ From the original plates

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² Above, p. 81.

³ Above, Vol. III p. 287.

⁴ See also Mr. Sewell's *Lists of Antiquities*, Vol. I p. 32.

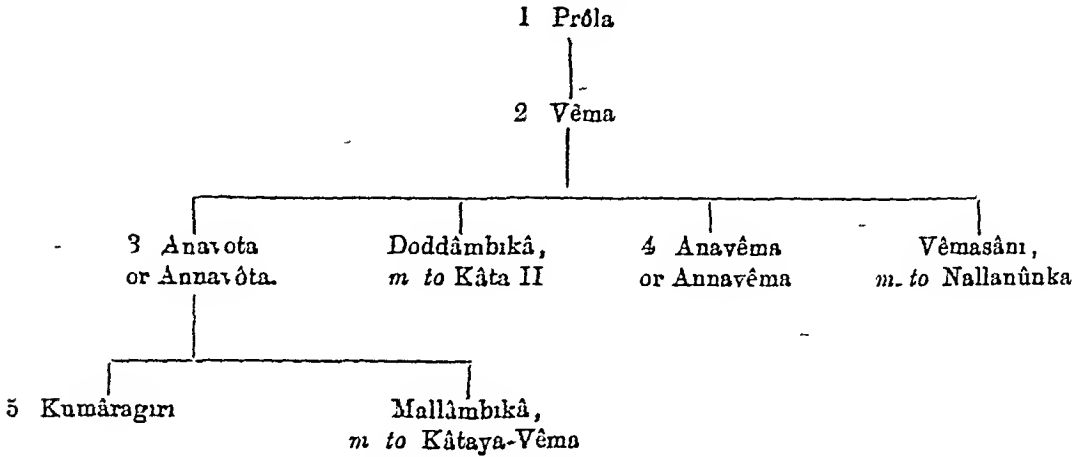
⁵ I am indebted for this to the late Paravastu Jagannâthasvâmi Ayyavaram of Vizagapatnam.

⁶ Above, Vol. III p. 59.

⁷ *ibid* p. 286.

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1 Kâta or Kâtaya I

2 Mâra

3 Kâta or Kâtaya II

4. Kâtaya-Vêma

Kâtaya II married Doddâmbâ, the daughter of Vêma of Kondavidu and sister of Anavota and Anavêma, and Kâtaya-Vêma married Mallâmbâ, the daughter of his maternal uncle Anavôta and sister of Kumâragiri.

TEXT.³

First Plate, First Side

- 1 * विश्वभरोव्याद्भूदारः केलिपत्न्यलितावुधिः । विश्वभराभवत्सापि ये-
 2 नोदाहमवाप्य भू ॥ [१*] भवता भवता नागः शांकरिः शकरीन्वह ।
 3 दानेन सुरभिः[*] स्वस्य दानेन सुरभिश्च यः ॥ [२*] शिरीरज शमी
 शशधरकिशोर, क-

¹ For further confirmation of this list see the passage beginning with *Appunya vamsambu Kamsasura dhvamsa* in Śrinâtha's *Bhîmakhaṇḍamu*, âśvâsana 1 — [See also the two genealogical accounts in my *Reports on Sanskrit MSS* No I pp x and 83 f and No II pp xii and 91 ff — E H]

² *Lists of Antiquities*, Vol. II p 187

³ From the original plates

- 4 लयतादलंकारे गौर्या सुकुरति रते दीपति च यः विसांकूरभात्या¹ ग-
 5 गनतटिनीहसपटलीमुहुषं चूषर्षादिमलविमलस्तेजित इव ॥ [३*] अस्ति स्व-
 स्तिम-
 6 दाद्यमध्वरभुजामभोजनाभं महस्तीनाभीकमलादभू[त्*]विजगतां नि-
 7 र्माणकर्मक्षमः । सुख्यो विश्वसृजा चिरतनगिरां विश्रामघ-²
 8 ³टापधस्तस्यासन्मुखबाहुसक्थिपदतो वर्णाः क्रमेणोदिताः ॥ [४*] पु-⁴
 9 सस्तस्य पुरातनस्य चरणाभोजातजातं कुल स्वल्पाचारविधानतोपि विमल⁶
 10 ⁶शुद्धस्वभावादद । आसीत्किंच कलौ युगे नृपतयः प्रायेण यन्नोदिता-
 स्तेज-
 11 :शौर्यवान्यताप्रभृतिभिर्युक्ता गुणैः प्राभवन् ॥ [५*] तत्र पटकुल नाम
 प्रसूत
 12 बहुशाखिनि । तराविव फलं रस्यद्वस्त सरसमुज्ज्वल⁷ ॥ [६*] तत्रासीद्विम-
 भूपालः
 13 कुले विबुधरजकः । पयोधाविव संतानो राजरत्नोद्भवाकरे ॥ [७*] श्री-
 मान्विम-

First Plate, Second Side

- 14 महीपतिस्व विदधे पातालगगातटे श्रीशैले जगनोन्मगडविरुदक्षोपान-
 15 वीधी⁸ शुभा । यासौ दीव्यति दिव्यसीमनगरारोहोद्यताना नृणां नि-
 श्रेणि-
 16 ; परिकल्पितेव नितरामाव्रज्जकल्पस्थिरा ॥ [८*] यस्मिन्सीमभूदानख्याति-
 सौभा-
 17 ग्यशालिनि । द्विजैर्न बहु मन्यते बलिभौवनभार्गवाः ॥ [९*] अनवीत-
 प्रभुस्तस्माद-
 18 जायत भुजायतः । महासीनो महादेवादिवारातिकुलांतकः ॥ [१०*]
 अनवीत-
 19 मही[प]तौ धरित्रीं परितो विभ्रति पंनर्गेद्रमुध्याः । चिरमुचुसिता⁹
 लघूक्ष-
 20 ते स्वे भरणे जीवनमस्य ससुवति ॥ [११*] तस्यानुजसुजननोस्ति
 वस-¹⁰

¹ Read भान्वा.

² Read °पघ°

³ The *anuvāra* stands at the beginning of the next line.

⁴ Read °सुज्ज्वलम्

⁵ The *anuvāra* stands at the beginning of the next line

⁶ The *anuvāra* stands at the beginning of the next line

⁷ Read वृक्ष

⁸ Read वीधी

⁹ Read °सुचुसिता

¹⁰ Read °सुचुसिता

- 21 तरायो वीरांनवेमनृपतिः क्षुरिकासहायः । यस्मिन् मही-
 22 भवति सार्यमभूच्चिराय नामावनौ सुमनसां बहुशो वदान्ये ॥ [१२*] चे-
 23 [म]ाद्रिदाननिरते यस्मिन्मवेमभूपती सुदितान् । अवलोक्य भूमिदेवान्
 24 [देव]ा सृष्टयति भूमिवासाय ॥ [१३*] यस्मिन् किरति वसते दिशि
 दिशि कामोत्स-
 25 वेषु कर्पूरं । अ[धि]वासितपरिधानानुभवज्ञोभूच्चिराय गिरिशोपि ॥
 [१४*] कु-
 26 मारगिरिभूपोभूदनवीतविभीक्षुतः । जयंती वासवस्येव प्रद्युम्न इ-

Second Plate, First Side.

- 27 व शार्ङ्गिणः¹ ॥ [१५*] कौडवीडुरिति ख्याते पुरे स्थित्वा कुलागते ।
 कुमारगिरिभूपो-
 28 यं [चि]र भूमिमपालयत् ॥ [१६*] तुला पुरुषरत्नस्य श्रीकुमारगिरिः
 कुतः ।
 29 तुलापुरु[पसु]ख्यानि मद्दादानानि योतनीत् ॥ [१७*] आसोदमात्यरत्न
 काट-
 30 यवेमप्रभुस्तस्य । अतिसुरगुरुभार्गवमतिरतिभार्ग[व*]विजयविजयविख्या-
 31 तिः ॥ [१८*] सिद्ध[ा]सने निधायामौ कुमारगिरिभूवर । अतेजयन्महाते-
 जा[*] श्रीक-
 32 ण इव धर्मज ॥ [१९*] कुमारगिरिभूनाधो² यक्षै विक्रमतोषितः
 प्रादात्
 33 प्राचीं भुव राजमहेंद्रनगरीसुखा ॥ [२०*] नत्ता³ काटमही-
 34 भुजो गुणगणोदारस्य मारप्रभोः पौत्रः काटयवेमभू-
 35 मिरमणः श्रीवेमपृथ्वीपतेः⁴ । दौहित्रः पुनरनवीतनृपतेर्धर्माश्विचूडा-⁵
 36 मणेर्यामाता जयति क्षितिं चिरमवन् दोड्डांबिकानदनः ॥ [२१*] काटय-
 37 वेमकटाक्षे प्रभवति सद्ये च निर्दये च (निर्दये च) तथा । गजपति-
 सुखनृपती-
 38 ना चित्र सुक्तातपत्रता भवति ॥ [२२*] भूपालान्नमयन् प्रजा नियमयन्
 39 कांताजन⁶ कामयन् भूदेवान्नमयन्नरोन्विरमयन् मित्राणि विश्रामयन् । कीर्ति
 स्ता⁷

¹ Read शार्ङ्गिण

² Read नाथी

³ See below, p 320, note 2

⁴ Read पृथ्वी.

⁵ Read °पतेर्धर्माश्वि.

⁶ The syllables *mtājanam* *kd* are entered below the line, and the place in which they are to be inserted, is marked by a cross over the line

⁷ The *anusudra* stands at the beginning of the next line

Second Plate, Second Side

- 40 भमयन्नवानि शमयन् धर्मं समायामयन् सोय वेममहीपतिविं-
 41 जयते काटावनीशात्मजः ॥ [२३*] अभूत्काटयवेमस्य जाया मल्लाविका
 सती । अ-
 42 शेषगुणसंपूर्णा^१ पातिव्रत्यधुरधरा ॥ [२४*] राजद्राजमहेंद्रनामनगरे गोदा-
 43 वरीलीरग मार्कंडेयशिवालय पतिहिता मल्लाविका धार्मिका । कृत्वा
 शुद्ध-^२
 44 सुवर्णरत्नखचित व्रद्धप्रतिष्ठास्तथा सत्राण्यध्वनि च प्रया विजयतेनेकां-
 45 स्तटाकानपि ॥ [२५*] श्रीशक्ते गुणरामविश्वगणिते कार्तिक्यहेन्द्रे खरे
 प्रादात्काटय-
 46 वेमयः^३ स्वनितामल्लाविकानामतः । ग्राम मल्लवर नृसि-
 47 ः हविदुषे^४ काण्डदिजायादरादाचद्राकमुदकीलालसमतिस्त्रैश्व-
 48 र्यभोगाष्टकं ॥ [२६*] कीनदेशेग्रहारीय भाति मल्लवराभिधः । तीरे च
 वृद्धगीतम्या-
 49 पुण्यो मुक्तीश्वरातिके ॥ [२७*] अप्ययार्यस्य पौत्रोसौ नृसिंहः काश्य-
 पान्वयः । अ-
 50 वदानपरो नित्यमहोबलतनूभवः ॥ [२८*] यथाविभागमन्त्रांशान् विधाय
 ज्ञाति-
 51 भिस्सह । अधीतकाण्डशाखाद्वा^५ भुङ्क्ते^६ धन्यो यथासुख ॥ [२९*] *
 ईवूरि पोलमेर
 52 सोमलु । तूर्पुन । तोत्तडिमूडि पोलमेर पुत बत्तुलसुप्पडितोत्तमामिं-^७

Third Plate, First Side

- 53 ड्लु मोदलुगा वोयि मल्लायम्भगारिकीम[रगिरिपुरपु पोलमेर]^८
 54 पुत मोचेनु ॥ दक्षिणान । आ कीमरगिरिपुरपु पोल[मेरवुडे वृद्धगीत-
 मि]
 55 मोचेनु । पडुमटनु^{१०} वृद्धगीतमि । उत्तराननु । विद्या[रखतीर्यमनि
 वृद्धगीत]-

^१ Read संपूर्णा^२ Read वृद्ध^३ Read भुङ्क्ते^४ That piece of the third plate, which contains the bracketed passages at the ends of lines 53-56, is now lost^५ Read वृद्ध^६ Read यद्^७ Read यथा^८ Read कोपवर्दिना^९ Read शशाङ्का (?)^{१०} The anusvara stands at the beginning of the next line

- 56 मिलोनि गुमि मोदलुगा वञ्चिन तीत्तडिमूडि पील[मिर पुत वत्तुल्लमु]-
 57 षडितोडमामिंड्लु मोचेनु । * पालनसुव्रतस्य चापहरणदोषस्य च [प्र]-
 58 काशनाय केचन पुरातना[*] श्लोका लिख्यते ॥ दानपालनयोर्मध्ये
 दानात्¹
 59 येयोनुपालन । दानात् स्वर्गमवाप्नोति पालनादच्युत प-
 60 (प)द ॥ [३०*] शत्रुणापि कृतो धर्मः पालनीयः प्रयत्नतः । शत्रुरेव
 हि
 61 शत्रु[*] स्याध्वर्मः² शत्रुर्न कस्यचित् ॥ [३१*] स्वदत्ता परदत्ता वा
 यो हरेत वसुधरां
 62 । षष्टिवर्षसहस्राणि विष्ठाया जायते क्रिमिः ॥ [३२*] तटाकाना सह-
 सेण चाश्व-
 63 मेधशतेन च(°) । गवा कोटिप्रदानेन भूमिहर्त्ता न शुध्यति ॥ [३३*]
 न विष विपमि-
 64 त्याहुर्ब्रह्मस्व विषमुच्यते । विपमेकाकिन हति ब्रह्मस्व पुत्रपौ-
 65 त्रकं ॥ [३४*] किंचैतदावुचन ॥ कर्तव्यवित्काटयवेमभूप' कृताजलि

Third Plate , Second Side

- 66 प्रार्थ्यते नृपालान् । एथान् भवद्भिः परिपालनीयो धर्मो ममाय दय-
 67 या धिया वा ॥ [३५*] श्रीरामचद्रेणाप्येवमेवोक्त ॥ सामान्योय धर्मसेतु-
 68 नृपाणा काले काले पालनीयो भवद्भिः । सर्वानेव भाविनः पार्थिवै-
 दान् भू-
 69 यो भूयो याचते रामचद्रः ॥ [३६*] कृत श्रीवल्लभेनेद शासन सद्दिका-
 सन ।
 70 कण्ठगोत्रेण पुत्रेण लक्ष्मीश्रीवल्लभार्ययोः । [३७*] श्रीवराहो रक्षतु ।
 मगळमहाश्री
 71 श्री श्रीं जेयुन् [॥*] वेसु ब्राह्म [॥*]

APPENDIX

Extract from the Preface to Kāṭaya-Vēma's Kumāragirirājīyam

कीर्तिप्रतापसौभाग्यत्यागभोगविभूतिभिः ।

एक एव कलौ द्वाध्य कुमारगिरिभूपति ॥ [१*]

बीर श्रीरमणीविलाससुहृदी धैर्यद्वयामणी-
 सर्वपासविधुतुदः सितयशःपुष्पाभिर्वर्षा पतः ।
 दत्ता शासनपत्रिका वसुमतीरचाविधौ ग्रंथना
 ध्वनी दिग्विजयो कुमारगिरिभूभर्तुः सत्सङ्गभवे ॥ [२*]

जयति महिमा लोकातीत कुमारगिरिप्रभोः
 सदसि लकुमादेवो यस्य प्रिया सदृशो प्रिया ।
 नवमभिनय नाट्यार्थानां तनीति सङ्घषा
 यितरति नङ्गनर्धनार्थिब्रजाय सङ्घषम् ॥ [३*]

राजवेश्याभुजग. श्रीकुमारगिरिभूपति. ।
 शस्त्रो काटयवेमस्य प्रगल्भा तत्र दूतिका ॥ [४*]

पादारविन्दारपरमस्य पुत्री वर्षायतुर्थोज्ज्वलि विश्वव्यात् ।
 पुनाति नित्य भुवनानि सिन्धुः पुण्यै. प्रवाहे सङ्गता यदोया ॥ [५*]

वैश्विन्नद्विती महोयसि मनोरथे जगत्पावने
 धीरोदात्तगुणीक्षरी रघुरिव श्रीकाटयास्त्रो नृप. ।
 दानचात्रपरेण येन विदधे भूदेवसंतर्पण
 भूयिष्ठे परिपन्थिपार्थिवजयव्याजिन खड्गधर्मे ॥ [६*]

तथादभूदखिलकर्मविदा वरेष्णी
 मारुत्तमाधिपतिरप्रतिमप्रभाव ।
 अन्यानपास्य नृपतीनभिरुपसृष्टै-
 वंशे स्वयं यमजमिन्दुमतीव कौर्ति ॥ [७*]

तस्मात्ता तनयो समयविनयो विख्यातदोर्विक्रमो
 काटचीणिपतिश्च मारनृपति. कान्तो नितान्तो गता ।
 लक्ष्मीकौर्तिवसुधराभिरभगवत्कीर्णमायस्यस्यो
 कौसल्यादिवभूजनेदंशरथ श्रीभा प्रपेदे यथा ॥ [८*]

असहायशूर इति काटयप्रभु प्रवदन्ति मारनृपतेस्तनूभवम् ।
 भुवनादिदुर्गजयसाहसेन यो जलदुर्गमन्नविद प्रशस्यते ॥ [९*]

पृथ्वीं ब्राह्मणसाक्षकार विदधे हेमाद्रिदानानि य
 सीपानावलिमाततान विपने पाताळगङ्गापथे ।
 दीर्घात्मासुपयस्य तस्य तनयां वेमप्रमी. काटय
 पुत्र वीरमलञ्च रामसदृश वेमं विमूढे भव ॥ [१०*]

गुणानां पुष्पानां वसतिरनयोतचित्तिपतेः
 स्वसा श्रीदीप्ताम्बा समभवदुमायाः प्रतिनिधिः ।
 पिता भूधन्वाथ पतिरपि महेश्व. प्रियसुतो
 मङ्गसेनो यस्या. स्वयमथ यदायैति कथिता ॥ [११*]

सारस्वारमथः पितामहवया मातामहलेन च
 श्रीवेमचित्तिनायक प्रथयते यस्याभिजात्यत्रियम् ।
 धन्य काटयवेमभूपतिरसौ यद्वाग्निनेयस्तौ
 जामाता स्वयमन्नपीतवृपते चोषीश्चूडामणे ॥ [१२*]

श्रीकृष्णेन सम कुमारगिरिभूपाली वृषाखीक्षमः
 खान्नी यस्य वसन्तराजविरुदी वीरान्नपीतात्मज ।
 संयानाशुनमाननन्ति सुधियस्त भीमसेनान्वित
 भूनी काटयवेमभूधरमहो कर्णप्रियास्तद्गुणा ॥ [१३*]

पल्लवपञ्चकमकरोत्वधने निर्जित्य वैरिणी राम ।
 वैरिकुलपरशुराम काटयवेमस्तु कीर्तिवार्धिशतम् ॥ [१४*]

घाटीघाटीखुराश्वटितगिरितटे यत्र माहेटिदुर्ग
 दुर्ग किष्कारसन्नं दलिवरिपुवले दुर्गम वेडपूडिम् ।
 दुर्मेदं वक्कूट जितवति रभसा रामगियांख्यदुर्ग
 विख्यात वीरघोष्टं गलितमसुष्ठदा वीरसनाहघाटीम् ॥ [१५*]

सुनीनां भरतादीनां भोजादीनां च भूमजाम् ।
 मास्त्रायि सख्यगाखीष्य नाख्यवेदार्थवेदिनाम् ॥ [१६*]

श्रीक्ष वसन्तराजेन कुमारगिरिभूमिना ।
 नाथा वसन्तराजीय नाख्यमास्त्र यदुत्तमम् ॥ [१७*]

तत्रोक्तेनैव मार्गेण दर्शिताश्रयलक्षणम् ।
 कवीनामाययो मन्त्रिकाटभूपतनुभव ॥ [१८*]

सीयं वेमविभु कुमारगिरिप्या राज्ञा नियुक्तः हतौ
 नाख्याना चितय हत कृतधिया श्रीकालिदासेन यत् ।
 वखोदीर्घरसार्णवस्य रसिक श्राकुनवादेः स्वय
 व्याख्यान कुरुते कुमारगिरिराजीयाख्यमधै हितम् ॥ [१९*]

POSTSCRIPT.

[Of the nineteen verses now published by Mr Ramayya, only five are found at the beginning of a MS of the *Kumārāgiri-rājīya*, as printed in Dr Burnell's *Tanjore Catalogue*, p 173 While Mr Ramayya's copy reads in verse 1 *Kumārāgiri-bhūpatih*, the Tanjore MS and an India Office MS (Professor Pischel's *Dissertation de Grammaticis Prācriticis*, p 17) have *Kumārāgiri-jō nrīpah* This erroneous reading has naturally enough led to the statement that the *Vasantarājīya Nāṭyaśāstra* was composed by 'Vasantarāja, king of Kumārāgiri, a place on the frontiers of the Nizam's country' (see Wilson's *Mackenzie Collection*, Madras reprint, p 157, Professor Pischel, l c p 18, Professor Aufrecht's *Catalogus Catalogorum*, p 556) It is now clear that the author of the work was Kumārāgiri, king of Kondavidu, who bore the surname (*viruda*) Vasantarāja (above, verse 13), which he had inherited from his uncle Anayema, see p 319 above — E H]

No 47 — THREE INSCRIPTIONS OF KATAYA-VĒMA,
SAKA-SAMVAT 1313, 1336 AND 1338.

By E HOLTZSCH, PH D.

The first of the three subjoined inscriptions (A) is the last of the four inscriptions on the pillar at the entrance of the Kuntimādhava temple at Pithāpuram.¹ It is engraved on the north face of the pillar. The two others (B and C) are engraved on two pillars in the Bhīmēśvara temple at Drākshārāma. All three are well preserved, are written in the Telugu alphabet, and consist of one Sanskrit verse in the Gīti metre and a passage in Telugu prose.

The Sanskrit verse at the beginning of the three inscriptions confirms the genealogy of Kātaya-Vēma of Rājamahēndri, which Mr. Ramayya has derived from the Tottaramūdi plates,² in stating that (Kātaya)-Vēma was the great grandson of Kātaya (I), the grandson of Māra, the son of Kāta (II), and the son-in-law of Annavōta (of Kondavīdu). In the Telugu portions Kātaya-Vēma is called Kātamareddi-Vēmucddi, -Vēmūcddi, or -Vēmāyareddi. His father Kāta II and his mother Doddāmbā are mentioned in A as Kātamareddi and Doddasānī-amma. B and C mention his son Komaragūreddi, who was evidently named after Kumārāgiri of Kondavīdu, the brother-in-law of Kātaya-Vēma.

A records the building of an enclosure for the Kuntimādhava temple at Pithāpuram by Kātaya-Vēma himself, B the building of a *manḍapa* by an officer of Kātaya-Vēma, and C the building of an enclosure for the Bhīmēśvara temple at Drākshārāma³ by the wife of the same officer.

A is dated at the Makara-samkrānti on Thursday, Pushya *śu* 2 in Śaka-Samvat 1313 (expired), the Prajāpati-samvatsara, B on Sunday, Kārttika *śu* 15 in Śaka-Samvat 1336 (expired), the Jaya-samvatsara, and C on Monday, Chaitra *śu* 11 in Śaka-Samvat 1328 (for 1338, expired), the Durmukha-samvatsara. Professor Kielhorn kindly contributes the following remarks on these three dates —

"A — In Śaka-Samvat 1313 expired = Prajāpati, the Makara-samkrānti took place (by the Ārya-Siddhānta) 12 h 0 m after mean sunrise of the 27th December A.D. 1391, during the second *tithi* of the bright half, which ended 3 h 54 m after mean sunrise of Thursday, the 28th December A.D. 1391, which is the proper equivalent of the date.

"B — The date regularly corresponds for Jaya = Śaka-Samvat 1336 expired to Sunday, the 28th October A.D. 1414, when the full-moon *tithi* ended about 16 h. 46 m after mean sunrise.

"C — The date is incorrect for Śaka-Samvat 1328, both current and expired. For the year Durmukha = Śaka Samvat 1338 expired, it regularly corresponds to Monday, the 9th March A.D. 1416, when the 11th *tithi* of the bright half ended about 22 h after mean sunrise."

A — Pithāpuram Pillar Inscription

TEXT⁴

1	Naptā	Kātaya-Śaurēh	pantrō	Mārasya	Kā-
2	ta-vibhu-sūnuh		|	vīr-Ānnavōta-	
3	nripatēr-jāmātā		jayatu		Vēma-
4	bhūpālah	|| Svasti	śrī	[*]	Śaka-varshambulu
5	1313	agunēmti			Prajāpati-samvatsa-

¹ See above, p. 226

² See above, p. 321

³ This is the ancient name of Drākshārāma, see above, p. 37, note 3

⁴ From inked estampages

6	ra-Pushya-śu	3	Gu ¹	|	nāmti	Makara-samkrānti-[pu]-
7	nya-kālamamdu				Kātamareddi-Vēmureddim-gā-	
8	ru	tama	tamdri	Kātamareddim-gārikimni	tama	talli
9	Doddasāni-ammamgārikimni				akshaya-[su]kri-	
10	tamugānu		Pithāpuramamdu		śri-Kumtti[mā]-	
11	dhava-dēvaraku		śila-prākāramu		ā-chamdr-ark[k]a-	
12	mugānu	chēyimchchiri	|	Dīvāchāri-hkhitam	[||*]	

TRANSLATION

(Line 1) Let prince Vēma be victorious,— the great-grandson³ of Kātaya (*who resembled*) Śauri (Kṛishna),³ the grandson of Māra, the son of the lord Kāta, (and) the son-in-law of the heroic prince Annavōta!

(L 4) Hail! Prosperity! On Thursday, the 2nd (*tithi*) of the bright (*fortnight*) of Pushya in the Prajāpati-samvatsara, which was the Śaka year 1313,— at the auspicious time of the Makara-samkrānti,— Kātamareddi-Vēmireddi caused to be made,— for the perpetual merit of his father Kātamareddi and of his mother Doddasāni-amma,— an enclosure of stone, (*which is to last*) as long as the moon and the sun, for the holy temple of Kuntimādhava at Pithāpuram

(L 12) Written by Devāchāri

B — First Drākshārāma Pillar Inscription ⁴

TEXT

First Face

1	Naṭṭa	Kātaya-Śauriḥ	pautrō	Mārasya	Kāta-nriṣa sūnḥ	|
2	vir-Ānnavōta-nriṣatīr-jāmatā		jayatu		Vēma-bhūpālāḥ	[||*]
3	Yita-ramti		Kātamareddi-Vēmāreddim-gārki		nija-bhṛityum ⁵	
4	d-aina	Kadiyamu	Māchinānūgaru	tanaku	svamī	ayi-
5	na	Kātamareddi-Vēmāyareddim-gārikimni		vāri	dēvulakunnu	
6	Kātamareddi-Vēmāreddim-gārki		kumārumdu		Komara-	
7	girireddim-gārikimni		vāri	dēvulakunnu	akshaya su-	
8	kritam-avunattugūnu				Dākshārāma-śri-Bhīmēsvara-	
9	śrīman-Mahādēvaraku				āsthāna-śilā-mamddapamu	
10	kattimchi	|	Śaka-varshambula	1336	agunēmti	Jaya-samva-
11	tsara-Kārtika-su	15	Bhā ⁶		nāmdu	samarpana chēṣenu Pedda[n]ā-

Second Face

12	chāryya-hkhi[ta]m		śrī	śrī	śrīm	jeyun	
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¹ This is an abbreviation of *Gurudāra*

² The word *gnapti*, generally means 'a grandson,' but is also used for 'a great grandson' if it occurs together with *pautra*, see above, p 323, verse 21, and my *Reports on Sanskrit Manuscripts*, No I p 73, No 333, and No II, p 74, No 682, p 94, line 12, and p 144, line 6 from below

³ This comparison rests on the fact that the son of Kātaya I bore the name Māra, which is also used for Kṛishna's son Pradyumna.

⁴ No 423 of 1893

⁵ Read *bhṛityum**

⁶ This is an abbreviation of *Bhānuvāra*

TRANSLATION.

(Line 1) [The same verse as at the beginning of A]

(L 3) Kadiyamu Māchinēni, the servant of this Kātamareddi-Vēmāreddi, caused to be built,—for the perpetual merit of his master Kātamareddi-Vēmāreddi, and of his queen, and of Kātamareddi-Vēmāreddi's son Komaragīreddi, and of his queen,—an *āsthāna-mandapa* of stone for the god Mahādēva of the Bhimēśvara temple at Dākshārāma, and presented (it to the god) on Sunday, the 15th (*tithi*) of the bright (*fortnight*) of Kārttika in the *Jaya-samvatsara*, which was the Śaka year 1338.

(L 11) Written by Peddanāchārya

C.—Second Drākshārāma Pillar Inscription.¹

TEXT.

First Face

1 * Naptā Kātaya-Śaurēh paṇṭrō Mārasya Kā[ta]-
 2 nṛpa-sūnuh | vīr-Āṇnavōta-nṛpatēr-jāmā-
 3 tā jayati Vēma-bhūpālah || Itu-
 4 vanti Kātamareddi-Vēmāreddimgārī[kṛ]
 5 nija-bhṛityund=aina² Kadiyam Māchinēni[m]g[ā]-
 6 ri dēvula Pōtasānimgā[ru] Kadiyam
 7 Māchinēnimgārīki svāmi aina [Kā]-
 8 tamareddi-Vēmāreddimgārīkinnī vā-
 9 ri dēvulakunna Kātamareddi-Vēmāreddim-
 10 gārī kumārumdu Komaragīreddimg[ā]-

Second Face.

11 rikinnī vāri dēvulakunna akahaya-sukṛita-
 12 m=avunatṭugānu Dākshārāma-sri-Bhī-
 13 mēśvara-śrīman-Mahādēvaraku śilāma-
 14 ya[m=aina] tīruchuttumālīka kattimchchi
 15 svast[ī] śrī Śaka-varshambulu 1328 [a]gu-
 16 nēmt[ī] Durmmukha-samvatsara-Chaitra[śu] ||
 17 Sō³ | nāmdu samarppana chēśenn ||
 18 Peddanāchārya-likhitam | śrī śrī śrī-
 19 m jēyan [||*]

TRANSLATION.

(Line 1) [The same verse as at the beginning of A]

(L 3) Pōtasāni, the wife of Kadiyam Māchinēni, who was the servant of this Kātamareddi-Vēmāreddi, caused to be built,—for the perpetual merit of Kātamareddi-Vēmāreddi, who was the master of Kadiyam Māchinēni, and of his queen, and of Kātamareddi-Vēmāreddi's son Komaragīreddi, and of his queen,—an enclosure of stone for the god Mahādēva of the Bhimēśvara temple at Dākshārāma, and presented (it to the god) on Monday, the 11th (*tithi*) of the bright (*fortnight*) of Chaitra in the Durmmukha-samvatsara, which was the Śaka year 1328.⁴

(L 18) Written by Peddanāchārya

¹ No 443 of 1893

² This is an abbreviation of *Sāmadra*

³ Read *dhṛityund=*

⁴ This is a mistake for 1338

No 48 — KARIKAL INSCRIPTION OF MADHURANTAKA

By E HULTZSCH, PH D

According to the large Leyden grant, six Chôla kings ruled between Parântaka I and Rajarâja I. But while the inscriptions of the two latter are found scattered over the whole Tamil country, no records of those six intermediate kings had so far turned up, except two inscriptions of Âditya II¹ and the mere mention of Gandarâditya, the second son of Parântaka I, in an inscription of his father². This break in the continuity of the Chôla records is probably due to the conquest of their dominions by the Râshtrakûta king Krishna III, whose vassal Bûtuga killed Râjâditya, the eldest son of Parântaka I, at Takkôlam³ before A D 949-50⁴.

The village of Karikal⁵ between Sholinghur and Bânavaram contains a small temple of the goddess Ponnî-Amman. The slab which forms the roof of this temple, bears the subjoined inscription of "Râjakêśarîvarman, the conqueror of Madirai (Madhurâ)." *Madirai konda* is known to have been a surname of Parântaka I⁶ and the Sanskrit synonym *Madhurântaka* is applied to Râjêndra-Chôla I in the large Leyden grant⁷. These two kings, however, had the title Parakêśarîvarman and not Râjakêśarîvarman. Consequently the subjoined inscription of "Râjakêśarîvarman, the conqueror of Madirai" may be attributed to another Madhurântaka who, according to the large Leyden grant, was the son of Gandarâditya and ruled between Âditya II. and Rajarâja I⁸. This identification would suit the alphabet of the subjoined inscription, which resembles that of the Tamil inscriptions of the Râshtrakûta king Krishna III⁹.

The alphabet is Tamil, with the exception of the two Grantha words *suvasî śrî* at the beginning. It is worth noting that, in *minâttî* (1 3) and *Vennâyî* (1 4), the syllable *nâ* is expressed by two separate symbols and not, as usual, by a conjunct character. The language of the inscription is vulgar Tamil.

The inscription records that a temple of Pîdârî¹⁰—which must be the present temple of Ponnî-Amman—was built by a woman named Vennâyî-Nangai.

TEXT.¹¹

- | | | | | | | |
|---|----------------------|--------------------|--------|----------|-------|--------------------|
| 1 | Suvasî ¹³ | śrî(śrî) | [\|\|*] | Madirai | konda | kôv=Irâśakêśarîpa- |
| 2 | umar[k*]k-iyându | | | añjâvadu | | Pulivala-nâttu |
| 3 | Marîyâdi | Vî(vî)ra-Valañjyan | | minâttu | | Kîlâr-kû- |
| 4 | rrattu | Êrupâdi | | Âchchau | | Vennâyî-Na- |
| 5 | ngaiy-ên | śe[yv]ichcha | Pîdârî | kôyil | [\|\|*] |  |

¹ *South-Ind Inscr* Vol III p 21 and note 1² *ibid* Vol II p 374³ Takkôlam (No 237 on the *Madras Survey Map* of the Wâljâpêt tâluka of the North Arcot district) is a village 6 miles south east of Arkonam Junction. The temple at Takkôlam contains an inscription of Krishna III.⁴ *Ep Ind* Vol II. p 168⁵ No 40 on the *Madras Survey Map* of the Wâljâpêt tâluka. In Mr Sewell's *Lists of Antiquities*, Vol I. p 162, the name is, owing to an error, given as Karikâla. The village of Karikal must not be confounded with the French settlement of Karikal, the proper Tamil name of which is Kârâikkâl, see *Ind Ant* Vol XXI p 327.⁶ See above, p 178 and note 11.⁷ *South-Ind Inscr* Vol I p 111 f and Vol II p 139, note 1.⁸ See the Table, *ibid* Vol I. p 112.⁹ Above, Vol III p 285, and Vol. IV p 82.¹⁰ This is the Tamil name of a village goddess, compare *South-Ind Inscr*. Vol II p 48, note 10, and Vol III p 9.¹¹ From two inked estampages, prepared by Mr T. P. Krishnaswami Sastri, M A.¹² Read *suvasî*.

TRANSLATION.

Hail ! Prosperity ! In the fifth year (of the reign) of king Rājākṣarivarman who conquered Madurai,— I, Veṇṇāyi-Nangai, (the daughter of) Ācobaṇ of Ērupādi in Kīlār-kūṭṭam¹ (and) the wife² of Vira-Valaṅṇiyaṇ³ of Maṇiyādi in Pulivāla-nādu,⁴ caused to be made (this) temple of Pīḍāri.

No 49 — KADABA PLATES OF PRABHUTAVARSHA,
SAKA-SAMVAT 735.

By H. Lüders, Ph.D., Oxford

The copper-plates which contain this inscription, were found at Kadaba in the Tumkūr district of the Mysore State. They are now preserved in the Mysore Government Museum, Bangalore. The inscription has been previously published, with a photo-lithograph, by Mr. Rice in the *Indian Antiquary*, Vol. XII p. 11 ff. A reprint of this edition, with some corrections of obvious errors, will be found in the *Prāchīnalēkhamālā* of the *Kāvya-mālā*, Vol. I p. 47 ff. The impressions which I have used for this new edition, were supplied by Dr. Hultzsch, who obtained the original plates from Mr. J. Camoron, Superintendent, Mysore Government Museum, Bangalore, and were made over to me through Professor Kielhorn.

The plates are five in number, each measuring about 9½" long by about 5½" broad at the ends and about 4½" in the middle. They all have raised rims. The first and the last plate are engraved on one side only, the latter containing altogether only twelve akṣharas. The ring on which the plates are strung, is now cut. Its diameter is 4" to 1½". It holds a circular seal, 1½" in diameter. The seal bears, in relief on a countersunk surface, a figure of Garuḍa, facing to the full front, and squatting on a lotus. The wings, which do not appear in the drawing in the *Indian Antiquary*, are, as Dr. Hultzsch states, distinctly visible in the original. The figure differs only in details from those on the seals of other Rāshtrakūṭa grants⁵. The average size of the letters is ⅓". In lines 76, 77 and 79 blanks were originally left by the engraver for the name of the founder of the grantee's anaya, and the names of the grantee's teacher's teacher and teacher. These were filled in afterwards by a second hand in a very rude manner.⁶ The words po[la]-punu[sa] eva[r]ṣṭe ante pōyis, in the description of the boundaries in l. 90, have been written by the same hand, the original text being effaced here. Other corrections have been occasionally made by the engraver himself. The characters belong to the southern class of alphabets. Details will be discussed below. — The language is Sanskrit, but the description of the boundaries and witnesses in ll. 88-98 is in Kanarese. The text and translation of the Kanarese portion have been contributed by Mr. H. Krishna Sastri, B.A. The Sanskrit portion of this inscription is of special interest on account of its form. Being mixed of prose and verse, in an exceedingly rich and flowery language, it belongs to that kind of literary composition which is styled *Ohampū* — The orthography calls for a few remarks

¹ The same district is mentioned in the Tāñjāvūr inscriptions, *South-Ind. Inscr.* Vol. II pp. 71, 76, 222 and 229.

² *Minditt* is probably a corruption of *maṇiyāḍitt*.

³ On the *Valaṅṇiyaṇ* see above, p. 298, note 2.

⁴ This division is probably named after Pulivalam (No. 42 on the *Madras Survey Map* of the Wāḷājapōṭṭālaka) near Sholinghur.

⁵ Compare e.g. above, Vol. III p. 104, *Ind. Ant.* Vol. XI pp. 112, 126, and 161, Plates.

⁶ L. 76, *Śrikīrtiyā* for *Śrikīrtiyā* (*śhāryyānāyā*), l. 77, *Kuḷi* (*śhāryyā*) (Mr. Rice reads *Kuḷi*, but the last akṣhara is distinctly *d*, for the second akṣhara, which I consider to be *li*, compare the *li* in *kali* in a temple inscription at Paṭṭadakal, *Ind. Ant.* Vol. XI p. 125, Plate, l. 2), l. 79, *Vijayakīrti*, or, perhaps, originally *Vijayakīrti* for *Vijayakīrti*.

The vowel *ri* is employed instead of *ri* in *namas-kṛīyamānam*, l 30, whereas *ri* is written for *ri* in *visṛita*, *kṛita*, l 1, *dhṛita*, l 60, and *parama-rīṣi*, l 9, where the usual spelling would be *parama-rīṣi*. The sibilant *ś* is used for *s* in *avatamsā*, l 1, *pāmsi*, l 52, and *s* for *ś* in *śrīṣa*, l 3, *yasa(s)*, l 16, and *aśēsha*, l 74. Twice the sonant non-aspirate is found instead of the sonant aspirate, in *samgāta*, l 17, and *stamba*, l 16. The rules of *sandhi* have been frequently disregarded. Three times, in ll 22, 71 and 75, the *upadhānīya* occurs before *p*. Consonants after *r* are doubled, with the exception of *k* (except in *arkka*, l 13), *th*, *bh*, and the sibilants. The doubling of the first consonant of a group occurs only in *vikrama*, l 17. A double mute before a consonant, on the other hand, is represented by a single mute in *jagatrāya*, l 19, and *ujvala*, l 25. — As regards lexicography, it may be pointed out that *chāru* in l 3 and *sudlā* in l 16 are used in meanings known hitherto from dictionaries only.¹ In l 24 a denominative *bhāvya* seems to be used in the sense of 'bhāvishyati', and *chaturākāra* occurs in l 48, in a pnn, in the meaning of 'square'. Regarding the word *pada* in l 50, I refer to the note on that passage.

The inscription records that the king Prabhūtavarsha, (i.e. Gōvinda III.), residing in his victorious camp at Mayūrakhandi, on the application of Chakirāja, in Śāka-Samvat 735 presented the village of Jālamangala to the Jaina muni Arkakīrti, on behalf of the temple of Jinendra at Śilāgrāma, in remuneration for his having warded off the evil influence of Saturn from Vimalāditya, the governor of the Kunungil district.

Before giving a more detailed account of the contents, it will be expedient to determine, as far as can be done from external points of evidence, whether the inscription is a genuine one or a forgery. Doubts about its genuineness have been already expressed by Dr Fleet,² and we shall see that his suspicion certainly cannot be called unjustified.

I shall begin with the palæography. In his examination of the palæography of the spurious copper-plates of the Western Gangas,³ Dr Fleet has used, as leading tests, the letters *kh* and *b*. Of these, *kh* in the present inscription appears generally in the later form, but in *sukha*, l 15, *likhita* (for *likhita*), l 16, and, probably, in *mukha*, l 7, and *vikhyāta*, l 10, the old type is followed. For *b* the older form is used throughout. Dr Fleet states that the later form of *kh* appears first in an inscription of Amoghavarsha I at Mantravādi near Bankapur, dated in A D 865,⁴ and that it does not seem at all possible that it can be carried back to before A D 804, as the Kanarese grant of Gōvinda III, dated in that year,⁵ and earlier inscriptions contain the older form only. Our inscription, being dated in A D 812, lies within these limits, and, accordingly, the occurrence of the later form cannot prove its spuriousness. Nevertheless, I consider it a little suspicious, for, though the later form actually is used in A.D 865, the older form alone appears, according to Dr Fleet, in the Śīrūr inscription of Amoghavarsha I, dated in A D 866,⁶ and it appears therefore that at that time the later form was not yet generally employed, but rather on the point of coming into use. Such, however, being the case, it does not seem likely that it was used altogether already more than fifty years before that time.

The remaining letters call for no remarks, with the exception of the dental *l*. For this two signs are used: the subscript sign in the stretched form, which appears already in older inscriptions, and the full sign in the later form, which seems to have been introduced into this alphabet in the second half of the eighth century A D, for, though in the Wokkila grant of Kīrtivarman II, dated in A D 757,⁷ the full sign appears still in the old form of the Car-

¹ *Chāru* 'diptau,' *Śābdaratnāvalī* in *Śābdakalpadrūpa*, *saddh*, 'earth,' in von Boettlinger's *Dictionary*, quoted from a *Dictionary* of Galanos.

² *Dynasties of the Kanarese Districts*, 2nd ed., p 399.

³ Above Vol III p 161 ff.

⁴ *Ind Ant* Vol XI p 126 Plate.

⁵ It has now been published yet.

⁶ *Ind Ant* Vol XII p 215. A lithograph of this inscription has not been published yet.

⁷ *Ind Ant* Vol VIII p 23 ff., and lithograph.

characters, with the curve attached to the right vertical stroke ending at the base-line,¹ the later form is used throughout in Gôvinda's Kanarese grant of A. D. 804, mentioned above.² There is nothing remarkable, therefore, as to the forms of the *l* in the present inscription, but what is quite peculiar is the manner in which the two signs are employed. According to older inscriptions, we should expect to find the subscript sign in combination with *r*, *z*, *ê*, *ô*, *a*, and *au* and as second letter of a ligature, and the full sign everywhere else. But this is not the case. Perfectly regular is only the use of the subscript sign as second letter of a ligature (12 times), and of the full sign in combination with the *virāma* (5 times in the Kanarese portion). Nearly regular is also the use of the full sign as first letter of a ligature (14 times), the subscript sign appearing here only once (l. 39), and of the subscript sign in *lô* (13 times), the full sign appearing here twice (ll. 69, 70). In *l* the subscript sign is employed 6 times, the full sign once, in *pulypadiya* (l. 91), which is a mistake for *pul-padiya*. In *lê* the subscript sign occurs 5 times, the full sign 5 times.³ In *lâ* the full sign is used 13 times,⁴ the subscript sign 9 times. *La* is expressed by the full sign 33 times, by the subscript sign 28 times. The full sign is used in *lu*, and the subscript sign in *lê*, but this is irrelevant, as neither of them occurs more than once, *lâ*, *lai* and *lau* do not occur at all. I have not been able to find an analogy to this almost indiscriminate use of the two signs in another inscription written in the same alphabet, but am inclined to look at it as a characteristic feature of the writing in the ninth century A. D. The Wokkalêri grant referred to above proves that, in the middle of the eighth century A. D., there was a tendency to generalize the use of the subscript sign, for in that inscription the subscript sign appears everywhere, except in combination with *ô*. That this tendency was only temporary, is shown by the later development of the alphabet, in inscriptions of the tenth century A. D. the full sign again is generally used, the subscript sign appearing only as second letter of a ligature. Secondly we have the curious fact that at the same time the same mixing of the two signs took place in that variety of the southern alphabet which was used in Gñjarât and the adjacent districts. In the Torkhêdô copper-plates of Gôvindarâja,⁵ dated in A. D. 812, we find the full sign in *la* 13 times, *lâ* 5 times, *l* twice, *lu* twice, *lô* twice, and the subscript sign in *la* twice, *lâ* 3 times, *l* twice, *lê* once. Of ligatures only *lla* occurs, this is expressed by the combination of the full and the subscript sign 4 times, by two subscript signs twice.⁶

The next point that commands attention is the orthography. Badness of orthography is a common badge of almost all forged grants, and it cannot be denied that our inscription shows a want of accuracy in this respect. I do not attach too much importance to the misspellings quoted above, and the numerous minor slips, as they are either commonly found in records of this time, or may be due merely to the carelessness of the engraver. But there are some passages which seem to have been corrupt already in the original copy,⁷ and, in addition to this, we find twice (l. 19 ff. and l. 64) faulty constructions.

Nor is the form of the record much in favour of its genuineness. I have already stated above that the inscription is composed in the style of the *Ohampûs*, and I have only to add here that it is quite original, and has not one line in common with any of the other Râshtrakûta grants. I admit, however, that this may be accounted for by assuming that it was not issued from

¹ Compare the *l* in *Idmehhāna*, ll. 4, 5, *palāyamānāra*, l. 28, etc.

² Compare *callabha*, l. 4, *kāladol*, l. 6, *gojal=bandall*, ll. 7, 8, *xyalbandall* (ll.), l. 10. The subscript sign appears in *riodol*, l. 9, and *lkhāta* (for *lkhāta*), l. 19. Both the older and the later form of the full sign appear in the temple inscription at Paṭṭadakal of the time of Dhruva (between A. D. 783 and 794, *Ind. Ant.* Vol. XI p. 125 and lithograph), but the later form used here has a somewhat peculiar shape (compare *ballahan*, l. 2, *dēgulada*, ll. 3, 4, and *callabha*, l. 1, *kali*, l. 2).

³ Of these, however, four cases are misspellings for *l*.

⁴ In three cases of these, *lâ* is a misspelling for *la*.

⁵ Which form is used in *mudgala*, l. 39, I cannot decide.

⁶ Above, Vol. III p. 53 ff.

⁷ Compare *eg* ll. 11, 12, 26, 50, 57.

the office of the Rāshtrakūta king directly, but that, the sanction of the sovereign having been obtained, it was drawn up by somebody in the service of the governor of the Kunngil district or of the viceroy of the Ganga province in whose territory the granted village was situated

Finally we have to examine the date. It runs (line 83) *Śakanripa-samvatsarēṣhu sara-śikhu-mumishu vyatitēṣhu J[y*]ēshthamāsa-śuklapaksha-dāsamyaṁ Pushyanakṣhatrē Ohandravdrē* The year being taken as current,¹ the date would correspond, as pointed out by Professor Kielhorn,² to Monday, the 24th May A D 812, and this would be a perfectly possible date for Gōvinda III Prabhūtavarsha, as we know from the stone inscription at Śirūr that his successor Śarva or Amōghavarsha I came to the throne in A D 814 or 815.³ But the date offers two difficulties which cannot be overlooked. Firstly, the *nakṣatra* is wrong. On the 24th May A D 812 the moon was, as shown by Professor Kielhorn, in Hasta (No 13) and Chitrā (No 14), not in Pushya (No 8). This, however, may perhaps be considered as being of little importance, as such and even graver mistakes will be found in doubtlessly genuine records. Of much greater consequence is the second point, the expressing of the Śaka year by numerical words. The earliest epigraphic instance of this in India proper is the stone inscription of Ohandamahāsēna at Dhōlpur, dated in Vikrama-Samvat 898,⁴ and the earliest instance in Mysore is a stone inscription at Śravana-Belgola, which gives Śaka 904 as the year of the death of the Rāshtrakūta Indra IV, and probably was engraved not much after that time.⁵ The present inscription would therefore furnish the earliest example of the use of numerical words not only in this part of the country, but in India altogether. Of course, even this does not prove with absolute certainty that the inscription is a forgery. It may be alleged that it precedes the Dhōlpur inscription only by thirty years, and that in Cambodia and Java numerical words appear already in

¹ That current years are called "expired" is not unusual, compare Professor Kielhorn's list, *Ind. Ant. Vol. XXIII* p 127 ff. — [Without wishing to decide — what, indeed, at present I cannot do — whether the inscription is a forgery or not, I would, with Dr Lüders' permission, offer the following additional remarks on the date — 1 The phrase *Śakanripa samvatsarēṣhu vyatitēṣhu* is foreign to the inscriptions of the Rāshtrakūtas, in which the regular phrase is *Śakanripa kal-dittā-samvatsara*. On the other hand, we have the similar phrases *Śakanripa-āddēṣhu* . . . *vyatitēṣhu* in the British Museum forged copper plate inscription of the Western Chalukya Pulikēsin I of Śaka Samvat 411 (to be taken, like the year of the Kadaba plates, as a current year), *Śakanripa samvatsara* . . . *atitēṣhu* in the Haidarābād plates of the Western Chalukya Pulikēsin II of Śaka-Samvat 534, and *Śakanripa samvatsarēṣhu* . . . *gatēṣhu* in the Nilgund inscription of the Western Chalukya Taila II of Śaka Samvat 904. Considering that these dates belong to Chālukya inscriptions, attention may be drawn to the fact that the family of the Vimalāditya of the present inscription claimed to belong to the Chālukyas — 2 Genuine dates with current years, before Śaka Samvat 1000, are indeed very rare, but, supposing the date to be a forgery, one would expect the forger to have been anxious to give it some appearance of probability, while, in quoting the *nakṣatra* Pushya with Jyēṣṭha-sudi 10, he would have decidedly failed to do so. The *nakṣatra* on Jyēṣṭha sudi 10 usually is Hasta, in whatever year, and thus the writer of the date may reasonably be assumed to have known. Of 12 ordinary Hindu calendars for different years, which I have examined, no less than 10 give Hasta for Jyēṣṭha sudi 10 — 3 It may also be argued that the circumstance of the inscription being a *kaṣṭha* of some sort, sufficiently accounts for the fact that the year of the date is expressed by numerical words, with the use of which the people of India proper undoubtedly were well acquainted in A.D 812. The dates from Cambodia, in which numerical words are used as early as Śaka-Samvat 526 and 546, are in verse, and so is the date of Śaka-Samvat 654 from Java. The same is the case with all the Indian Śaka dates of the published inscriptions that give numerical words, down to at least Śaka-Samvat 1001 (of Ś 887, 904, 944, 991, 999, and 1001), and with all the Vikrama dates down to at least Vikrama Samvat 1240 (of V 898, 978, 1003, 1010, and 1240) — F Kielhorn.]

² *Ind. Ant. Vol. XXIV* p 9

³ *ibid.* Vol. XII p 219. The inscription is dated in Śaka 788 expired, Vyaya, while the fifty second year of the reign of Amōghavarsha-Nripatunga was current.

⁴ *Zeitschrift der Deutschen Morg. Ges.* Vol XL p 38. The stone inscription of Dhavala of Hastikupdi at Bijapur (*Journ. Beng. As. Soc.* Vol LXII Part I p 314) contains the date Vikrama Samvat 973 in numerical words, but the inscription itself belongs to Vikrama Samvat 1053. These and the following dates were kindly pointed out to me by Professor Kielhorn.

⁵ L. Rice, *Inscriptions at Śravana-Belgola*, No 57, p 55

represent the Sanskrit *Karna*. We have to assume, therefore, either that the real names of the king and of the temple were unknown to the author, and that the name he gives is a product of his own imagination, or that *Karnāśvata* is a misspelling or a clerical error for *Kanahśvata* or *Kanarnāśvata*. But even if the latter opinion should be the correct one, it would be still questionable whether the temple really had that name. In II 29-30 it is said that the sun, reflected in its jewel-paved floor, seemed to have descended from heaven to show reverence to *Parmaśvata*. This and the form of the name¹ indicate that the temple was dedicated to *Siva*. And it must have been an uncommonly magnificent building, for nearly the sixth part of the whole inscription is devoted to its description, and its erection is the only deed of the king which the author has thought worth mentioning. The temple spoken of here must therefore necessarily be that splendid *Siva* temple which, according to the *Baroda* grant, was built by *Krishna* on the hill of *Elipura*, the modern *Elitā*? None of the temples at *Elitā*, however, bears, as far as I can ascertain, the name of *Krishnāśvata* or a similar name, and, to reconcile the statement of the inscription with the facts, we have to assume again that either that temple itself has entirely disappeared, or, at least, that its original name was in course of time forgotten, and exchanged for another. But all these suppositions are very vague, and as long as the reality of that name is not established by other facts, it would be hardly advisable to rely on it.

The building of that temple is almost the only historical event related in this portion of the inscription. As was pointed out already by Mr. Rice, king *Dhruva Dharmāśvata* is mentioned in verse 7 as having fought some battle on the banks of some river, but no particulars are given, and the text, moreover, seems to be corrupt.² I will add here, as it is a matter of some interest in connection with the *Rāshtrakūṭas*, that afterwards, in I 81, *Gōvinda III* is stated to have resided at the time of the grant in his victorious camp at *Mayūrakhandī*.³ This is the same place from which the *Vani-Dundū* and *Rādhanpur* grants of *Gōvinda III* are dated,⁴ and it has long ago been identified by Professor Bühler with the modern *Mōrkhand*, a hill-fort in the *Mālik* territory. But those two grants leave it doubtful whether *Mayūrakhandī* was the capital of the dynasty. Professor Bühler thought it not likely, because "Indian princes do not usually govern their dominions from lonely forts,"⁵ and as the statement of the present inscription that it was only a place of encampment coincides with his opinion, they may be considered as mutually supporting each other.

In II. 65-75 the inscription gives the genealogy of *Vimalāditya*. His father was the *śrīgan* *Vasōvartman*, and his grandfather the prince (*maheśvara*) *śyāvasarmān*. The family claimed to belong to the *Chalukyas*, but to the present time we are unable to connect them in any way either with the earlier or the later dynasty of this name, and Professor Bhandarkar therefore considers them an independent branch.⁶ *Vimalāditya* apparently was a petty chief under the *Rāshtrakūṭas*, he governed, as mentioned above, the district (*deśa*) called *Kannungī*.⁷ Mr. Rice has suggested that this might be the modern *Kannigā*, but he has added himself that this is only a conjecture, and that he has taken the same *Kannigā* to be the *Konkal-vishaya* of the *Hosur* grant of *Amoghā*, which, though a palatable forgery, cannot on palaeographical grounds be placed later than the present inscription. Taking for granted that the second identification is

¹ Names ending in *śvata* always refer to buildings consecrated to *Siva*. In the present case, it may be noted that *Siva* is actually mentioned, under the name *Bhata*, in v 4.
² *Ind. Ant.* Vol. XII p. 159 and p. 228 ff. Professor Bhandarkar supposed the temple to be the famous *Kanāśvata* that really a battle near some river is spoken of in that verse, is proved by the mentioning of elephants and boats, which is in accordance with Manu, vii 182.
³ In the present inscription the name is written with a short *i*; but as *i* and *ī* are often confounded, this may be only a clerical error.
⁴ *Ind. Ant.* Vol. XI p. 159, Vol. VI p. 67.
⁵ *History of the Deccan*, 2nd ed., p. 79.
⁶ In line 88 the name is spelled with a long *u*!

represent the Sanskrit Karna. We have to assume, therefore, either that the real names of the king and of the temple were unknown to the author, and that the name he gives is a product of his own imagination, or that Kannêśvara is a misspelling or a clerical error for Kanhêśvara or Kannarêśvara. But even if the latter opinion should be the correct one, it would be still questionable whether the temple really had that name. In ll 29-30 it is said that the sun, reflected in its jewel-paved floor, seemed to have descended from heaven to show reverence to Paramêśvara. This and the form of the name¹ indicate that the temple was dedicated to Śiva. And it must have been an uncommonly magnificent building, for nearly the sixth part of the whole inscription is devoted to its description, and its erection is the only deed of the king which the author has thought worth mentioning. The temple spoken of here must therefore necessarily be that splendid Śiva temple which, according to the Baroda grant, was built by Krishna on the hill of Êlâpura, the modern Êlûrâ.² None of the temples at Êlûrâ, however, bears, as far as I can ascertain, the name of Krishnêśvara or a similar name, and, to reconcile the statement of the inscription with the facts, we have to assume again that either that temple itself has entirely disappeared, or, at least, that its original name was in course of time forgotten, and exchanged for another. But all these suppositions are very vague, and as long as the reality of that name is not established by other facts, it would be hardly advisable to rely on it.

The building of that temple is almost the only historical event related in this portion of the inscription. As was pointed out already by Mr. Rice, king Dhruva Dhâravarsha is mentioned in verse 7 as having fought some battle on the banks of some river, but no particulars are given, and the text, moreover, seems to be corrupt.³ I will add here, as it is a matter of some interest in connection with the Râshtrakûtas, that afterwards, in l 81, Gôvinda III is stated to have resided at the time of the grant in his victorious camp at Mayûrakhandî.⁴ This is the same place from which the Vanî-Dindôrî and Râdhanpur grants of Gôvinda III are dated,⁵ and it has long ago been identified by Professor Bühler with the modern Morkhand, a hill-fort in the Nâsik territory. But those two grants leave it doubtful whether Mayûrakhandî was the capital of the dynasty. Professor Bühler thought it not likely, because "Indian princes do not usually govern their dominions from lonely forts,"⁶ and as the statement of the present inscription that it was only a place of encampment coincides with his opinion, they may be considered as mutually supporting each other.

In ll. 65-75 the inscription gives the genealogy of Vimalâditya. His father was the *râjan* Yaśôvarman, and his grandfather the prince (*narendra*) Jalavarman. The family claimed to belong to the Châlukyas; but to the present time we are unable to connect them in any way either with the earlier or the later dynasty of this name, and Professor Bhandarkar therefore considers them an independent branch.⁷ Vimalâditya apparently was a petty chief under the Râshtrakûtas, he governed, as mentioned above, the district (*dêśa*) called Kunungil.⁸ Mr. Rice has suggested that this might be the modern Kunigal, but he has added himself that this is only a conjecture, and that he has taken the same Kunigal to be the Konikal-vishaya of the Hosûr grant of Ambêrâ, which, though a palpable forgery, cannot on palaeographical grounds be placed later than the present inscription. Taking for granted that the second identification is

¹ Names ending in *Isvara* always refer to buildings consecrated to Śiva. In the present case, it may be noted that Śiva is actually mentioned, under the name *Bhava*, in v 4.

² *Ind Ant* Vol XII p 159 and p 228 ff. Professor Bhandarkar supposed the temple to be the famous Kailâsa.

³ That really a battle near some river is spoken of in that verse, is proved by the mentioning of elephants and boats, which is in accordance with Manu, vii. 192.

⁴ In the present inscription the name is written with a short *i*. But as *i* and *ê* are often confounded, this may be only a clerical error.

⁵ *Ind Ant* Vol. XI p 159, Vol VI p 67.

⁶ *Ind Ant* Vol VI p 64.

⁷ *History of the Dekkan*, 2nd ed., p 79.

⁸ In line 98 the name is spelled with a lingual *n*.

Sanskrit inscriptions of the seventh and eighth century A D¹ But I should think that by the fact that the use of the numerical words is combined with a series of other suspicious circumstances the mistake in the date, the unusual form of the record, the incorrectness of the orthography, and the doubts attaching to the palæography, we are entitled to declare the genuineness of the present inscription as somewhat doubtful

We shall now consider the contents The first part of the inscription (ll 1-64) consists of a eulogy of the Rāshtrakūta kings The genealogy is given as follows Gōvinda; his son Kakka, his son Inda, his son Vairamēgha, his paternal uncle Akālarsha; his son Prabhūtarsha, his younger brother Dhāravarsha Śrī-Prithvivallabha Mahārājādhirāja Paramēśvara, called also Vallabha, and his son Prabhutarsha Śrī-Prithvivallabha Rājādhirāja² Paramēśvara, afterwards (l 82) called Vallabhendra Six of these names can be identified at once Gōvinda is Gōvinda I.; Kakka is Karka I. whose name appears in the present form also in the Sāmangad and Bharōch grants,³ Inda is Indra II, the form of the name occurring here being either the Prākṛit form or a mere mistake of the engraver, and Akālarsha, Dhāravarsha, and the second Prabhūtarsha are, respectively, Kṛishna I, Dhruva, and Gōvinda III, called here by their *birudas* which are known also from other grants Of the remaining two kings, therefore, Vairamēgha would correspond to Dantidurga or Dantivarman II, and the first Prabhūtarsha to Gōvinda II. These *birudas*, however, do not occur in any other inscription For Gōvinda II we know no individual *biruda* at all, and Dantidurga is stated in the Sāmangad grant to have been called Khadgāvalōka⁴ But as almost all the Rāshtrakūta kings bore more than one *biruda*, it does not seem quite improbable that Dantidurga had a *biruda* Vairamēgha in addition to that of Khadgāvalōka, and as regards Prabhūtarsha, a strong argument in favour of its correctness lies in the fact that in the Rāshtrakūta family certain *birudas* are constantly combined with the same name, and that Prabhūtarsha was the *biruda* of Gōvinda III and Gōvinda IV of the main branch, and of Gōvinda I of the second Gujarāt branch, and of these only⁵ Unfortunately, there is another point to render it somewhat doubtful again whether the composer of the grant was sufficiently acquainted with the names of the dynasty to deserve credit for his statements in this respect In line 34 Akālarsha is said to have erected a temple which was styled after his own name Kannēśvara As the combination of a dental and lingual *n* in the interior of a word is absolutely impossible, this must be a mistake for either Kannēśvara or Kannēśvara, and the name of the king would therefore be either Kanna or Kanna As far as I know, neither of these forms can be considered as derived from Sanskrit Kṛishna, the common Prākṛit form being Kanha, and the Kanarese equivalent Kannara, whereas both Kanna and Kanpa

¹ Barth, *Inscriptions Sanscrites du Cambodge*, p 36 ff (Saka 526, 546, etc.), *Ind Ant* Vol XXI p 48

² *Rājādhirāja* is perhaps only a mistake of the engraver, who omitted *mahā*

³ *Ind Ant* Vol XI p 111, Vol XII p 182

⁴ I have not overlooked the fact that Gōvinda II is called Vallabha, and Dantidurga, besides Khadgāvalōka, Vallabhārāja and Prithvivallabha But these are the common titles borne by all the Rāshtrakūtas, beginning from Dantidurga, and not individual *birudas* which here alone are the matter in question

⁵ That the relations between the *birudas* and the names in the Rāshtrakūta family were constant, was first pointed out by Mr Rice in his introduction to the present inscription And though they are not constant in all cases (compare e.g. Amoghavarsha in combination with Śarva, Baddiga and Kakka II), it is a fact that Prabhūtarsha, Nirupama Dhāravarsha, and Subhatunga Akālarsha are found as the *birudas* of, respectively, Gōvinda, Dhruva, and Kṛishna only But in using this fact for the identification of an Akālarsha mentioned in the Morkara plates with a Kṛishna supposed to have lived in the fifth century A D,— the impossibility of which, for other reasons, has been shown by Dr Fleet (above, Vol III p 168),— Mr Rice has overlooked the second fact that no *biruda* at all has turned up until now for the predecessors of Dantidurga I do not consider this to be merely accidental, but infer from it that Dantidurga, the first king who acquired supreme sovereignty, was also the first who adopted the custom of *birudas* It will be observed that also in the present inscription the predecessors of Dantidurga are called by their real names, whereas for all the following kings the *birudas* only are used. This too supports to a certain extent the assumption that the names, as given in the present inscription, are correct

represent the Sanskrit Karna. We have to assume, therefore, either that the real names of the king and of the temple were unknown to the author, and that the name he gives is a product of his own imagination, or that Kanṇḍavara is a misspelling or a clerical error for Kanhēśvara or Kannarāvara. But even if the latter opinion should be the correct one, it would be still questionable whether the temple really had that name. In ll 29-30 it is said that the sun, reflected in its jewel paved floor, seemed to have descended from heaven to show reverence to Paramāvara. This and the form of the name¹ indicate that the temple was dedicated to Śiva. And it must have been an uncommonly magnificent building, for nearly the sixth part of the whole inscription is devoted to its description, and its erection is the only deed of the king which the author has thought worth mentioning. The temple spoken of here must therefore necessarily be that splendid Śiva temple which, according to the Baroda grant, was built by Kṛṣṇa on the hill of Elapura, the modern Elūrā.² None of the temples at Elūrā, however, bears, as far as I can ascertain, the name of Kṛṣṇavara or a similar name, and, to reconcile the statement of the inscription with the facts, we have to assume again that either that temple itself has entirely disappeared, or, at least, that its original name was in course of time forgotten, and exchanged for another. But all these suppositions are very vague, and as long as the reality of that name is not established by other facts, it would be hardly advisable to rely on it.

The building of that temple is almost the only historical event related in this portion of the inscription. As was pointed out already by Mr Rice, king Dhruva Dhārāvārsha is mentioned in verse 7 as having fought some battle on the banks of some river, but no particulars are given, and the text, moreover, seems to be corrupt.³ I will add here, as it is a matter of some interest in connection with the Rāstrakutas, that afterwards, in l 81, Gōvinda III is stated to have resided at the time of the grant in his victorious camp at Mayurakhandī.⁴ This is the same place from which the Varā Dhādā and Rādhāpur grants of Gōvinda III are dated,⁵ and it has long ago been identified by Professor Bühler with the modern Mōrkhand, a hill-fort in the Nāg territory. But these two grants leave it doubtful whether Mayūrahhandī was the capital of the dynasty. Professor Bühler thought it not likely, because "Indian princes do not usually govern their dominions from lonely forts,"⁶ and as the statement of the present inscription that it was only a place of encampment coincides with his opinion, they may be considered as mutually supporting each other.

In ll. 65-75 the inscription gives the genealogy of Vimalāditya. His father was the ruler Yaśōvarman, and his grandfather the prince (varman) Balavarman. The family claimed to belong to the Chālukyas, but to the present time we are unable to connect them in any way either with the earlier or the later dynasty of this name, and Professor Bhandarkar therefore considers them an independent branch.⁷ Vimalāditya apparently was a petty chief under the Rāstrakutas, he governed, as mentioned above, the district (*deśa*) called Kunungil.⁸ Mr Rice has suggested that this might be the modern Kunigal, but he has added himself that this is only a conjecture, and that he has taken the same Kunigal to be the Konikal-vishaya of the Haur grant of Amṛitā, which, though a palpable forgery, cannot on palaeographical grounds be placed later than the present inscription. Taking for granted that the second identification is

¹ Names ending in *avara* always refer to buildings consecrated to Śiva. In the present case, it may be noted that *avara* is actually mentioned, under the name *Diava*, in v. 8.

² *Ind. Ant.* Vol. VII p. 159 and p. 223 ff. Professor Bhandarkar supposed the temple to be the famous Kailāsa.

³ That really a battle near some river is spoken of in that verse, is proved by the mentioning of elephants and boats, which is in accordance with Manu, vii. 102.

⁴ In the present inscription the name is written with a short *v*. But as *v* and *ṣ* are often confounded, this may be only a clerical error.

⁵ *Ind. Ant.* Vol. VI p. 159, Vol. VI p. 67.

⁶ *Ind. Ant.* Vol. VI p. 64.

⁷ *History of the Deccan*, 2nd ed., p. 79.

⁸ In l. no 93 the name is spelled with a lingual *ṣ*.

correct,—and it seems to me much more probable,—it is hardly possible to connect Kunigal at the same time with Knnungul

Vimalāditya is stated to have been the sister's son of Chākīrāja who is called the ruler of the entire province of the Gangas (*aśēsha-Gangamandalādhirāja*), and on whose application the grant was made. As for this prince, our knowledge is confined to what we learn of him from the present inscription. From his title and the fact that he applied to Gōvinda, we must infer that he was a vassal of the Rāshtrakūta king, and governed the Western Ganga kingdom in his name¹. And this is indeed the state of things that we should expect for the time of our grant. All that can be ascertained with respect to the relations between the Rāshtrakūtas and the Gangas in the second half of the eighth and the beginning of the ninth century A.D. is this. In the Paithan plates² the Ganga is mentioned among the princes who were called to assistance by Gōvinda II against his brother Dhruva. The Vapi-Dindōri and Rādhānpur plates relate that Ganga—who is described as a powerful monarch—was imprisoned by Dhruva. He must therefore have been conquered and taken prisoner between A.D. 783, when Gōvinda II was still on the throne,³ and A.D. 794, when Dhruva's son, Govinda III, was already reigning⁴. We are further told, in the same plates, that Gōvinda III. released him from his long captivity, but as soon as Ganga had returned to his country, he revolted against his benefactor. Gōvinda then defeated and imprisoned him again. This must have taken place before A.D. 807, the two plates being dated in this year⁵. It would therefore be quite natural to find a viceroy appointed by the Rāshtrakūta king in A.D. 812.

Here the historical portion of the inscription ends. As far as I see, it does not contain anything that would decide the question of the genuineness of the record, for the incorrectness of the name of the temple—the only thing that can be proved to be actually wrong—may after all be accounted for as I have tried to show above. I can therefore only repeat here what I have said before, that this inscription, though there is not sufficient evidence to establish its spuriousness beyond all doubt, is subject to a slight suspicion of being a forgery. Such being the case, those statements which are not supported by other records must, of course, be taken for what they are worth.

In ll. 75-80 the inscription gives a detailed account of the grantee. He was called Arkakīrti, and was the disciple of Vijayakīrti, who again was the disciple of Kūli-āchārya⁶. This person is said to have belonged to the family (*anvaya*) of Śrīkīrti-āchārya⁷ in the Punnāgavrikshamūlagana of the Nandisamgha of the venerable Yāpaniyas, and in l. 77 he is given the epithet *vrata-samiti-gupti-gupta-muni-vrinda-vandita-charanaḥ*. Comparatively little is known hitherto about the Yāpaniyas. In the *Bhadrabādhucharita*⁸ we are told that king Bhūpāla of Karabāta, at the request of his wife Nrikuladēvā, invited the Śvētāmbara monks of Valabhī to come to his city. But beholding them dressed in white garments, he

¹ Mr. Rice thinks it possible that Chākīrāja was a supreme king. But neither is *adhirāja* ever applied to an independent sovereign, nor *mandala* to an independent state. I would remark that the term *Ganga mandala* is quite analogous to the term *Lakṣmīvara mandala*, occurring in the Baroda, Torkhēd and Kāvi plates as the name of the province of Gujārāt.

² Above, Vol. III p. 107.

³ Bhandarkar, *History of the Dehkan*, 2nd ed., p. 65.

⁴ The Paithan grant of Gōvinda III. was issued in this year.

⁵ The account of these facts given by Mr. Rice in his *Epigraphia Carnatica*, p. 3, is very inaccurate. Besides, he says that it must have been during the reign of Śivamāra that the Rāshtrakūta king Dhāravarsha or Nirupama is said to have defeated and imprisoned Ganga. For this Śivamāra he fixes (*vid*) A.D. 804 as the year of his accession to the throne. The dates given above show that these statements are incompatible.

⁶ See above, p. 332, note 6.

⁷ I consider *śrī* here to be a constituent of the name, partly on account of the analogy to Arkakīrti and Vijayakīrti, and partly because the person who inserted these names has not added a honorific prefix in any other case.

⁸ Chapter IV. verse 133 ff., *Zeitschrift der Deutschen Morgenl. Ges.* Vol. XXXVIII p. 39 ff.

turned away from them in disgust, and did not receive them before they had yielded to the queen's entreaties to cast off their clothes. This was the origin of the Yāpaniyasamgha, the members of which "had the appearance of Digambaras, but the observances of Śvētāmbaras" (verse 151). A similar account is given in the *Pañchamārgōtpatti*,¹ a work in Tamil mixed with Sanskrit, propounding the origin of the five unorthodox sects of the Jainas. According to the statements of Mr Taylor, it is related here that "out of them (the Śvētāmbaras) proceeded a class termed Yavaniyam, who were unclothed ascetics they taught some opposite tenets, relative to prescribed fasts, and to prohibited periods of journeying". In a *Paññāvali* of the Digambaras, published by Dr. Hoernle, it is stated, on the authority of the *Nītisāra*, that the Yāpaniyasamgha was one of the five false Jaina sects, and though no details are given, the passage is of some interest as probably containing a second name of the sect, the Yāpuliḡachchha or Yāpuliya.² Epigraphical records show that the sect existed from about the fifth to the twelfth century A.D. in the western part of the Dekkan, from Kōlhāpur in the North to Mysore in the South.³ There are, as far as I know, four inscriptions, in addition to the present one, containing references to the Yāpaniyas. Three are copper charters of the early Kādamba kings, found in the districts of Belgaum and Dhārward. In a grant of Ravivarman,⁴ the revenues of a village are allotted to some Jaina *sūris* who are called *Yāpaniyās tapasvinah*. In a grant of Ravivarman's father Mrigēśa,⁵ the king is said to have presented some land to the Yāpaniyas, Nirgranthas and Kūrchakas. And in a grant of Krishnavarman,⁶ the king is stated to have given a field to the Yāpaniyasamghas (*Yāpaniya[sa]ṅghebhyaḥ*). To these we may add a stone inscription of Gandarāditya at Honūr in the Kōlhāpur State.⁷ For though it seems that the name of the Yāpaniyas does not actually occur here, and though the name of the *samgha* cannot be made out from the facsimile, there can be no doubt that the *gana* referred to is the Punnāgavṛikṣhamūlagana, the very *gana* that is found in the present inscription.

Lastly we have to consider the epithet given in full above. In his paper on *Bhadrabāhu, Chandragupta and Śravana-Belgoḷa*,⁸ and again in his remarks on the Śravana-Belgoḷa epitaph of Prabhāchandra,⁹ Dr. Fleet has called attention to this passage as containing the name of the Jaina teacher Guptigupta. Dr. Fleet quotes only the words *guptiguptamunivinda*, and translates them by 'the body of saints (i.e. community) of Guptigupta'. But the preceding words *vratasamitis* cannot possibly be taken separately, and the whole, from *vrata* to *charanaḥ*, must be taken as one compound. 'he whose feet were revered by crowds of *munis*, protected by observance of the rules, good conduct, and guard from sins'. The five *vrata*s, the five *samitis* and the three *guptis* are the three requisites of a Jaina monk.¹⁰ Though it must therefore be denied that the name of Guptigupta is found in the present inscription, I need hardly say that this is of very small importance as regards the question discussed by Dr. Fleet in his two articles.

As regards the formal part of the inscription (ll. 80-98), the main points have been mentioned already above, and I have to add only a few remarks on some details. The Jaina temple at Śilāgrāma—which I cannot identify—is said to have adorned the western side of the excellent Mānyapura. Mr. Rice remarks that this would naturally suggest Mānyakhēta, the modern Malkhēd in the Nizam's territory. The identification of these places, if correct, would imply

¹ Taylor, *Catalogue Raisonné*, Vol. III pp. 78, 79. See also *Ind. Stud.* Vol. XVII p. 133.

² *Ind. Ant.* Vol. XXI p. 67 ff., §§ 16, 17.

³ As was pointed out by Dr. Hoernle, these paragraphs seem to be a little confused.

⁴ This may be considered as to a certain extent confirming the tradition on the origin of the sect at Karahāta, the modern Karhād in the Sātara district.

⁵ *Ind. Ant.* Vol. VI. p. 26.

⁶ *Ibid.* p. 24.

⁷ *Ibid.* Vol. VII p. 34, compare Dr. Fleet's note.

⁸ Major Graham's *Statistical Report on the Principality of Kolhapoor*, p. 466, No. 22, Facsimile.

⁹ *Ind. Ant.* Vol. XXI p. 159, note.

¹⁰ Above, p. 24, note.

¹¹ Compare the *Uttarādhyayanāsūtra*, translated by Professor Jacobi, p. 50, and Professor Bhandarkar's *Report on the Search for Sanskrit MSS for 1893-84*, p. 98, notes, and p. 100, note.

that the inscription is considerably later than it pretends to be, for we know from the Dôlî plates that Mânayakhêta was founded by Gôvinda's successor, Nripātunga Amôghavarsha I, and therefore did not exist at all or, at any rate, was not a city deserving the predicate *pura-vara* in 812 A D But in addition to the fact pointed out by Mr Rice himself that it does not appear that Mânayakhêta is ever described as Mânayapura,¹ I cannot see any reason whatever for that identification, and Mr. Rice's second suggestion that it might be the old Mânayapura, "situated near Châmrajnagar in the south of Mysore, the site of which is known on the spot as Manipura," seems to me far preferable. According to ll 82, 83, 85-88, Jâlamangala, the granted village, was situated in the Idigûr-*vishaya*, and surrounded by the villages Svastimangala on the east, Bellinda on the south, Guddanûr on the west, and Taripâl on the north, and a more detailed description of the boundaries is added in ll 88-96 I am not able to identify any of these localities The inscription concludes with the names of the witnesses (ll 97-98), and four of the usual imprecatory verses (ll. 99-103)

TEXT²

First Plate

- 1 Ôm³ svasti [||*] Vistri(stri)ta-viśada-yaśô-vitâna-viśadikri(kri)t-âśâ chakravâla[h*]
karavâla-prav[â*]l Avatamśa(sa)-virâji(ji)ta-Jayalakshmi-samâli[m](li)m)-⁴
- 2 gita-daksha-dakshina-bhûri-bhuḥ ârggalah⁵ gaḥita-sâra-sauryya-rasa-viśara-vi[sa*]-
khalikrit-ôgr-â-
- 3 ri-varggah vargga-traya-varggan-aika-nipunô=chal-âchâra-chârvi(rvvi)-viśô(=ô)sha-
nirjit-ôrvvi(rvvi)-mandal-ôtsav-otpâdana-para[h*]
- 4 para-bhûpâla-mauli-mâlâ lidh-âmgiri-dvandy-âravindô Gôvindarâjah [||*] Tasya sū-
5 nuh sutaruna-bhâv-ôdaya-dayâ-dâna dinêtara-guna-gana-samarppita-⁶bandhu-janah saka-
6 la-kal-âgama-jaladhi-Kalasayônih Mann-darśita-mârgg-ânuḡami Rashtrakûta-kul-â-
7 mala-gagana-mṛgalâmchhanah budha-jana-mukha-kamal-â[m]sumâli manôha-
8 ra-guna gaṇ-âlamkāra-bhârah Kakkarâja-nâmadhēyah [||*] Tasya putrah sva-
vamś-ânēka-nṛi-
- 9 pa-samghâta-parampar-âbhyudaya-kâraṇah parama-rishi-⁷brâhmana-bhakti-tâtparyya-
- 10 kuśalah samasta-guna-gaṇ-âdhivvônô⁸ vikhyâta-sarvva-lôka-nirupama sthura-bhava-
ni(vi)jit-â-
- 11 ri-mandalah yasy=samam⁹=âsît || ¹⁰Jitvâ bhûp-âri-varggan=naya-kuśalatayâ yâna râ-
- 12 jyam kritam yah kashtô Manm(nv)¹¹-âdi-mârggô stuta-dhavaala-yaśa na
kvachid=yâga-pûrvvah¹² [||*] samgr[â]mô yasya sêshâ

¹ The Mânapura mentioned in a grant of some Rashtrakûta prince Abhimanyu (*Journ Bo Br As Soc* Vol XVI p 91) stands certainly in no connection with Mânayakhêta, as the editor thinks The name rather seems to indicate that it was founded by Mânânka, one of the ancestors of Abhimanyu, as it is a common custom to form the name of a town by compounding the first element of the founder's name with *pura*.

² From impressions supplied by Dr Hultzsch

³ Expressed by a symbol

⁴ Instead of *sa* two *aksharas*, the first of which was *ni*, were originally engraved

⁵ Here and in other places below, the rules of *sandhi* have not been observed

⁶ Read *-santarppita*

⁷ Read *parama rshi*

⁸ Mr Rice reads *gan dâh dâvânô*, but this is impossible There can be only a doubt whether the last but one *akshara* is *vô* or *dâvô* The editors of the *Kavyamûlâ* read *-gaṇ dâh dâvânô*, the meaning of which I fail to see As the signs for *vô* and *âhâ* do not differ very much (compare *âhâdânô*, l. 63), I propose to read *-gan-dâhâhâdânâ*

⁹ This passage is corrupt I cannot suggest any satisfactory correction.

¹⁰ Met-a Sragdharâ.

¹¹ Perhaps this correction was made by the engraver himself.

¹² This *pâda* seems to be corrupt, perhaps we have to read *yâta pûrvô* For this suggestion and the right interpretation of vv 4 and 6 my thanks are due to Professor Kielhorn.

- 13 *sva-bhujā¹-kara-bala-pr[ā²]pitā yā Jayaśm[r=]³yasmin=²ātā sva-vamśō=bhyudaya-*
dhavalatām yastavān=arkka-tōjāh [||^{1}] ā(a).*
 14 *āṅv=Indarāja-nāmadhāyah [||^{1*}] Tasya putrah sva-kula-lalāmāyamānō māna-*
dhanō dm-āna.

Second Plate, First Side

- 15 *tha-jan-āhlādanakara-dāna-nirata-manō-vrithh huma-kara iva sukhakara-karah kul-*
āchala-samu-
 16 *daya iva sudh-ādhāra-guna-nipunah Himaśaila-kūta-tata-sthāpita-*
yasa(śa)stambam(mbha)-li(li)khi(khi)t-ā-
 17 *nō(nā)ka-vikkrama-gupa[h¹ |^{1*}] ⁴āgha-samgā(ghā)ta-vināśaka-surāpagā yasya⁵ sad=*
yasō viśadam⁶ [||^{1}] gāyant=iva taramga-prabhava-*
 18 *ravair=vvahatī jana-mahitī [||] [2⁶] asau Varamēgha-nāmadhāyah [||^{1*}] Tasya*
pitṛvyah hṛdaya-padm-ā-
 19 *sanēstha-Paramāśvara⁷-siraś-śīśirakara-[kara-⁸]nikara-nirākrīta-tamō-vrittih*
saviśāhasya⁹ jagat¹⁰]-traya-²
 20 *air-ōchchayēn¹⁰=iva virachitasya chaturtha-lōk-ōdaya-samānasya Kṛtayuga-śatair=*
iva nirmmi-
 21 *tasya yasya yasasah pumjam=iva virājamānah¹¹ || ¹²Pradagdha-kālāgaru-dhūpa-*
 22 *dhūmaih pravarddhmān-ōpachayāh=payōdah [||^{1*}] yasy=ājram svachchha-*
augandha tōyā[h¹ |^{1}]*
 23 *aiśchanta Siddh-ōdita-kūta-bhāgah || [3⁶] Na ch=ēdrīsam prāpyam=iti pralōbbhāt*
Bhav-odbhātō¹³ bhavi-[ya]g-ā-
 24 *vaturē [||^{1*}] avaimi yasya sthūtayō svayan=tat kalp-āntaram n=aiva cha*
bhāvyat=ni || [4⁶] Tarā-ga-
 25 *nīch=unnata-kūta-kōti-tat-ārppitās=ū[||^{1*}]jvala-dīpikāsu [||^{1*}] mōmuhyatō rātri-vi[bhēda-*
bha]j-
 26 *vah¹⁴ nū-ātyayah paura-janair=nusāyām¹⁵ || [5⁶] Ādhāra-bhūt=āham=idam vyatitīya*
ma[m] varddhatō
 27 *ch=āyam=anuprasamgah [||^{1*}] yasy=āvakāśārtham=it=iva prithvi prithv=iva¹⁶ bhūt=ēti*
cha mē vi(vi)-
 28 *tarkah || [6⁶] vichitra-patākā-sahasra-samchhādītam upari-paricharana-bhayāt*
lōk-ai-
 29 *ka-chūdāmanāni manī-kuttuma-sa[m]krāntā-pratibimba-vyājēna svayam=avatirīya*

Second Plate, Second Side.

- 30 *Paramāśvara-bhakti-yuktēna namaskṛi(skṛi)yamānam=iva vi(vi)rājamānam prahata-*
pushkara-mandra-ni(ni)nād ā-

¹ It would seem that originally *kara* was engraved instead of *śāṅga*² Read *yasmin=*³ *-gagah* would be a preferable reading⁴ Metre *Āryā*.⁵ Originally *yasyā* was engraved, but it seems to have been corrected to *yasya* by effacing the *ā* stroke.⁶ Originally *ta* was engraved, but the engraver corrected the error by beating it down and engraving *ta* a little more to the right.⁷ Originally another *akāśara* was engraved before *sva*, but it has been struck out.⁸ From here to line 21 the construction is faulty. Instead of the genitives *saviśāhasya*, *virachitasya*, *-sāmanasya*, *nirmmitasya* the respective nominatives *saviśāham* etc are required.⁹ Perhaps *trayā* was engraved.¹⁰ The first *ch* looks like *v*¹¹ Read *pumya* *iva virajamānam*¹² Metre *Upajāti*, also of the next three verses¹³ Read *pralōbbhāt=Bhav-ōddhātō*¹⁴ Read *bhātō*¹⁵ I con. for the second half of the verse to be corrupt, without being able to offer a plausible conjecture.¹⁶ *prithvi=ta* would be a preferable reading

- 31 karnnan-ôdit-ânurâgaih prâvrid-ârambha-kâla-janit-ôtsav-ârambhaih¹ mayûraih
prârabdha-vrîta-nri-
- 32 ttântam² dhûma-vêlâ-lilâ-gata-vilâsini-janânâm kara-tala-kisalaya-rasa-bhâva-sad-
bhâva-praka-
- 33 tana-kuśala-śaśivadan-ânganâ-narttan-âhrita-paura-yuvati-jana chitt-ântaram samasta-
siddhanta-sâga-
- 34 ra³-pârâga-muni-śata-samkulam dēvakulam=âsit Kanpê(ṇnê)śvaran=nâma
sva-nâmadhēy-âmkita[m*] asâ-
- 35 v=Akśavarsha iti vikhyâtah [[*] Tasya sūnūh ānata-nṛpa-makuta-manī-gana-
kṛana-jāla-ramjita-
- 36 pada-yugala-nakha-mayūkha-prabhā-bhāsita-simbhāsan-ôhâ(pâ)ntah kântâ-jana-katala-
khachi-
- 37 ta-padmarâga-dî(dî)dhiti-vīsara-śumbhat-kusumbha-rasa-ramjita-nija-dhava|a-
vi(vi)jyamāna chāru-chā-
- 38 mara-nichaya-vikhyâtam(ta)-prâjya-râjy-âbhishêk-ântar-aikaisvaryya-sukha samanubhava-
sthi-
- 39 tih nija-tuka(ram)gam-aika-vijay-ânita-râjalakshmi-sanâthô mahî-nâthô yah
kalpâmgmî(ghri)pah sakhavah⁴
- 40 chintâmanir=iti dhruvam yam vadanty=arthuna[h]⁵ nî(ni)tya[m] prityâ prâpt-
ârtha-sampad=asau Prabhûtavarsha iti vi-
- 41 khyâtô bhûpa chakra-chûdâmanih [[*] Tasy=ânujah Dhârâvarsha-
Śri-Prithuvi(thvi)vallabha-mahârâjâdhi-
- 42 râja-paramêśvarah khaṇḍit-âri-mandal-âsi-bhāsita-dôr-ddandah Puṇḍarika⁶ iva bali-
rpu-marddan-â-
- 43 krânta-sakala-bhuvana-talah sukṛit-ânêka-râjya-bhâra-bhâr ôdvahana-samarthah
Himaśaila-vi-
- 44 gâl-ôra-sthalêna râjalakshmi-viharana-manî-kuttimêna chatur-ângan-âlmgana-tumga-
kucha-

Third Plate, First Side.

- 45 sa[m]ga⁷-sukh-ôdrêk-ôdita-rômâncha-yôjitêna sva-bhuj-âsi-dhârâ-dalita-samasta-⁸galita-
muktâphala-vi-
- 46 sara-virâjit-âri bala-hasti-hast-âsphâlana-danta-kôti-ghattita-ghanikritêna virâjamânah
Tripura-
- 47 hara-vrīshabha-kakud-âkâr-ônata-vikat-âmsa-tata-nikata-dôdhūyamâna-chāru-chām a r a-
chayah phēna-pinda-
- 48 pândara-prabhâv-ôdita-chchhavina⁹ vṛttên=âpi chatur-âkârêna sit-âtapatrên=
âchchhâdita-samasta-dig-viva-

¹ After this we should expect *va*

² Read *vrîta vrîttântam*, as suggested in the *Kavyamālā*

³ Originally another *akṣhara* seems to have been engraved instead of *ra*

⁴ The second *akṣhara* of this word, which I have read *lha*, is very uncertain, it is apparently a later correction. Mr Rice reads *śas eva*, but the *visarga* at the end of the line is distinctly visible in the impression. I fail to see which word was meant by the author. The editors of the *Kavyamālā* suggest *satyam=eva*

⁵ Evidently the author has endeavoured here, in imitation of a well-known practice of writers of artificial prose works, to impart a certain rhythmical flow to the words. The sentence ends like a *pāda* of the Sragvīṇī metre - *iti dhruvam yam vadanty arthinaḥ*. Similarly we find twice periods ending like *Nandana sa svandmadhēyānkitaṁ* (l 34) and *bhūpachakrachûdâmanih* (l 41)

⁶ Read *Puṇḍarikākṣha*.

⁷ It is possible that before this another *akṣhara*, perhaps *sa*, was engraved. But it is entirely effaced

⁸ Read *dalita masta*.

- 49 rô ripu-jana-hridaya-vidârana-dârunêna sakala-bhû-tal-âdhipatya-lakshmi-lilâm=
utpâdayatâ pra-
50 hata-pada¹-dhak[k*]â-gambhira-dhvânêna ghanâghana-garjjan-ânukârinâ asyâchuto-²
vinoda-nirggamah sva-
51 [k]lyâ[m] sañchalatâm para-nripa-chêtô-vrittishu dâtum=iv=ôchchair=âvilola-
prakatita-râjya-chi-
52 hnah tnamgama-khara-khur-ôttitha-pâmśu(su)-patala-masrinita-jalada-sañchaya[h*]
53 anêka-matta-dvipa-karata-tata-galita-dâna dhârâ-p r a t â n a - p r a ś a m i t a - m a h i -
54 pa-râgah || ³Yasya śrī[ś=]*chopal-ôdayâ ⁴khura-taramg-âli-sama(mâ)sphâlanât
nirbhinnâ-⁵dvipa-yânapâ-
55 tragatayô yê sañchalach chêtasah⁶ [i*] tasnnnn=êva samêtya sâra-vibhavam
sa[m*]tyajya râjyam ranê
56 bhagnâ moha-vaśat svayam khalu disam=antam bhajantê=rayah || [7*] ⁷Idam
kiyad=bhû-talam=atra
57 samyak sthatum=mahat=samkatam=ity=udagram [i*] svasy=âvakâśam na⁸ karôti
yasya yasô
58 disam bhitti-vibhedanâni || [8*] anavarata-dâna-dhârâvarsh-âgamêna tripta-
janatîyah Dhâ-
59 râvarsha iti jagati vikhyâtas=sarvva-lôka-vallabhatayâ Vallabha iti || Tasy-
âtmaja(jô) nija-bhu-

Third Plate, Second Side

- 60 ja-bala-samânita-para-nripa-lakshmi-kara-dhri(dhri)ta-dhaval-âtapatra-nâla[h*] pratikûla-
ripn-kû(ku)la-charana-nibaddha-
61 khalakhalayamâna-dhava[la]-srinikhala-rava-badhirikrita-[pa]ryyanta-janô nirupama-
guna-gan-âkarnnana-samû-
62 hlâdita-manasâ sâdha-janêna sadâ sannî(mgi)yamâna-śâsi-viśada-yaśô-râśik(r)=âś-
âvashtabdhâ-ja-
63 na-manah-parikalpana-trigunîkrita-svakiy-ânnussthânô nishthita-karttavayah(vyah)
Prabhûtavarsha-Śrī-Pri-
64 thuvi(thvi)vallabha-râjâdhurâja-paramêśvarasya⁹ pravarddhamâna-śrī râjyâ-¹⁰vijaya-
samvatsarêshu vaha-
65 tsu | chârû-Châluky-învaya-gagana-tala-harinalâ[n]chhanâyî(ya)mâna-¹¹śrī-
Balavarmma-narêndra-

¹ The editors of the *Kacyamâlâ* have corrected this word to *pataha*, but, though this would be correct Sanskrit, I would retain the word as it stands, as it occurs in the same form in the inscription of Kirtivarman II (*Ind Ant Vol VIII*, p 23 ff, Plate, I 27 *pada dhakâ*) *Pataha* and *dhakâ* are mentioned together also in the *Scayambhupurâna*, p 297, compare *Amarakosa*, I 7, 6

² This passage is corrupt. Something like *êdrit drit chêtô* seems to be intended

³ Metre Sardûlavikrîdita

⁴ I would read *khara*, but it is possible that *Khura* is the name of some river, though, in this case, we should expect to find a feminine form

⁵ Read *-samdsphâlanân=nirbhinnâ*

⁶ The text is here apparently corrupt. Considering that *tasnnnn ranê* in the second half of the verse implies a relative pronoun in the first half, we have perhaps to read *nirbhinnâdvipayânapâtrakatayâ yasmîns=chalach-ohêtasah*. This, at least, yields a tolerable meaning

⁷ Metre Upajati

⁸ I would read *svasy=âvakâśina*, though the dative *avakâśya* would be preferable

⁹ The construction is here confused. The correct reading would be *paramêśvarah i tasya*

¹⁰ Read *-rdjya-*. Perhaps the sign for the long vowel has been struck out again by the engraver

¹¹ This word seems to have been corrected.

- 66 *aya su(sû)nu ava-vikram-âva[r]jita-sakala-ripa-nripa-âraś-âkhar-â[r*]chchita-
charapa-yuga-*
- 67 *lô Yasôvarmma-nâmadhêyô râjâ vyarâjata' [l*] Tasya putras=suputraḥ kala-
dîpaka*
- 68 *iti purâpa-vachanam=avitatham=iha kurvann=atitarâm virâjamânô Manôjâta iva
mânini-*
- 69 *jana-mana sthali-[sa]ñcharana²-chaturag(ś)=chatura-jan-âsrayaḥ śrī-samâlim(lim)gita-
viśâlâ(la)-vaksha sthâlô m-*
- 70 *tarâm=aśôbhata asau mahâtma || ³Kamal-ôchita-sad-bhujântara śrī-
Vimalâdityâ(tya) 1-*
- 71 *ti pratîta-nâmâ [l*] kamanîya-vapur=vilâsinînâ[m] bhramad-akshi-bhramar-âli-
vaktra-padmaḥ l(II) [9*] yaḥ=pra-*
- 72 *chandata-ka-ravâlâ(la)-dalîta-ripa-nripa-⁴karî-ghatâ-kumbha-mukta-m u k [t] â p h a l a -
vira[ch]ita-ruchi-*
- 73 *ra-kaṇṭhik-âtiruchira⁵-parita-nl(n)ja-kalatra⁶-kaṇṭhaḥ Śî(Śi)tikantha iva ma[h]ita-
ma[h]im[â] pra[thya[mâ]na-⁷ruchira-*

Fourth Plate, First Side

- 74 *⁸kirttir=asê(śê)sha-Ganga-mandal-âdhurâja-śrī-Châkrâjasya bhâgînîyah bhuvi
pr[â*]kâśata [l*] yas[m]i(smîn) Ku-*
- 75 *numgil-nâma dâsam=ayaśaḥ-parânmu(nmu)khô Manu-mârggêna pâlâ(la)yati satî
© śrī-Yâpanîya-*
- 76 *Nandi(ndi)samgha-Punnâgavrikshamûlaganê Śrîkirtî-⁹âchâryy-ânavayô bahushv=
âchâryyô(ryyô)shv=atîkrâ-*
- 77 *ntêshu vrata-samitî¹⁰-gupti-gupta-muni-vrînda-vandita-charana[h*] Kûli-âchâryyô
nâm=âsi(sî)t [l*]*
- 78 *tasy=ântêvâsî samupanata-jana-parîrama-harah ava-dâna-santarppita-mamasta-vidva-
janô*
- 79 *janita-mah-ôdayah Vijayakirtî¹¹ nâma muni-prabhur=abhâvan¹² || ¹³Arkakirttir=iti
khyâtîm=âtanva-*
- 80 *n=muni-sattama[h] [l*] tasya śishyatvam=âyatô na yâtô vaśam=ânasâ[m*] ||
[10*] tasmê(smâi) muni-varâya*
- 81 *tasya Vima[lâ]dityâ(tya)sya Śanaîschara-pîd-âpanôdâya Mayûrakhandi(ndi)m-
adhivasati*
- 82 *vijaya-skandhâvârê Châkrâjêna vijñâpitô Vallabhêndrah Idigûr-vvishaya-
madhya-vartti-*
- 83 *na[m] Jâlama[m]gala-nâmadhêya-grâma[m] Śaka-nripa-samvatsarêshu śara-
śikhi-munîshu vyatîtê-*

¹ *ja* seems to have been omitted first and inserted afterwards

² *sa* is very indistinct, and apparently inserted afterwards

³ Metre *Aupachchhendasiya*.

⁴ In the *Kavyamîtrâ* this is corrected to *-nripa-*, perhaps we have to read *-nripa para-*

⁵ The aksharas *tiruchira* are engraved below the line

⁶ Between *ka* and *la* another *la* was originally engraved, but it appears to have been effaced

⁷ The reading of this word is rather uncertain. Mr. Rice reads *rahim dmôdyamâna-*.

⁸ Originally *t=a-* was engraved for *r=a-*

⁹ Read *Śrîkirtîy-*

¹⁰ *sa* of *samitî* has evidently been inserted afterwards

¹¹ Read *Vijayakirtir=*, perhaps *Vijayî* was originally engraved

¹² Read *abhavat*, the *n* is indistinct

¹³ Metre *Anuashatbh*

- 84 shu J[y*]ēshtha-māsa-śukla-paksha-dasamyām Pushya-nakshatrē Chandravārē
Mānya-puravar-āpara-¹
85 dig-vibhag-ālamkāra-bhūta-Śilāgrāma-Ja(Ji)nēndra-bhavanāya dattavān [||*] tasya
pūrvva-dakshi-
86 n āpar-ōttara dig-vibhāgēshu Svasti(sti)mamgala-Bellinda-Guddanūr-Ttaripāl=iti
prasi(s)ddhā grā
87 mā[h |*] īvam chaturanām gramīnām=madhyē vyavasthitasya Jālamamgalasya-
āyam chatur-īghā-

Fourth Plate, Second Side.

- 88 ti-kramah [||*] punas=tasya simā-vibhāgah [||*] īśnatah mukūdal dakshina-dig-
vibhāgam=avalōkya Eltaga-
89 kodala² mūda garoyi[m*] bandu irppeya³ komade pallad=olagana uli alariye
kodeya[l]i be-
90 lane saykane bandu 'po[la]-punu[se] ova[r]ile ante pōye⁵ Bi-
91 dirūr-ggere mukūdal⁶ [I*] Tatah=paśchimatah pulpadiya⁷ temkana
per-olbeyi[m*] pe[r-bi]like e[la]-
92 gala⁸ korand-āle mukūdal⁹ [I*] Ante saykane pōgi Gīymani-gerēya tāy-gandi
mukūdal [I*]
93 Tatah uttaratah Batti-gerēya paduva gade goda palambe punuseye Ānedale-
gerē¹⁰
94 pul-[p]adiye ¹¹e[la]-galle Pulī(l)[v]ārada gero mukūdal [I*] Tatah pūrvvatah
nūdnvīlmkko
95 kadavi[na] pul-pādiye¹² ka[ūcha]gāra-galle pola-elle-punusee¹³ batta-punu-
96 seye helane bandu īśnada ¹⁴mukūdalō[l]=k[ū]di nūdatu ◎ ◎
97 Ravamalla-Gāmundanum Sīganum Gamga-Gāmundanum Māreyanum Be[l]gerēy=
Odeyō-
98 rum modal=age Elpadimbarum Kunumgūl-Āyūrbarum śikshiy=āge kottattu ◎
namah ◎
99 ¹⁵Adbhur=ddatta[m] tribhur=bhuk[t]am shadbhūś=cha parbhū(pā)litam [I*] ētāni na
nivaritāntē pūrvva-rāja-kṛtāni cha ||
100 Svan=datu[m] sama[ha*]ch=chbakyam dukkham=anyasya pālā(la)nam [I*]
dānem(nam) vā pālanam chetti¹⁶ dānāch=chhrēyō=
101 nupulanam || Sva-datt[ā*]m para-datt[ā*]m vā yō harēti(ta) vasundharām [I*]
shashthim(shtim) varsha-sahasrāni vi-
102 shthayām jayatē krīmī[t] || Deva-svam [h*] visham ghōram kālakūta-sama-
prabham [I*] visham=ēkā-

Fifth Plate

- 103 kīnam hanti dēva-svam putra-pautri(tra)kam ||

¹ Properly this should be *Mānyapura puravar āpara-*, but *pura* is frequently omitted in this case, compare the title of Kṛishna Kandhira, *Kandhīrapuravar dāhīvara*, *Ind Ant* Vol XII p 220, etc.

² Read *kolada* (?)

³ Read *irppeya*.

⁴ The words from *pola-* to *pōye* are written on an erasure and in a larger hand

⁵ Read *pōye*

⁶ Read *mukūdal*

⁷ Read *pul padiya*

⁸ Read *elle galle*

⁹ Read *mukūdal*

¹⁰ Read *gerēye*

¹¹ Read *elle*

¹² Read *padiye*

¹³ Read *-punuseye*

¹⁴ Read *mukūda*

¹⁵ Metro Anushtubh, also of the following verses

¹⁶ Read *c=ēti*, *chē* is indistinct.

TRANSLATION.

(Line 1.) Ōm Hail ! (A king) who brightened the circle of the quarters by the expansion of his profuse brilliant fame, whose strong, bar-like right arm was accustomed to the embraces¹ of the goddess of victory, shining with a garland of sprout-like swords, the crushed host of whose formidable enemies resembled lotus fibres, the abundant juice of which had lost its flavour, as (out of fear of him) their great valour had lost its strength, who was skilled only in multiplying the three objects of life, who was intent upon causing jubilation on the globe of the earth, conquered by the excellent splendour of his firm conduct, (and) whose two lotus-feet were touched by rows of crowns of hostile princes,— was Gōvindarāja.

(L 4.) His son, who rejoiced his relatives by the multitude of his virtues, (viz) his tenderness, prosperity, clemency, liberality and high spirits, a real Agastya² to the ocean of all arts and sciences, following the way pointed out by Manu, the moon in the spotless firmament of the race of the Bāshtrakūtas, the sun to the lotus-faces of the learned, wearing as ornament the multitude of his captivating virtues,— was called Kakkarāja.

(L 8) His son, who caused the prosperity of an uninterrupted series of numerous kings of his own lineage, who was filled with deepest devotion to great sages and Brāhmanas, who was an abode of the multitude of all virtues, who by his famous firmness, unequalled in all the world, conquered the circle of his enemies, to whom the following stanza refers (?)³ —

(Verse 1) Who, having conquered the host of hostile kings with experience in policy, exercised the government, who, his bright fame being praised, (walked) in the difficult path (pointed out) by Manu and others, which had never been followed before,⁴ whose garland was the goddess of victory, gained in battle by the strength of the hand of his arm,⁵ at whose birth his sun-like race assumed the brightness of the rising sun,—

he was called Indarāja.

(L 14) His son, the ornament of his family, endowed with pride, whose thoughts incessantly were occupied with gifts that gladdened the poor and helpless, who, causing joy with his (lavish) hands, was like the moon that causes pleasure by its beams, who, being skilled in protecting the earth, was like the group of the principal mountains that are accustomed to support the earth, who engraved his many heroic virtues⁶ on the memorial pillars set up on the slopes of the summit of the Himālaya,—

(V. 2) Singing, as it were, his excellent pure fame with the murmur of its waves, the Gangā is running along, annihilating the multitude of sins and extolled by men,—

he was called Vairamēgha.

(L 18) His paternal uncle, who dispelled the darkness by the cluster of the rays of the moon on the head of Paramēśvara⁷ who dwelt in the lotus of his heart, whose bright fame was embodied, as it were, in the excellent temple⁸ which seemed to have been constructed by accumulating the quintessence of the three worlds, which resembled the rising of a fourth world, which seemed to have been created during hundreds of Kṛtayugas —

(V 3) The clouds, their masses increasing by the smoke of the burnt aloe incense, and their summits being mounted by the Siddhas, besprinkle its court with their pure, fragrant waters

¹ I take *samālingita* in the sense of *samālingana*

² In the text *Kaśayōni*,— 'born in a water jar'

⁴ I have translated *yāta pūrveś* instead of *yāga pūrvaś*

³ The text is corrupt here.

⁵ This seems to mean that the goddess of victory, embracing his chest, clung to him like a garland of flowers. For *śēśā* in the sense of 'garland' see the *Sūbhāśhitavalī*, verse 2556

⁶ Or, reading *ganah* for *gunah* 'the series of his numerous exploits'

⁷ i.e. Śiva

⁸ Literally : 'shining like a cluster of whose fame, a temple, etc.

(V 4) Bhava¹ will not be allured to be born again in a future age by the prospect of getting such (a temple);² nay, in order that this (temple) may be permanent, that new period, I fancy, will not come (at all)³

(V 5) When at night the blazing lamps have been fixed on the outsides of the pinnacles and battlements that touch the groups of the stars, the division of the night is in great disorder, the citizens thinking that the morning has come (?)⁴

(V 6) 'I am (its) seat, and it is growing beyond me, this is an *atīprasanga*,⁵ with such and similar thoughts, in order to make room for it, the earth has grown wide I suppose —

(This temple) which, covered with thousands of coloured banners, shone honoured, as it were, through devotion to Paramēśvara, by the one crest-jewel of the world (the sun) which, out of fear of moving above (in the sky), had descended of its own accord, in the guise of its image that was reflected in the jewel-paved floor, where the peacocks, their passion being roused by hearing the deep sounds of the beaten drums, commenced to perform their dances, as if the beginning of the rainy season had caused their exultation, where the minds of the citizens' young women were enchanted by the dances of moon-faced girls that were skilled in manifesting by (the gestures of) their sprout-like hands the true state of the sentiments and affections of lovely maidens engaged in wanton sport at the time of the smoke,⁶ which was filled by hundreds of sages who had crossed the ocean of all Siddhāntas, which, being marked with his own name, bore the name of Kānnēśvara,— he was renowned as Akālavarsha

(L 35) His son, the neighbourhood of whose throne was illuminated by the splendour of the rays of his foot-nails that were coloured by clusters of beams from the jewel-groups in the diadems of kings bowing down (before him), who, at his numerous royal inaugurations, by the multitude of the beautiful, white fanning *chaurīs*, coloured with safflower-juice and irradiated by thick flashes from the rubies sparkling in the bracelets of the (fanning) women, showed that he permanently enjoyed the pleasure of supreme sovereignty,⁷ who possessed the goddess of regal fortune, won by a single victory of his horse, the lord of the earth, whom supplicants in truth called the tree of desires,⁸ the gem of wishes, who only by peaceable means had acquired a store of riches,— he was known as Prabhūtavarsha, the crest-jewel of the circle of kings

(L 41) His younger brother, Dhārāvarsha Śrī-Prithivīvalabha Mahārājādhirāja Paramēśvara, whose strong arm shone with his sword that had cut into pieces the hosts of his enemies, who, having conquered the whole earth by destroying his mighty foes, was like Pundarikāksha⁹ who stepped over the whole world to defeat the hostile demon Bali, who was able to bear the heavy burden of (the government of) numerous well-ruled kingdoms, who was adorned by a chest as broad as the Himālaya mountain,— a jewelled floor for the promenades of the royal Lakshmi,— the hair on which, in the embraces of lovely women, used to thrill with ecstasy from the contact with their high bosoms, (and) which had grown hard by the strokes

¹ i.e. Śiva.

² The meaning is that there will never be again a temple of Śiva like this one

³ Before the beginning of a new *Kalpa* the world is destroyed. The rise of a new *Kalpa* would therefore imply the destruction of the temple

⁴ This seems to be the meaning of the second half of the verse, which apparently is corrupt

⁵ *Atīprasanga* is a grammatical term. It takes place in case of a rule exceeding its sphere, that is, if it should be applicable beyond its proper sphere. *Arakṣa* also, in the second half of the verse, is apparently used with an allusion to the special meaning attached to the word in grammatical literature, 'the opportunity for the taking effect of some rule.'

⁶ *Dhūmarāḍā* may have a special meaning unknown to me. Mr Rice seems to render it by 'south-east'. Can it mean 'the time when the smoke of the evening fires arises, the evening time'?

⁷ I think that this is what the author intended to say, though it implies the apposition that the words *prājya-rājya-dbhūḥk antara* are not in their proper place in the compound

⁸ Regarding this blank see p. 342, note 4

⁹ i.e. Vishnu.

with the trunks and the blows with the points of the tusks of the violent hostile elephants that were covered with clusters of pearls which had dropped out of their skulls cleft by the edge of the sword of his arm, who had groups of beautiful *chauris* fanned near his shoulders which, being high and broad, resembled the hump of the bull of the destroyer of Tripura,¹ who overshadowed all the quarters by his white parasol, the lustre of which rose like the white splendour of a ball of foam, and which, though being round, yet offered a charming aspect,² who, by the deep sounds of the beaten *pataha*³ and *dhakkā* drums, which imitated the rumbling of thick rainy clouds, made his enemies give up their diversions⁴— for, cruelly they pierced the hearts of his foes and caused sport to his own Lakshmi that held the supremacy over the whole of the earth,— who displayed his royal emblems waving aloft, intent, as it were, to confer their vacillation upon the hearts of the hostile kings, who by the dust rising under the hard hoofs of his steeds made round the banks of clouds, who cooled the rage of (*foreign*) princes by the streams of juice running down from the temples of his numerous rutting elephants,—

(V 7) When once in battle his fortune was fickle, his heart trembling on account of the destruction of his elephants and ships by the crushing of the rough waves,⁵— even then his enemies, though united, and their power being unshaken, forsook the kingdom, and, bewildered by delusion, fled themselves to the remotest regions

(V 8) 'How small this earth is! The space is much too confined to rest here comfortably' Having thus reflected, his lofty fame, in order to get room, breaks down the walls of the quarters

Being used to gladden people by incessant showers of gifts, he was known in the world by the name of Dhāravarsha, and, being everybody's favourite, by that of Vallabha.

(L 59) His son, who had the red of his white parasol carried by the hands of the Lakshmis of hostile kings, gathered by the valour of his arm, who, by the noise of the rattling polished chains bound to the feet of hosts of hostile kings, deafened the people that were near, whose clustering fame, as white as the moon, was continually sung by the good whose hearts were delighted with hearing of his unequalled numerous virtues, who trebled his incumbencies by accomplishing even the thoughts of those who were hoping (*for the fulfilment of their desires*),⁶ who performed his duties,— was Prabhūtarsha Śrī-Prithivīvallabha Rājādhirāja Paramēśvara

(L 64) While the years of his glorious and victorious reign were running on —

(L 65) There was ruling a king called Yaśōvarman, the son of the glorious king Balavarman, the moon in the sky of the excellent race of the Chālukyas, whose feet were revered by the crest diadems of all the hostile kings that were humbled by his valour. His son, making true here the old saying "a good son is a light to his family," exceedingly brilliant, like Manōjāta⁷ accustomed to abide in the hearts of enamoured women, the support of clever people, having his broad chest embraced by Śrī,— he shone bright with his lofty mind

(V 9) His excellent chest being cherished by Kamalā,⁸ his face, on account of his charming beauty, being sought for by the embarrassed glances of the fair, as the lotus is sought for by swarms of buzzing bees, he was renowned by the name of glorious Vimalāditya

¹ i.e. Śiva

² Or 'appeared square' There can be no doubt that *chatur dākṣa*, to work out the pun, is used here in the sense of *chatur aśra*, though this is hardly admissible.

³ The form used in the text is *pada*, see p. 343, note 1

⁴ I have followed the conjectural reading in translating this passage, see p. 343, note 2.

⁵ See p. 343, note 6

⁶ I am not sure that my translation is correct. Perhaps the author intended to say that the king used to grant thrice as much as was expected by the supplicants.

⁷ i.e. Kāma

⁸ i.e. Lakshmi.

(L 71.) The necks of his wives being beautifully adorned with beautiful collars composed of pearls that were scattered from the frontal globes of the war-elephants of hostile kings, cleft by his terrible sword, his majesty being praised like that of Śitikantha,¹ his splendid fame spreading afar, the sister's son of the glorious Chākīrāja, the Adhūrāja of the entire province of the Ganges, was flourishing on earth

(L 74) While he, averse from all that is not honourable, was ruling the district called Kunungil in accordance with the Law of Manu —

(L 75) When many āchāryas in the family of Śrīkīrti-āchārya in the Punnāga-vrikshamūlagana of the Nandisamgha of the venerable Yāpaniyas had passed away, there was a man whose feet were revered by crowds of munis protected by observance of the rules, good conduct, and guard from sins, called Kūli-āchārya His disciple, relieving the misery of people devoted (to him), rejoicing all learned men by his gifts, and causing great prosperity, was the lord of munis called Vijayakīrti

(V 10) The best of munis, who spread his famous name Arkakīrti, having become his pupil, was no more subject to sin

(L 80) To him, the best of the munis, on removing the evil influence of Saturn from that Vimalāditya,— Vallabhēndra, residing in his victorious camp at Mayūrakhandi, on the application of Chākīrāja, gave the village named Jālamangala, situated within the district of Idigūr, when 735 years (of the era) of the Śāka king had elapsed, on the tenth of the bright fortnight of the month Jyeshtha, in the constellation Pushya, on Monday, on behalf of the temple of Jinēndra at Śilāgrāma which adorned the western side of the excellent city of Mānyapura.

(L 85) On its east, south, west and north are (respectively) the well-known villages Svastimangala, Bellinda, Guddanūr and Taripāl This is the order of the four boundaries of Jālamangala, which is situated in the middle of those four villages Again the details of its boundaries — Looking towards the south from the north-eastern angle,² the eastern bank of the Eltaga pond, coming thence, . . . of an olive tree, . . . a pīpal tree³ in a pit, . . . coming straight (thence), a tamarind tree in a field, . . . going further, the tank of Bīdirūr (forms) the (south-eastern) angle Thence towards the west, on the south of a grass ridge . . . , thence . . . a boundary stone, the stump of a banyan tree (forms) the (southern) angle Going straight on, the head-sluee (?) of the Gaymani tank (forms) the (south-western) angle. Thence towards the north, on the western side of the Batti tank . . . a tamarind tree, the Ānedale tank, a grass ridge, a boundary stone, the tank of Pulivāra (forms) the (north-western) angle Thence towards the east, a grass ridge at the door . . . , the stone (i.e. anvil ?) of a brazier, a tamarind tree at the boundary of a field, a circular tamarind tree, . . . coming (thence, the boundary) joins the north eastern angle

(L 97) Given while Rāvamalla-Gāmunda, Sīra, Ganga-Gāmunda, Māreya, Be[l]gere Odeyōra and others of the 'Seventy,' and the 'Five-hundred' of Kunungil were witnesses Obeisance !

[Ll 99-103 contain the usual imprecations.]

¹ i.e. Śiva.

² With mukūdal compare mayyanikuffu, above, p 96, note 4, and muchchandi, p 237 f

³ Aṭṭa is probably the same as araṭṭa

No 50 — HEBBAL INSCRIPTION OF A.D 975

By J. F. FLEET, I.C.S., PH.D., C.I.E.

Hebbāl¹ is a village about eighteen miles to the south-east of Lakshmēshwar, in an outlying portion of the Miraj State within the limits of the Dhârwar district. Its name occurs in the present record in the ancient form of Perbāl, with some prefix, partly illegible, to distinguish it from certain other villages of the same name, and the record also tells us that the place was in a circle of seventy villages in the Puligere three-hundred district. The record has been noticed by me, inaccurately, from imperfect materials, in the *Ind Ant* Vol XII p 170. I edit it now, with some help from one of Mr. Rice's Pandits,² from better materials, obtained more recently. The original is on a stone tablet which stands against the front wall of a temple of Māruti, outside the village.

The writing covers an area about 2' 2½" broad by 4' 7" high. Almost the whole of it is very greatly damaged, and difficult to read, and neither from the ink-impression, nor from the plain estampage, can a clearly legible photograph or collotype be prepared. Still, with care and trouble, it has proved possible to make out practically the whole of the record, and there are, comparatively, but few letters which are so completely obliterated, or so doubtful, as to require to be shewn in square brackets. — The sculptures at the top of the tablet are in five compartments: there are small pinnacles, like those of shrines, over the outer compartment at each end, and the centre compartment is surmounted by the head of a *simha* on three tiers of stone-work. In the centre compartment there is a *linga*, with the figure of a priest or worshipper kneeling to it, and with the sun and moon above it, on its proper right, in the next compartment there is apparently an image of Ganapati, and in the end compartment there is a figure of the bull Nandi, on its proper left, in the next compartment there is a standing figure, facing full-front, and in the end compartment there are a cow and calf. — The characters are Kanarese, of the regular type of the period to which the record refers itself, and they were boldly formed and well executed throughout. They include decimal figures in line 16, and the *upadhmaniya* in line 28. They do not appear to include the separate distinct form of the lingual *ḍ*. The *b* appears, of course, only in the later or cursive form, so, also, the *kh*, which occurs in *sukhadam*, line 7. In the cases of final *t*, lines 2, 4, 11, and *l*, lines 5, 19, 21, 27, 46, we have the *virāma*, represented by its own proper sign which resembles an exaggerated superscript *r* or *e*. On the other hand, in the word *mattaru*, lines 22, 24, the *virāma* is apparently represented by the sign for the vowel *u*, at any rate, the occurrence of the other form, *mattar*, in *saṁdha* in line 23, and by itself in lines 34, 35, 36, 37, suggests that, in *mattaru*, the final mark is intended to represent the *virāma* and not to be pronounced. In the cases of final *n*, line 10, and *r*, lines 34, 35, 36, 37, 39, 40, 45, we have a superscript mark resembling the *virāma* but as it is attached to miniature forms of the *aksharas*, we seem to have final forms here, and not other instances of the use of the *virāma*. The size of the letters ranges from ½" to ¾". — The language is Kanarese, of the archaic type³. We have one ordinary verse in lines 45 to 47, and two of the customary benedictive and imprecatory verses in lines 27 to 29, and 32, 33. — As regards orthography, it is sufficient to note that there are some instances of confusion between the sibilants, and that the *upadhmaniya* or old form of the *visarga* before *p* and *ph*, — identical in shape with the letter *r*, — occurs in *bhāvinaḥ=parthivēndrō*, line 28.

The inscription first recites the fact that, during the reign of the Rāshtrakūṭa king Kṛṣṇa II. (about A.D. 878 to 911-12), Baddegadēva, — i.e. his son Amōghavarsha-

¹ The 'Hebbal' of the Indian Atlas, sheet No 42.

² See p 351 below, note 3.

³ Two archaic forms occur, which are apparently not to be found in Mr. Kittel's *Kannada English Dictionary*, viz. *gaḷde*, = *gadde*, lines 22, 24, and *kaḷchu*, = *karchu*, *kachchu*, line 44, they are both found in other records also.

Vaddiga,—gave his own daughter Rēvaka, the elder sister of Krishna III, in marriage to the Ganga prince Permānadi-Būtayya, and gave as her dowry the districts known as the Puligeṛe three-hundred, the Belvola three-hundred, the Kīrukād seventy, and the Bāge seventy. Then, it says, while Amōghavarsha-Vaddiga himself was reigning (between A D 933 and 940), to Būtayya and Rēvaka there was born Maruladēva. To him and to Bijabbe there was born a son, whom it perhaps names as Rachcha-Ganga. And immediately after this person had ruled, there ruled another son of Būtayya, by another wife named Kallabbarasi, viz Mārasimha, who is well known from other records. When he was ruling, the record says, and when his grandmother Bhujjabbarasi was governing the village of Pattu . . Perbāl in the Puligeṛe district, Bhujjabbarasi performed an act of religion, namely, she caused to be built, apparently, the plinth of a temple of the god Śiva under the name of Bhujjabbēśvara, and a large outlet of a tank. And Mārasimha granted certain lands to the said temple. The rest of the record is occupied with matters for which reference may be made to the translation, it is unnecessary to recapitulate them here, beyond noting that mention is made of a *Pergade* or chamberlain of Bhujjabbarasi, named Kannayya or Kannapayya.

The record contains the date of Thursday, coupled with the fifth *tithi* of the bright fortnight of the month Phālguna of the Bhāva *samvatsara*, Śaka-Samvat 896 (expired). By the southern luni-solar system of the cycle, Bhāva coincided, as indicated, with Ś-S 897 current.¹ And the corresponding English date is Thursday, 18th February A D 975; on which day the given *tithi* began, by Prof. Kera Lakshman Chhatre's Tables, at about 5 h 36 min after mean sunrise (for Bombay). So far, the result is satisfactory. But the construction of the record requires us to take the date as the date of the acts performed by Mārasimha and Bhujjabbarasi (lines 20 to 22). And this appears inconsistent with the statement in an inscription at Mēlāgani,² to the effect that the Pallava prince Pallavāditya-Nolambādhurāja had already heard of the death of Mārasimha in the month Āshādha, of the same *samvatsara*, falling in June-July A D 974,—seven months before the date of the present record. The use, however, of the past participle *īdu*, in respect of the rule of Mārasimha and the government of Bhujjabbarasi, shows that the record was not written contemporaneously with the performance of the acts first registered in it. And it would seem, therefore, that the date is the date,—inserted in a wrong place,—either of the preparation of the record, or of the performance of one or other of the acts mentioned in the subsequent portion of it, viz the apportionment of the lands among the staff of the temple (lines 24 to 37), and the granting of the property to Gōkarnarāsi by Bhujjabbarasi and Kannayya (lines 42 to 44).

TEXT³

1 Om⁴ Svasty=Akṣavarshadēva śrīpṛithvivallabha mahārājādhurāja paramēśvara para-

¹ By the mean sign system, the Bhāva *samvatsara* began on the 24th June A.D. 972, in Śaka Samvat 895 current, and ended on the 20th June A.D. 973, in Ś-S 896 current. And the month Phālguna of this *samvatsara* fell in the early part of A.D. 973, at the end of Ś-S 895 current, and cannot be connected with the figures 896 at all. Moreover, in that Phālguna, the given *tithi* cannot be coupled with a Thursday, either for its beginning or for its end.

² Unless, indeed, the Mēlāgani inscription embodies a false rumour, of which, however, there is no indication in the published portion of the text.—For the Mēlāgani inscription, see Mr. Rice's *Inscriptions at Śravana Belgola*, Introd. p. 18, note 7.

³ From an ink impression and an estampage.—In 1894, I sent both the materials, with my reading as far as line 17, to Mr. Rice, in the hope of obtaining a satisfactory solution of a difficult passage in line 5. He sent me back a transcription of the whole record, made by one of his Pandits. I am indebted to his Pandit for some improved readings in the first seventeen lines, and the transcription further gave me great help in making out the remainder of the record, which I had left untouched till then.

⁴ Represented by an ornate symbol.

- 2 mabbhattārakam chalake-nallātam śrīmat Kannaradēvaṁ¹-ā-samudra-
paryyā(ryya)ntam saka-
- 3 l-āvanī-mandalamam pratipāṭisuttam-īdu [*] Svasti Satyavākya-Komguni-
varmma dharmma-
- 4 mahārājādhirāja Kōlāla-puravar-āśvara Nandagiri-nātha [ś]r[ī]mat Permmānadi-
5 Būtayyamge Baddegadēvam Kannaradēvaṁ p[ī]nyol Rēvakani(na)m²
[m]a[d]iyo³ vivā-
- 6 ham-mādi Puligere-mūnūṛumam Belvola-mūnūṛumam Kīśukād-elpattu-
7 mam Bāgey-elpattumam ba[ī]vaḷi-gottu sukhadim rājya[m]-geyyuttum-ire [*]
8 Avargge puttāda[m] Maruḷadēvan-ātangam Bijabbegam puttadam [Rachcha]⁴-
Gangam ava-
- 9 ra rājyada tadanā(na)ntaradim baḷiyam=arasu-geydātam Būtayyamga[m] Kalla-
10 bba[r]a[s]i[ga]m⁵ puttadom⁶ || Svasti Satyavākya-Komgunivarmma dharmma-
mahārājādhirāja
- 11 Kōlāla-purava[r]-āśvara Nandagiri-nātha chalad-uttaramga jaga[d-ē]ka-vira⁷
śrīmat
- 12 Noḷamba-kul-Āntakad[ē]va Gangara-simga⁸ Ganga-Kandarppa Ganga-
chūdāmani Gutti-
- 13 ya-Ganga Mārasimgadēva[m]⁹ Noḷambavādi-[mūva]tti[rchchāsiramam] Ganga-
vādi-tombha(mba)-
- 14 tt[ā*]ru-sāyiramuman=e mu[mam]¹⁰ Banava[se]-pan[n]ir-
chchhā[rchchā]siramuma[m]
- 15 Sāntahge-sāyiramuma[m] pe[rddo]re-
[pa]ryya[n]ta[yu(mu)ma-
- 16 [n]¹¹-ānttum-īdu [*] Svasti Sa(śa)ka-nripa-kāḷ-āt[ī]ta-sa[m]vatsara-śatamga[*]
888neya

¹ Read °dēvan

² The second syllable of this word may possibly be *cha*, as was thought by me at first, and by Mr. Rice's Pandit. But, on the whole, it seems to be *ca*.

³ In the first syllable of this word, the subscript *m* is rather damaged but it seems clearly recognisable, and, in fact, we must of necessity read either *Rēvakani*=[m]a[d]iyo³ or *Rēvakani*[m] ma[d]iyo³. In the second syllable, the consonant is a good deal damaged, but the superscript *s* is very distinct. I myself read *maṛiyo*, or *maḷiyo*, Mr. Rice's Pandit agreeing in respect of the first alternative. No proper sense, however, could be made with either word. And I am indebted to Mr. H. Krishna Sastri for the suggestion that the instrumental *Rēvaka* *ni* should be altered into the accusative *Rēvakani*, and that the following word must be *maḍiyo*, "in the lap," — with reference to the custom of the bride sitting in her father's lap before she is given away.

⁴ I owe this name, Rachcha, to Mr. Rice's Pandit. But the *akṣaras* are both very much damaged, and it is possible that there is a three syllable name here.

⁵ I owe this name, and the next word, to Mr. Rice's Pandit.

⁶ Read *puḍḍon*.

⁷ I owe this epithet to Mr. Rice's Pandit.

⁸ I owe this epithet, also, to Mr. Rice's Pandit.

⁹ The fourth syllable here is distinctly *ga*, in line 18, it is distinctly *gha*.

¹⁰ At first, I was inclined to read here *eraḍ arunūṛumam*, "and the two (three-hundreds of Puligere and Belvola, which together make up a) six hundred" (compare, *eg*, *Ind. Ant.* Vol. XII p. 271, text lines 7, 8). But this is not suitable, because these two districts were included in the Banavase province, which is mentioned next. — Mr. Rice's Pandit would read *eraḍu gramamumam*, "and two villages." But this does not give a suitable meaning. — After the *e*, we certainly seem to have *ra*, but it may be *ka*. The consonant of the next *akṣara* does look very like *d* or *ḍ*, but it may be *ḷ*. In the next *akṣara*, we seem to have *g* or *ḷ*, with a subscript *r*. The next *akṣara*, immediately before the *mu[mam]*, looks very like *ka* or *pa*. — It is also possible that, instead of *adyiramumam* = *c* *mu[mam]*, we have *adyiramumam ne* *mu[maṇ]*.

¹¹ I owe the reading here to Mr. Rice's Pandit, except that, in actual details, he would read *perdora-paryantayatan*.

- 17 Bhāva-samvatsarada P[a]lguṇa suddha paṃchamī Brihaspativārad-andu [(*)
Būtayyamga-
- 18 l-abbe Mārasimghadēvamgaḷ=a[j][j]ḥ Battayyanindam Si[m]ghavarṃma-
rasarīn[dam] Ch[echcha]payyanī-
- 19 ndam piriyoḷ Bhujjabbaras² [P]u[ḷ]igere-nād olagana [e]ḷpattara
Pattu-
- 20 Perbbālan³-ānttum-ḷdu tamma mādisida dharmmam dēgula-[k]attam⁴ kere
hīri-
- 21 [ya] bīlam⁵=mādisidaḷ Bhuj[j]abbēṣva(ṣva)rake Noḷamba-kul-Āntakadēvara bitta
rāja-mā-
- 22 nam ereya keyi nōḷu mattaru galdey=ur-mmatta[ru] pūvina tōntam=eradu yi-
23 var-olage dēvarḡge ayvattu mattar=k[k]eyi ma[ta]ke ayvattu mattar=kkeyu-
24 m=[era]ḷdu mattaru gal[d]e[yum*] gūnav=āḷu entu⁶ matakam
dēgulakam samana
- 25 paṃneradu maneya [n]ēṣana⁷ sarvva-parihāra[m] dharmma[k=a]nukūlan āḡ mā-
26 [d]i[sida[m] arasiya perggade Kan[n]ayya[n⁸=ī] dharmmamam=āvon-orvvaṃ tann=
āḷva kāla-
- 27 dōḷ nadeyisidan=ātanaye dharmma || Samānyō⁹=[ya]m dharmma-sētur=nnripā-
28 [nām] kalu-kalē palaniyō bhavadbhūh sarvvaṇ=ētām¹⁰ bhāvinah=pārthivēndrō¹¹ bhū-
29 yō-bhuyō yāchatē Rāmabhadrah [(||) Ī dharmmamam kādātam¹²=ēḷ-kōti-tapō-
30 dhanamu(ru)mam kavileyumam Bānarāsiyūmam¹³ kādon=idan=āvon-orvva-
31 n=aḷidom Bānarāsiyol=ēḷ-kōti-tapōdhanamu(ru)mam kavileyumam brāhma-
32 naruman=aḷida paṃcha-mahāpātakaṇ=ak[k*]um [(||) Sva¹⁴-datt[ā*]m para-datt[ā*]m
vā yō harē-
- 33 ta vasuṃdharā¹⁵ shashti-varisha-sahasrāni¹⁶ [vi]shthāyām jāyatē kṛmih ||
34 Devaḡge bitta keyy-olage paṇey-oy[v]amge hadināḷku mattar ayvar=
ssūḷeya[r]gg[e]

¹ Read *Phalguṇa suddha*

² This name is here distinctly written with a double j in the second syllable, and perhaps in line 21, as part of the god's name. In lines 43 and 45, it is written with a single j. But line 45 is in verse, and the metre shows that the second j has to be supplied.

³ Mr Rice's Pandit would here read *Bhujjabbarasiya* — — gere — — [olagana] — — rmmā — — reppattara paṭṭadu *Pemjeran*, in which Mr Rice finds a reference to *Peñjera*, = *Heñjera*, a place which he has identified (see the Introduction, p 2, of his *Inscriptions in the Mysore District*, Part I) with *Hemāvati*, somewhere in Mysore. But that is not the reading — In the second syllable of *Perbbālan*, the second b, subscript, seems to have been omitted at first and then to have been inserted in a cramped and not easily distinguishable form. The rest of the word, however, is quite clear. The preceding word, — as to the third syllable of which I cannot satisfy myself at all (but it may possibly be the *ṣṭu* of *paṣṭu* repeated by mistake), — must be some prefix of the name of this village, to distinguish it from the other seven villages named *Hebbāl* which exist in the Belgaum and Bijapur districts and the Kōḷāpur, Mudhōl, and Rāmdurg States. The distinctness of the vowel u in the second syllable prevents our reading *paṭṭada* on the analogy of the well known *Paṭṭada-Kisnoḷal*.

⁴ We might perhaps read *dēgula[m] [ka]ḷtam*

⁵ Mr Rice's Pandit would read *āriyāḍidhām*. But I cannot make sense of this, and the last syllable seems distinctly to be *la*, not *dha*.

⁶ Mr Rice's Pandit would read *gānavāyirigerane*, which I do not understand. The *gana*=*āḷu* and *enṣu* seem quite clear. The intermediate *akṣaras* look like *ligeyaḷ* or *ṭigeyaḷ*, but I cannot make a recognisable word out of them.

⁷ The consonant of the first syllable of this word is illegible. I owe the reading to Mr H. Krishna Sastri, who points out that the same word, *nēṣana*, = *nivēṣana*, occurs in one of the inscriptions on the Śālōṭṭi pillar (above, p 64, text line 24).

⁸ This name appears in the same form in line 43 below. In line 47, a *pa* is inserted, — *Kannapayya*.

⁹ Metro *Sālinī*.

¹⁰ Read *ētām*.

¹¹ Read *pārthivēndran*.

¹² Read *kādātān*.

¹³ Read *Bānarasiyol*.

¹⁴ Metre *Ślōka* (Anushtubh).

¹⁵ Read *vasuṃdharām*.

¹⁶ Read *varsha sahasrāni*.

- 35 irppattu mattar nduvâdu(?du)vâtamge¹ âṅu mattar pâtrakke ondu mattar
 36 kâleyâtamge e[ra]du mattar dēgulamam besageyda bimnmâṇi²-Polla-
 37 mänge pamneradu ma[tta]r [||*] Bûta-gâvundanum Râjayyanum Gu-
 38 l[|]ugayyanum³ Nâgavarmmayyanu[m]⁴ Kabbilayyanu[m] int=iy=ayva-
 39 r=ggâvundugalum=i dharmmamam kâdu naḍeyisuvar kâla-kâ-
 40 l-âmtarado]=ivara samtati go(?)nīlaravalavamte⁵ pratipâlisuvar
 41 pâpamam bageyad=âvan-orbba[n⁶=ida]n=aḷidode ta[nna] dharmmad-odane ki-
 42 duv[on] || Svasti Yama-niyama-svâdhyâya-dhyâna-dhârana-samâdhi-sampan[n*]a-
 43 r=appa śrî-Gôkarnnarâsi(śi)-bhat[â]rargg[e] Bhuj[j*]abbarasiyum perggade
 Kan[n*]jayyanu-
 44 m=i sthânamam kâla[m] kalchi kottar=Ivara śishya-pratisīpya(śhya)-kram-ânvaya-
 45 r=i sthânake aruhar || Bhuj[j*]abbarasiya⁷ matado]=Bhuj[j*]abbēsva(śva)ra-tatâ-
 46 [ka] vâpī-sahitam ramjisi sa[le] nila mādīsīdom jagadol
 47 Kannapayyan=êm pati-hitanô || Mangala-mahâ-śrî [||*]
 48 Kammaṛa-Kêtojage sadi(?h)vâla keyi mattar=eradu [||*]

TRANSLATION.

Om ! Hail ! When⁸ Akâlavarshadêva, the favourite of fortune and of the earth, the *Mahârâjâdhvâja*, the *Paramêsvara*, the *Paramabhaṭṭâraka*, he who excelled in firmness of character, the glorious Kannaradêva-(Krishna II), was protecting the whole circuit of the earth as far as the oceans —

(Line 3)—Hail ! Baddegadêva, (*holding her*) in (*his*) lap, gave Rêvaka, the elder sister⁹ of Kannaradêva-(Krishna III.) in marriage to Satyavâkya-Kongunivarman, the pious *Mahârâjâdhvâja*, the lord of Kôlâla the best of towns, the lord of the mountain Nandagiri, the illustrious Permânadi-Bûtayya, and gave, as (*her*) dowry, the Puligere three-hundred, the Belvola three-hundred, the Kisukâd seventy, and the Bâge seventy; (*and then*) while¹⁰ he (Baddegadêva) was reigning happily —

(L 8)—To them (*viz* to Bûtayya and Rêvaka) there was born Maruladêva. To him and to Bijabbe there was born [Rachcha]-Ganga. Immediately after his reign, there reigned he who was born to Bûtayya and Kallabbarasi, (*viz*)—

(L 10)—Hail ! Satyavâkya-Kongunivarman, the pious *Mahârâjâdhvâja*, the lord of Kôlâla the best of towns, the lord of the mountain Nandagiri, the lintel of firmness of character, the sole hero of the world, the illustrious Nôlamba-kul-Ântakadêva (“a very Death to the family of the Nôlambas, &c the Pallavas”), the lion of the Gangas, the Ganga-Kandarpa (god of love), the crest-jewel of the Gangas, the Ganga of Gutti,¹¹ Mârasingadêva ;

¹ Mr Rice's Pandit would read *yenduvaduâtamge* But in the first *akṣhara* there seems to be a subscript *y*

² Read *binnani*

³ * These marks of punctuation are unnecessary

⁴ Mr Rice's Pandit would read *tôri* — *ravaruvamte* But I cannot find any meaning for that, any more than I can for what I take to be the reading

⁵ Read *âvon oruvan*, as in lines 26, 30, above.

⁷ Metre Kanda.

⁸ “When * * Kannaradêva * * was protecting,” here we have the past participle, *iḷdu*

⁹ *Piriyoḷ* seems to be equivalent to *pīriyavajū*, nom sing fem (if such a form is permissible), rather than to be the locative singular of *pīri*. So also in line 19 — Mr Rice suggested the alternative possibility of reading *Kannaradêvan=impariyoḷ*, and translating “in the gracious manner, or after the good example, of Kannaradêva-(Krishna II)” But, *impari*,—supposed to be compounded, I think, from *impu*, ‘sweetness, agreeableness, pleasantness, charm,’ and *ari*, for *ari*, ‘to know,’—does not seem to me a very practical word

¹⁰ Here we have the present (or synchronistic) participle, *re*, which places the birth of Maruladêva in the reign of Amôghavarsha-Vaddiga

¹¹ *Guttiya-Ganga* But, taking *gutti* as a corruption of *gupti*, we might render this epithet by “the secret or reticent Ganga”—on the analogy of *sanniya Ganga*, “the truthful Ganga,” which occurs in other records.

(and) when¹ he was governing the Nolambavādi thirty-two thousand, the Gangavādi ninety-six thousand, . . . , the Banavase twelve-thousand, the Sāntalige thousand, . . . , and (everything) included up to the great river.²—

(L 16)—Hail! On Thursday (coupled with) the fifth tithi of the bright fortnight of (the month) Phalguna of the Bhāva samvatsara, which was the 898th (year of) the centuries of years that have gone by from the time of the Śaka king —

(L 17)—When³ Bhujjabbarasi, the mother of Būtayya, the grand-mother of Māra-singhadēva, the elder sister of Battayya and Singhavarmarasa and Ch[echcha]payya, was governing (the village of) Pattu . . . Perbāl of the . . . seventy in the Puligege district, the act of religion which she herself caused to be performed (*was this*), she caused to be made the plinth of the temple (and) a large outlet (of) the tank (And), to the temple of (the god) Bhujjabbeśvara, Nolamba-kul-Āntakadēva allotted one hundred mattars of cultivable black-soil land, of the king's measure, (and) two mattars of rice-land, (and) two flower-gardens. Among these, (*there were apportioned*) fifty mattars of the cultivable land to the god, and, to the *maṣa*,⁴ fifty mattars of the cultivable land, and the two *nattars* of rice-land, (with) six oil-mills (and) eight To the *maṣa* and the temple, equally, (*there were given*) twelve sites for houses, with complete exemption from taxes (And) the queen's *Pergade*, Kannayya, consenting to (*this*) act of religion, caused (*it*) to be carried out

(L 26)—Whosoever shall continue this act of religion in the time when he himself is governing, to him, indeed, belongs (*the merit of this*) act of religion! "This general bridge of piety of kings should at all times be preserved by you," thus does Rāmabhadra again and again make a request to all these future kings! He who protects this act of religion, is (*as meritorious as*) he who preserves seven crores of devotees, and (*as many*) tawny-coloured cows, at Baparasi, whosoever destroys this, he shall incur the guilt of the five great sins of slaying seven crores of devotees, and (*as many*) tawny-coloured cows and Brāhmins, at Bānarasi! Whosoever confiscates land that has been given, whether by himself or by another, he is born as a worm in ordure for the duration of sixty thousand years!

(L 35)—In the cultivable land allotted to the god, (*there were apportioned*)—fourteen mattars to the drummer, twenty mattars to the five harlots (*of the temple*), six mattars to ,⁵ one mattar for the sacrificial vessel, two mattars to the horn-blower, (and) twelve mattars to the skilful Pollama who built the temple Būtāgāvanda, and Rājayya, and Gullugayya, and Nāgavarmayya, and Kabbilayya,—these five village-headmen shall continue this act of religion; (and), from time to time, their lineage shall protect it like⁶ If any one destroys it, (*even*) though he does not intentionally contemplate a sinful act, he (*will be exactly like*) the destroyer of an act of religion of his own!

(L 42)—Hail! To the holy Gōkarparāsibhatāra, who was endowed with self-control, the observance of restraint, the repetition of the scriptures to himself, meditation, immovable abstraction of the mind, and deep contemplation, Bhujjabbarasi and the *Pergade* Kannayya, having lavied (*his*) feet, gave this estate. Those who belong to the lineage of the succession of his disciples, and their successors, are entitled to this estate

¹ Here we have again the past participle, *śḍu*

² Mr Rice has identified the *pergade* or "great river" with the Kṛishṇā (*Inscriptions in the Mysore District*, Part I Introd p 19)

³ Here we have again the past participle, *śḍu*

⁴ i.e. *maṣa*,—the college attached to the temple

⁵ The meaning of . . . *ndevuddudatige* (or *yenduvuddudatige*), line 35, is not known

⁶ The meaning of *goṇṇiṣṇaravaśeṣaṭṭa* (or *ṣṭa* — *ravaruvamṭa*), line 40, is not known.

(L 45)—In (accordance with) the intention of Bhujjabbarasi, Kannapayya, with pleasure (and) in a very proper manner, caused to be made, so as to endure, the tank of (the god) Bhujjabbēvara, together with a reservoir, was he not indeed devoted to (his) mistress? (May there be) auspicious and great good fortune! Two matters of . . .¹ cultivable land (were given) to Kammara-Kētōja

No 51 — DONEPUNDI GRANT OF NAMAYA-NAYAKA,
SAKA-SAMVAT 1259

By F. KIELHORN, PH D, LL D, C I E, GOTTINGEN

The plates which contain this inscription were received by Dr Hultsch from the Collector of the Gōdāvari district, and are deposited now in the Madras Museum. There is no information as to where or by whom they were discovered. I edit the inscription from excellent impressions, supplied to me by Dr Hultsch.

These are five copper-plates, the first and last of which are inscribed on one side only, and each of which measures $8\frac{3}{4}$ " broad by 4" high. They are numbered in Telugu figures, which are engraved near the proper right margin of the first inscribed side of each plate. The plates have raised rims, and are strung on a plain, unsoldered ring, which is $\frac{3}{8}$ " thick and from 4 to $4\frac{1}{2}$ " in diameter. The writing is boldly and carefully engraved, and is well preserved throughout. The characters are Telugu. As regards individual letters, *bh* is distinguished from *b* only by the top stroke (*talakattu*), except when (as in *bhā*, *bhi*, *bhi*, *bhō*, and *bhyō*) a following vowel leaves no room for it. Where this is the case, *bh* sometimes is distinguished from *b* by a small opening in the lower part of the sign for *bh*, but just as often there is no difference at all between the two letters. The sign for *d*, also, differs from that for *dh* only by a slight opening on the right side, and the latter, in consequence, is several times employed by the writer instead of the former.² Similarly, there often is very little, if any, difference between the signs for the medial *ṛ* and *ṛ̣*. The size of the letters is about $\frac{5}{16}$ " — The language is Sanskrit, except in the description of the boundaries of the village which was granted by this inscription, and in the signature of the donor,³ in lines 42-54, where it is Telugu.⁴ The Sanskrit portion, with the exception of the first words in line 1, is entirely in verse. In line 34 it contains, as an epithet of the donee, the compound *praśnāśhṭaka-vid*, about the meaning of the first part of which I am doubtful,⁵ and in line 28 the Telugu *biruda* *Pagamechchuganda*, the meaning of which is expressed in Sanskrit by *pratyarthi-garv-āpāha*.⁶ As regards orthography, the vowel *ṛ*, which is correctly used in *-ākṛitṣ*, l 14, and *u[j*]jṛimbhātē*, l 16, is six times represented by the syllable *ru*, e.g. in *kruta-*, l 2, and *-śrumgam*, l 9, the dental *nn* is employed instead of the lingual *nn* in the word *karṇa*, twice in line 3, and in *paurṇamāsyām*, l 32, and *nn* instead of *nn* in *nishanna-*,

¹ The meaning of *sadivāla* or *salivāla*, line 48, is not known.

² Instead of *dh* we have *dh* in *yāvadāḥ=būmīr*, l 39, and *tāvadāḥ=būyādā*, l 40.

³ In the words *Nāmi Nēni rālu*, 'the signature of Nāmi-Nēni (Nāmaya-Nāyaka),' in line 54, the engraver apparently has tried to imitate the actual writing of the donor.

⁴ For a transcript and translation of the Telugu passage I am indebted to Dr Hultsch's Assistant, Mr Krishṇa Sastri.

⁵ The epithet perhaps has reference to the donee's knowledge of astronomy or astrology.

⁶ The Telugu word *paga* means 'an enemy' and *mechchu* 'praise, applause'.

⁷ The manner in which this word is written in the original (with *j* instead of *ṛ*) appears to indicate that the vowel *ṛ* here also was pronounced as *ru*, compare the very common *vṛala* for *ujṛala*.

l. 13, and a superfluous *anusvāra* is inserted by the writer before *nn* in °*bhyām nnamah* (for °*bhyān=namah*), l 1, *vibhūnn-ākṛitih* (for *vibhūnn-ākṛitih*), l 14, and *śrīmadmn=Nāmaya-*, l 30, before *mm* in *shaṣṭhammm-* (for *shaṣṭharm-*),¹ l 35, and *Vallepakommmanna*, l 44, and before *nn* in =*āmnvaya-* (for =*āniaya-*), l 40

The inscription records a grant which on Sunday, the full-moon *tithi* of Bhādrapada of the Śaka year measured by the Nandas (9), the arrows (5) and the suns (12), i.e. of Śaka-Samvat 1259, was made by Nāmaya-Nāyaka of Pithāpuri. After² the words 'adoration to the holy Umā and Mahēśvara,' and two verses invoking the protection of the gods Ganēśa and Viṣṇu, it glorifies (in v 3) the Ândhrakhandā-maṇḍala,³ rich in precious treasures, and extending from the banks of the Gautama river (i.e. the Godāvari) to Kalinga, and (in vv 4 and 5) its city of Pithāpuri,⁴ of which the town of the gods was as it were an image, reflected in the sky, and where the faces of the women, seated on the palaces, looked so exactly like the moon that the creator, to distinguish this luminary from them, had to mark it with a dark spot. This city was taken care of by a family of feudatory chiefs (*sāmanta*, v 6), in which, to one Koppulakāpa-Nāyaka, was born a son, named Prôlaya-Nāyaka (v 7). To him, from Chôdamāmbā, was born a son, full of prowess (v 8), 'whom women called the god of love, suppliants the tree of paradise, men of learning the serpent-king, and friends the full-moon, who, powerful, gently ruled the country nourished by the Êlā river, and whom, since he was the destroyer of the pride of adversaries, people aptly called by the *biruda* Pagamechchuganda' (v 9). This glorious Nāmaya-Nāyaka, while on the holy bank of the Godāvari, on the date given above, granted the village of Donepundi, which after his father he had called Prôlôra, as an *agrahāra*, together with the eight enjoyments (*bhōga*) and powers (*aśīarya*),⁵ to one Ganapati of the Bhāradvāja *gôtra*, who knew the *prasandshṭaka*, and who was an ocean of the knowledge of the Vêdas and Śāstras, and fit for the six duties enjoined on Brahmanas (vv. 10-14).

(L 12) 'The limits of the fields which are the four boundaries of this *agrahāra* (are) — In the east the boundaries (are) the Vallepakommana river, thence the path to Dira[sā]m, thence the Bûrugu[v]āya river at Endapalli. In the south the boundary (is) the Lanka river, thence the path to the lands of the god Mandenârâyana. In the west the boundary (is) the path to the yard of Apparaju in the fields of Kondevuramu; thence the Dûsanêru (river). In the north the boundary (is) a path to the tamarind field of the god Kukkutêśvara. Ten *puffs* of cultivated land in the Boddaladoddulanka (island), (which belongs) to the fields of Pithāpuramu on the west of the Dûsanêru (river), were given to this *agrahāra* for the subsistence of the village — Be it auspicious! — The signature of Nāmi-Nēni⁶ — Bliss! Great fortune! Fortune! Fortune!'

Pithāpuri is the modern Pithāpuram, the head-quarters of the Pithāpuram *zamindārî* in the Godāvari district.⁷ The village, granted by this record, must have been situated between Kondevuramu and Endapalli.⁸ Kukkutêśvara, which occurs in the description of the

¹ In the original the *anusvāra* of course is written immediately before the double *m*.

² Of lines 1-12 I consider it sufficient to give an abstract of the contents. The verses contained in them are very simple.

³ I take this to be equivalent to *Amdhra mandalam*, which we have above, p. 41, l. 55.

⁴ In line 52 the place is called *Pithāpura*, the name is also written *Pithāpura* and *Pithāpura* (see above, p. 37, note 11), and *Pithāpuri* (*Ind. Ant.* Vol. XIX p. 432, l. 97).

⁵ See above, Vol. III p. 289, l. 31, *sashtasavyam sashtubhōgam*. The term, used in the original, may also be translated by 'together with the power over (or ownership of) the eight enjoyments'. On *ashta bhōga* see *Ind. Ant.* Vol. XIX p. 244, and *Ep. Carn.* Part I pp. 19, 23, 77, etc.

⁶ i.e. Nāmaya Nāyaka. — [With Nāmi Nēni compare the name Māchi-Nēni, above, p. 330 — E. H.]

⁷ See above, p. 32, Constable's *Hand Atlas of India*, Plate 32, Cc.

⁸ [2 miles and 4½ miles, respectively, east of Pithāpuram — E. H.]

boundaries, is the name of a Śiva temple at Pithāpuram itself, and Maṇḍanārāyaṇa the name of a Viṣṇu temple at Bhīmavaram, about six miles south-west of Pithāpuram¹

The date of the inscription is irregular. In Śaka-Samvat 1259 current the full-moon *tithi* of Bhādrapada ended on Friday, the 23rd August A.D. 1336, and in Śaka-Samvat 1259 expired² on Wednesday, the 10th September A.D. 1337. Since in Śaka-Samvat 1260 expired the given *tithi* did end on the required weekday, viz on Sunday, the 30th August A.D. 1338 (18 h 25 m after mean sunrise), it is not improbable that this is the day on which the grant was made, and that the Śaka year 1259 has been quoted by the writer erroneously instead of 1260³

TEXT⁴

First Plate.

- 1 ॐ⁵ Śrī-Umā-Mahēśvarābhyaṁ nnamah⁶ [(II) 7Pāyād=vah Kari-vadanah
- 2 kṛṇ(kṛ)ta-niṣa-dāna-stutāv=iv=āli-gaṇō | nīnadati muhur=a-
- 3 pīdhattē karṇnau(rṇnau) yah karṇna(rṇna)tālābhyaṁ || [1*] 8Śrī-Viṣṇur=astu
- bhava-
- 4 dīshṭa-phala-pradātā vārāha-mūrttar=akṣil-āga-
- 5 ma-gīta-kīrtih | yō dāmsṭrayā sva-ramapim=aram=abdhi-
- 6 magṇām sambhōga-lampata-manāh kṣhitim=uddadhā-
- 7 ra || [2*] Asti praśasta-nidhi mamdalam=Āmdhra-khamdam=ārabhya Gau-

Second Plate, First Side.

- 8 tama-nadi-tatam=ā-Kalīngam | ālōkya yad=diviśhadās=Sura-
- 9 śaila-śrum(śrīm)gam=ārōhana-śrama-phalam kalayām-babhū-
- 10 vuh || [3*] Pithāpuri jayati tatra samasta-dēva-śakti-prayatna-
- 11 parīkalpita-tōrana-śrīh | yasyās=sunirmala-nabhō-
- 12 mukur-āmtarālō dhattē Surēmdra-nagari pratibimba-
- 13 līlām || [4*] 9Yat-saudhāgra-nūhanna(nna)-vāravanitā-vaktreṇdu-ma-
- 14 dhya-sthūtah sv[ai]ram n=aisha vibhāvyatō hūmaruchis=tēyō(ḥhyō)
- 10vibhūn[n]-ākṛitih |

Second Plate, Second Side

- 15 ēvam chētasī samkīrtēna rachitō dhātṛā kalamka sphutam nō
- 16 chēd=idṛn(dri)śī nirmalē katham=idam mālīnyam=u[]*jṛimbhatō || [5*] Vī-
- 17 khyātā¹¹ vīra-sāmanta-samtatis=tām=aramjayat [1*]
- 18 pārijāta-prasūna-śrīr=iva Namdāna-mēdīm || [6*] 12Tad-anvayē
- 19 Koppulakāpa-nāyakād= vibō(bhō)r= abhūt= Prōlaya-nāya-
- 20 ka-prabhuh | yaśō yadiyam vibhavam cha vikramam na va-
- 21 ktum=īshṭē vachasām=ap=īśvarah || [7*] 13Tasmāj-jātō jayati vijayī

Third Plate, First Side.

- 22 Chōdamāmbā¹⁴ - k n u m ā r a s = s a u d h a ś r ē n ī - m ī l a d - a r ī p u r ī - s a m y a -
- 23 g-āhāra-dhā(dā)nāt | jāta-prīti śrayatī satatam yat-pa-

¹ See Dr Hultzsch's *Annual Report* for 1893-94, p. 5

² In Śaka Samvat 1259 expired the month of Śrāvaṇa was intercalary, and the full moon *tithi* of the first Śrāvaṇa ended on Sunday, the 13th July A.D. 1337, 10h 50m after mean sunrise. I do not consider it likely that this is the day on which the grant was made.

³ For similar dates see *Ind. Ant.* Vol XXV p. 268

⁴ From impressions supplied by Dr Hultzsch.

⁵ Read *Śrī*.

⁶ Read *ōḥyān=namah* or *ōḥyām namah*

⁷ Metre *Āryā*.

⁸ Metre of verses 2-4 *Vasantatilakā*.

⁹ Metre *Śārdūlavikṛīḍita*.

¹⁰ Read *vibhūn*.

¹¹ Metre *Ślōka* (Anuṣṭubh)

¹² Metre *Vamśastha*.

¹³ Metre *Mandākrāntā*.

¹⁴ This *akṣhara*, *ōd*, looks rather like *ōhā* in the original.

24	tāpam	Kru(kri)sānur=nnô	chéch=chêtas=sa	dahati	katham	vairi-vâmêksha-
25	nānām ||	[8*]	Yam ¹	kāmtāh	kathayamti	Pushpa-vīśikha-
26	m	kalpadrumam	yāchakā	vidvāmsah	phani-nāyakam	cha
27	suhrudhō ²		Rākā-sudhādīdhitum ||(I)	dēsam		yas=sadaya-
28	m	praśāsti	balavān=Ēlā-nadi-mātru(tri)kam	yam	prābuh	Paga-

Third Plate, Second Side

29	mechchugamda-birudam	pratyarthi-garvv-āpaham ||	[9*]	Ayam ³	na-	
30	ya-midhir=vvirah ⁴	śrīmāmu= ⁵	Nāmaya-nāyakah |	analpam	phala-	
31	m=anvichchhanu=ā-kalpam	bô(bhō)ga-sāadhanam ||	[10*]	Śāk-ābdē	Namda-	
	bān-ārkkā-					
32	mitē	Bhādrapadē	tathā |	paurṇa(rṇna)māsyām	Bavēr=vvārē	punyē
33	Gōdāvari-tatē ||	[11*]	Pavitrīta-Bharadvāja-gōtrāya		guna-sā	
34	lnē |	praśnāshtaka-vidē	vēda-sāstra-vijñāna-sundhavē ||		[12*]	
	Ganapaty-a[bh]idhānā-					
35	ya	shatkam(tka)rmā-ārḥ[ā]ya	sādhavē |	Prôlôram=iti	nām=āsyā	

Fourth Plate, First Side.

36	nirddāsyā	pitur=ākhyayā ||	[13*]	Agrahāram=abī(bhī)sht-āshta-bô(bhō)g-aśvāryya	
37	samanvitam |	Donepūmdim=imam	grāmam	prādād=ā-cham-	
38	dra-tārakam ||	[14*]	Ētad=dattam	yāvad=arkk-ēmdu-tāram	yā-
39	7vadh=būmur=yyāvad=ēshām		vidhātā |	yāvach=chhrimān=A-	
40	chyutō		yāvad=īśas=tāvadh ⁸ =būyād=dātūr=asy=āmnyaya. ⁹		
41	ś=cha ||	[15*]	¹⁰ Akhamd-Ākhamdala-śrīkah	khamdit-ārāti-mamdalah |	ā-
42	chamdra-tārakam	bhūyād=ēsha	Nāmaya-nāyakah ||	[16*]	ī agra-

Fourth Plate, Second Side

43	h[ā]rānaku	chatas sīmalum=aina	pola-mēralu |	Terppu ¹¹
44	sīmalu [i*]	Vallepakommmāna	ēru |	ā taruvātānu Dira-
45	[sa]m	pumta |	ā taruvātānu	Emdapalli Būrugū-
46	[v]āya	ēru ||	Dakshinānaku	sīma [i*] Lamka ēru [i] ā taru-
47	vātānu	Mamdenārāyana-dēvara	krittula ¹²	pumta || Pa-
48	dumati	sīma [i*]	Komdevurapum	bolam Apparāju doddi

Fifth Plate.

49	pumta |	ā	taruvāta	Dūsanēru ||	Ā ¹³	uttarānaku
50	sīma [i*]		Kukkutēsvara-dēvara	chumchali-polam	pumta |(II)	
51	ī		agrahārānaku		grāma-grāsamugānu	
52	Dū[sa]nēti	padmatānu		Pithāpurapu	polamu	
53	lōnu	Boddalsdoddilamkani	bettimdi	padī	putlu	chē-
54	nu [i*]	Śabham=astu [i*]	Nāmu-Nēni	vālu [i*]	Mamgala[m*]	mahā-śrī śrī
55	śrī [i*]					

¹ Metre Śardūlavikrīdita² Read *suhrudō* The *akṣara dhō* may have been altered to *dō* already in the original³ Metre of verses 10 14 Ślōka (Anuṣṭubh)⁴ This sign of *visarga* was originally omitted.⁵ Read *śrīmān=*⁶ Metre Śālini⁷ Read *vad=bhu*^o⁸ Read *tavad=bhu*^o⁹ Read *ānvaya*¹⁰ Metre Ślōka (Anuṣṭubh)¹¹ Read *turpu*¹² Read *krittula*(?)¹³ This *ā* is superfluous.

No 52—KIL-MUTTUGUR INSCRIPTIONS

By E. HULTZSCH, Ph.D.

(Concluded from page 179.)

D.—Inscription of the 3rd year of Narasimhavarman.

On page 177, above, it was stated that the fourth of the Kil-Muttugûr slabs had been lost since 1887. The Collector of North Arcot has recently succeeded in recovering the missing slab, hidden in a ruined tunnel and broken in three pieces. It bears, in relief, a warrior in a defiant attitude, who holds a bow and some other weapon. At the top of the sculpture is a Tamil inscription, now broken in two pieces, but tolerably well preserved. The alphabet resembles that of the other inscription of Narasimhavarman (above, p. 177). The letter *n* looks like the modern secondary form of *ai*, with fully developed central loop. The *virâma* is expressed by a vertical dash behind *t* of *nâttu* in line 3. The syllable *tu* or *du* of *yându* (l. 2) and *Mukkuttur* (l. 6) resembles the *r* of *parumaṅku* (l. 1) and *māṇṛādu* (l. 2), the *u* is attached to the lower end of *t* in *nâttu* (l. 3), it is separated from *d* in *dur* (l. 4), and the *tu* of *mîttu* (l. 7) resembles the *tā* of *paṭṭār* (l. 8). With the archaic form *Ṣaṇmaduraru* (l. 2 f.) compare *areṣaru*, which occurs twice in the Vallam cave inscription.¹

The inscription is dated in the 3rd year of the reign of *kô vijaya-Narasimhavarman* and records the death of a warrior in a cattle-raid, which had been organized by a certain *Ṣaṇmadura*.²

At my suggestion the four Kil-Muttugûr slabs have now been removed to the Madras Museum. The two slabs bearing the inscriptions C. (p. 179 above) and D. (below) are figured on the accompanying Plate.

TEXT³

1	Kô	vîse[ya]-	Narasî[n]gaparumar-
2	ku	yându	[mû]nṛâvadu Vi[n]-
3	ṛunâttu	vada-karai	âluṇ=Daga-
4	durâḍdar ⁴	[Va]ḷmadura-sêvagar	[Pâ]-
5	kkattu-kkudi	Atimattar	Mu-
6	ruṅṅ	⁵ Mukkuttur=ttoru	Ṣaṇma-
7	duraru	ko[!] ⁶ la=t[to]ṛu	mîttu=ppa-
8	ttâr [||*]		

TRANSLATION.

In the third year (of the reign) of the king, the victorious Narasimhavarman,—when *Ṣaṇmadura* lifted cattle⁶ at *Mukkuttûr*,⁷—*Atimattar Murugaṅ*, an inhabitant of *[Pâ]kkam* (and) a servant of *[Va]ḷmadura*, the chief of *Tagadûrnâdu*,⁸ who ruled over the northern bank (of the river) in *Viṇṇunâdu*, having recovered the cattle, fell.

¹ *South Ind. Inscr.* Vol. II p. 341.

² The donee of the other inscription of Narasimhavarman was a servant of the same *Ṣaṇmadura*. This name represents the Sanskrit *Ṣaṇmadhura* and not, as I formerly suggested (p. 178 above), *Ṣaṇmâtura*.

³ From three inked estampages, prepared by Mr. T. P. Krishnaśvami Sastri, M.A.

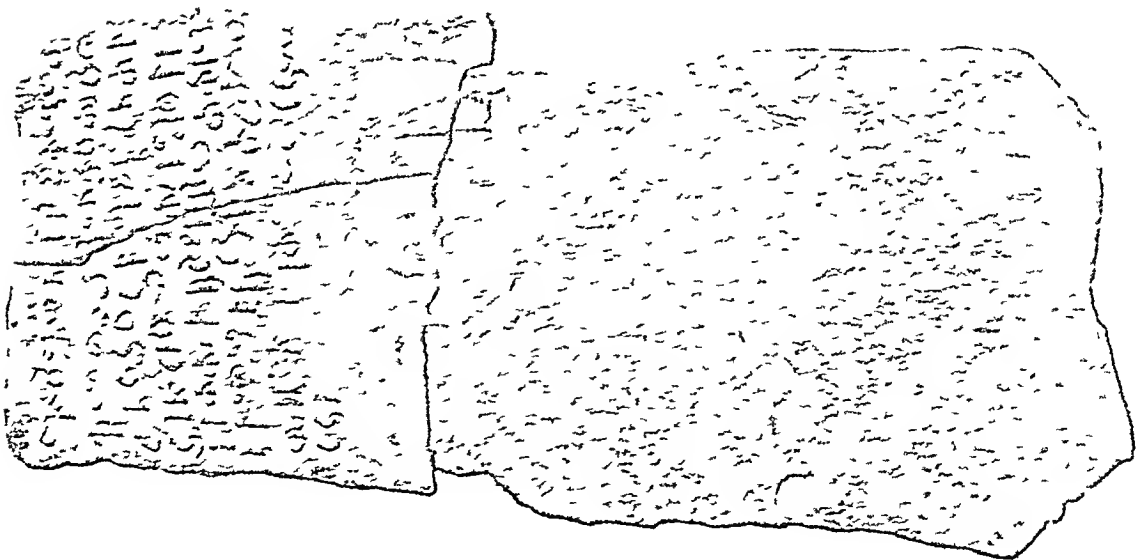
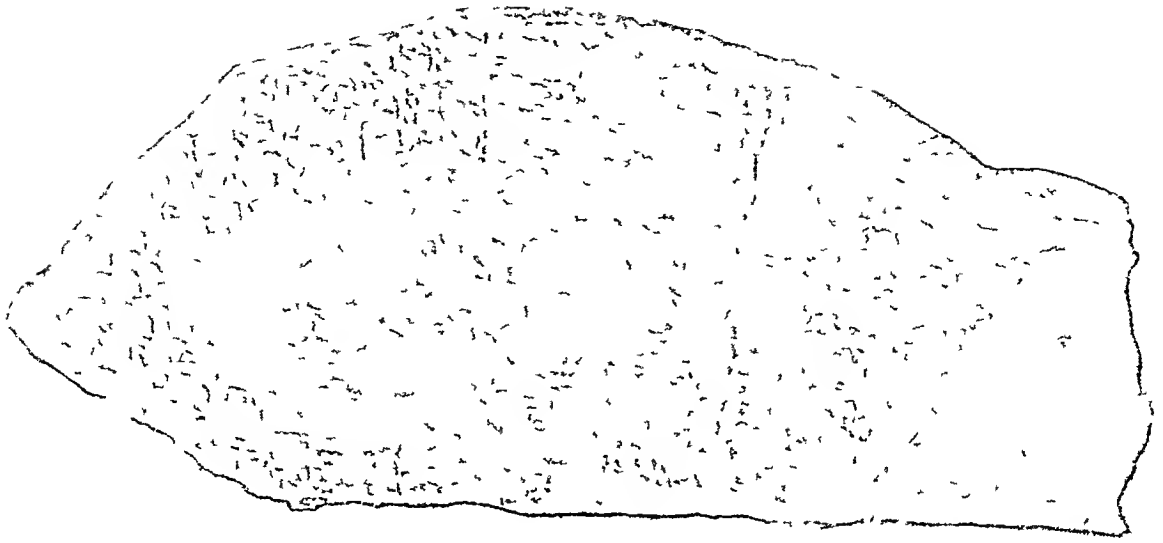
⁴ Read *dur*⁵.

⁵ Read *Mukkuttûr*.

⁶ See above, p. 179, note 2.

⁷ Compare p. 177 above.

⁸ On *Tagadûr*, a place in the Nâṇjanagûḍu taluka of the Mysore district, see *Ind. Ant.* Vol. XXII p. 66.



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¹ The figures refer to pages, 'n' after a figure, to footnotes, and 'add.' to the additions on pp v to vii. The following other abbreviations are used — *ch* = chief, *co* = country, *di* = district or division, *do* = ditto, *dy* = dynasty, *f* = female, *k* = king, *m* = male, *mo* = mountain, *ri* = river, *s a* = same as, *sur* = surname, *te* = temple, *vi* = village or town

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